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The Catholic University Bulletin.

"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—St. Vincent of Lerins, *Commonit, c. 6.*

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THE ENCYCLICAL PASCENDI DOMINICI GREGIS.

In two grave documents, the Syllabus of Errors, "Lamentabili sane exitu," and the Encyclical "Pascendi Dominici Gregis," the Apostolic See has made known its attitude towards a number of opinions more or less immediately affecting the deposit of Catholic Faith.[1] It has spoken with all desirable fullness and precision, with all the dignity becoming the supreme tribunal of Catholic belief, and with an earnestness befitting the occasion. Henceforth these opinions, in the eyes of believing Catholics, are reprehensible errors. And as these documents are addressed to all the faithful, there can be no doubt of their universal obligation nor of their far-reaching effects. Several of these errors, indeed, were never so clearly formulated as in this pontifical condemnation, as though the judge were much concerned in removing any doubt concerning the justice of his sentence. Only too often they have been couched in a timid and fugitive diction, and have gained a certain headway because they revealed not as yet of what spirit they were, nor how closely related they were to more ancient errors or to the great outlying body of modern religious error. But the Apostolic See, set by Jesus Christ as the head of the Church, and responsible at all times, not alone for the overthrow of full-fledged heresy and open schism, but also for

[1] *The Encyclical of His Holiness Pius X on the Doctrine of the Modernists*, Latin text and English version, with annotations by Thomas E. Judge, D. D., s. l. n. d. (Chicago, 1907.)

their timely prevention, is never somnolent or apathetic. It is the seat of judgment for Catholics in all that pertains to the divine deposit of Faith committed to the care of the Church and not to individual conscience. From the days when St. Clement of Rome intervened with authority in the direction of the Church of Corinth, the Apostolic See has claimed in the Christian world the supreme "magisterium" or teaching-office, and has had that claim allowed by a correspondingly universal "obedientia fidei;" not, indeed, without much opposition and conflict, though it has not therefore ceased at any time to assert and defend its high and unique office of Supreme Teacher.

It would amount to an abdication of that office if the Apostolic See were indefinitely to tolerate symptoms and manifestations, more or less open and conscious, of a mental independence in the province of religious truth that is incompatible with Catholic Faith, however congenial it may be to the coalition of errors that for centuries has waged war against the immemorial concept of the Catholic Church and her office among men. The Time-Spirit never ceases to reveal itself, now covertly and again openly, but the Watchman of Israel is ever alert and ready to give a truthful response to those of the fold who ask him of the dangers of the night, whether near or far, transient or formidable. Nor is he circumscribed by formalities equivalent, on occasion, to impotency; he is free to use such language, tones and forms of communication as seem to him most appropriate to produce the intended effect, *i. e.* a full knowledge on the part of the faithful of the errors that he recognizes and which he makes known in terms that henceforth admit of no tergiversation or dissimulation. *Huic Romanae ecclesiae semper licuit semperque licebit contra novitur increscentes excessus nova quoque decreta atque remedia procurare, quae, rationis et auctoritatis edita judicio, nulli hominum sit fas ut irrita refutare* (Reg. Ep. Greg. VII, II, 67; ed. Jaffé, II, 188). These vigorous words of St. Gregory VII (1075) to Anno of Cologne reflect the intimate consciousness of responsibility and authority, based on the succession of Peter, that has always characterized the Roman Pontiffs, and to which

has always responded the body of the faithful. From time to time in the future the *Bulletin* will treat in greater detail some of the more pervasive and perilous errors condemned by these solemn pontifical utterances.

THE EDITOR.

A BRIGHTER OUTLOOK FOR THE CHURCH IN FRANCE.

First Letter.

The recent elections for the renewal of the general councils, have proved that the gravity of the religious situation is not taken into account by the majority of French voters on election day. Certain parties had hoped that the innumerable incidents resulting from the application of the Law of Separation might impel the people to return to another policy, but such was not the case. When voting, the Radical elector is wont to exclude religious interests. In all the great events of his life he has recourse to the priest and, now and then, may even attend mass on Sunday; but, if asked to vote for a candidate who stands for religious liberty, he immediately becomes suspicious of such a man because the candidate who introduces religious claims into his electoral platform courts notice as a reactionist and, in many of the departments, incurs the disfavour of voters. Moreover, the founding of a Catholic political party—a strictly religious party—would justly antagonize many fair-minded men and it is to be feared that, *a priori,* such an organization would be doomed to defeat.

The opposition has too long flattered itself with the idea that there are in France thirty-six millions of Catholics. The electors who, in the midst of their civic activity, are capable of interesting themselves in religious claims are precious few and, because thirty-six millions have been baptized, it does not follow that there is a corresponding number of practical Catholics. Even in those departments where most of the men perform their Easter duty it is not at all astonishing to witness the triumph of anti-religious candidates. For instance, from 65 to 70 per cent. of the men in the Department of Lot communicate at Easter and yet, one of the politicians whom they sent to the Senate is M. Cocula, famous for opposing freedom of instruction.

Now whether this bespeaks inconsistency, carelessness, ignorance or an utter lack of reason we shall be in no haste to say—the question is too complex to be lightly treated. The deputy or senator whose chief aim in Parliament is to further an anti-religious policy poses, during his electoral campaign, as a partisan of liberty for all, and when charged with intolerance, turns the reproach against his opponent in whose electoral platform defense of religious interests holds the foremost place and who is therefore accused of seeking to restore "the power of the *curés*" and of being "the *curés*' man." Hence the discouragement that lays hold of certain men in the opposition: all their efforts to bring to light the competitor's sectarian and masonic radicalism are taken by the voter as a proof of their own individual "clericalism."

The opposition has always given the religious question first place—a proceeding easily understood from a rational viewpoint—but in electoral matters we are dealing with the irrational. In many of our villages the Radical candidate who decries feudalism and demands fiscal reform, passes for the candidate of the people whereas his opponent is considered the candidate of the country squire. Hence the electoral struggle is often a social one and, in electing the Radical candidate, the people vent all their petty jealousies against the neighbouring country squires. For the furtherance of religious interests it is therefore absolutely necessary to separate one's self from a certain social class and only at the price of this separation can these interests triumph. However, as long as the bill demanding religious freedom is signed by the candidate supposed to be in favour at the country-seat, the bulk of our Southern electors forming the Radical majority in our Chamber seem utterly indifferent to this freedom when casting their vote.

All honour, then, to those Catholics who, despite these extremely disagreeable conditions, persist in wishing to render the Church political services in parliamentary assemblies. But fortunately there are other and more rapidly effective ways of serving her.

The immediate, urgent work to be achieved is not the gaining of political victories: the finest and surest of such victories are

those that sanction a long, preparatory course of civil action. The task to be immediately undertaken is that of training our French people to adopt a habit of Christian thought and this result once obtained, the rest will follow. The burning question is not: "When shall we have the majority in Parliament?" because, if we were to be surprised with such a majority, we would be winning only a superficial victory and we have too long been content with superficialities. The truly momentous question is this: "How long will the first communion of so many of our children continue to be their last, and the happy day on which they receive it the last on which they set foot in a church? How long will so many nominal Catholics turn to the Church for her blessing upon the great undertakings of life and yet banish from their daily program all consideration of religion? How long will there continue to exist that class of supposedly practical Christians who perform acts of worship on Sunday and yet never pause to ask themselves whither their lives are tending?" Naught save a revival of the Christian spirit can remedy this deplorable condition and if at present we have reason to hope, it is because in all parts of France efforts are being made toward such a revival.

I.

One good effect produced by the separation of Church and State is that the diocesan administration need no longer seek permission to re-organize parishes and that there is now no *directeur des cultes* to be consulted. At present it is only necessary to consider the wants of the people. Under the Concordatory régime the difficulty of erecting new parishes had resulted in entire faubourgs, recently sprung into existence, remaining without religious aid, Paris itself being surrounded by suburbs which, owing to the progress of industry, were very thickly settled, a part of the population being outside the orbit of the Church. Certain districts, fortunate enough to be within parish limits, were so densely populated that no less than 750 children would assemble for first communion instructions and it was impossible for two priests to manage so large a number,

ascertain how much of the catechism they knew or indeed, even learn their names. To-day, however, the diocesan administration of Paris is creating new parishes and multiplying parish chapels, the clergy being thus enabled to reach hitherto unknown multitudes. Initiatives such as those taken by M. le Curé de Soulange-Bodin and M. l'abbé Boyreau in the Parisian faubourg of Plaisance, show by their results that, from the time that the priest first appears in these virgin fields, the word of God finds an echo. Some day I shall give you the history of these *Oeuvres de Plaisance*—Works of the Rosary, as they are called—which are characteristic of the present methods employed in our religious apostolate.

II.

Once the people are gathered into a congregation it is sought to forge a link between them and their pastor and at present, in some localities, it is by means of a weekly bulletin that he gets into close touch with his people. A bulletin written in popular style and containing interesting stories, news in moderation and a short commentary on the gospel of the Sunday, gives delinquents an insight into parish life and, by degrees, opens up to the great mass of other inhabitants a world entirely new to them. After what I have stated it may not surprise you to learn that the only really successful parish bulletins, those inspiring any confidence, are the ones which, at election times, omit all mention of politics. Finally, these periodicals develop in their readers a spirit of Christian unity. Among our more aristocratic Catholics the parish idea was too often lost to view. Their piety attracted them either to a church or chapel more comfortably appointed and more *select* than their own, or perhaps to one in which the pulpit was occupied by some popular preacher. Gradually these good people ignored the confines of their own parish, confines of apostolic origin and demanding the recognition and respect of the faithful residing within them, and forgot that for the man who would lead a serious Christian life, it is best to frequent the society of his own parish as he will thus meet Christians of various

classes and conditions and a mutual love will be established. Therefore, by stimulating the revival of parish life in our country these bulletins will become powerful agents in bringing about the Christian renaissance.

III.

When the parish bulletin finds its way into the homes of parents who are ignorant of the ways of the Church, it convinces them of the necessity of sending their children to Sunday-school. Of late France has devoted much attention to the Sunday-school question and publications such as those of M. l'Abbé Brousolle, editor of *La Semaine Religieuse de Paris,* shows great progress in this direction. It is certain that, for a quarter of a century, the zeal expended by Sunday-school teachers—priests of the parish and well-disposed laymen—has not been prolific of the deserved results and this is partly due to the anti-religious atmosphere pervading many of the primary institutions, an atmosphere that stifles all Sunday-school impressions in the child mind. Nor is this all. Unfortunately we are too strongly inclined to hold the hostility of others responsible for what is brought about by our own weaknesses and shortcomings and it is perhaps because we have too often said: "The lay school is to blame," that we have deferred the unpleasant task of correcting and improving ourselves. Now, however, there is no more time to be lost as the closing of the *congréganiste* schools, which alas! have been inadequately replaced by free schools conducted by lay instructors, leaves the youth of France daily more exposed to the baneful influence of the *official* lay school.

It is no longer fashionable for anti-religious pedagogues to attack Christian dogma but rather Christian morality which they condemn as being egotistical and totally absorbed in the idea of individual salvation. They accuse Christian asceticism of restricting human energies and quenching all enthusiasm for social life and to our morality they arrogantly oppose that of solidarity which, they say, inculcates the spirit of social devotedness. "Christian morality," they claim, "is purely nega-

tive, purely prohibitive: it consists only of interdictions and contracts instead of expanding the human being, etc."

Now you know, as well as I, that for the successful refutation of these charges, it suffices to have read and meditated upon the Sermon on the Mount which is pre-eminently an invitation to social action and a stimulus to all the energies of the soul. To-day our Catechism teachers are aware that the formulae known as "Commandments of God" and "Commandments of the Church," while indispensable for establishing and properly directing Christian morality, are not sufficient for the child leaving the lay school and that to prevent him from becoming the dupe of a certain anti-Christian philanthropy which is but plagiarized from the Scriptures, some of the Gospel pages must at once be interpreted for him. The "Commandments of God" embody the moral code of Sinai; the "Commandments of the Church" represent the disciplinary part, while the Sermon on the Mount, annotated for Sunday-school pupils, will vindicate Christian morality against all the attacks to which it is subject and reveal the social side of their religion and all that the Scriptures indicate for the alleviation of human misery and the ennobling of human intercourse. The circulation of popular editions of the Gospels published by *La Croix* and the Abbé Garnier, show that the Gospel propaganda is being recognized as an absolutely necessary complement to catechetical instruction.

. . . . . .

The multiplying of places of worship, thereby facilitating the access of the multitude to God; the increase, in small parishes, of periodicals that prudently carry the word of the priest into the bosom of the family; the organization of the propaganda of the Gospel as a means of defending Christian morality and awakening in souls a certain Christian social sense; behold the late phenomena witnessed within parish boundaries and thanks to which there has already been laid a sub-structure for the building of Christian society.

In a future letter I shall entertain you with another series of no less striking phenomena which I shall call social Catholic action.

GEORGES GOYAU.

EDUCATION IN IRELAND.

I. THE PRIMARY SCHOOL SYSTEM.

i. Classes of Primary Schools.

The population of Ireland in 1901, according to the Census of that year, was 4,458,775, of whom 910,490 were from 5 to 15 years old. The latter figure—about 20.5 per cent. of the entire population—may be taken as the number of children of primary school age. The same authority gives the number of primary schools in Ireland in 1901 as 9,157; this, however, does not comprise establishments in which a foreign language was taught to an appreciable extent. Of these "superior" schools there were in 1901 490, the total of primary schools being thereby brought up to 9,647.

The primary schools of Ireland may be divided into two great classes: (1) National schools, endowed by the State, of which there were in 1901 8,569; and (2) other schools, which have no State endowment. These latter may be again divided into six sub-classes: (*a*) (Protestant Episcopalian) Church Education Society and Parochial Schools (130); (*b*) schools under the Christian Brothers and other Catholic religious communities (97); (*c*) school under other Societies or Boards (250); (*d*) orphanages (26); (*e*) private schools (85); (*f*) superior schools (490).[1] These superior schools I should say, are almost all Intermediate Colleges, in which about one-third of the students are over 15 years of age.

The schools which receive no State endowment [2] do not call for special notice: like the private schools in other countries they are conducted by the owners or trustees as they think fit,

[1] The figures in parentheses represent the numbers of the different classes of schools, as given in the Census returns for 1901.

[2] That is, they do not receive any part of the annual grant for National Primary Education; the Intermediate schools and the orphanages are almost all in receipt of public funds from other appropriations.

without any public interference or supervision.[3] In 1901 they were attended by 69,874 pupils, as against 602,209 being educated in the National schools.

ii. The National School System.

The National System of Education was started in 1831 "to afford combined literary and moral, and separate religious instruction, to children of all persuasions, as far as possible, in the same school, upon the fundamental principle that no attempt shall be made to interfere with the peculiar religious tenets of any description of Christian pupils." "It is the earnest wish of His Majesty's Government, and of the Commissioners, that the clergy and the laity of the different religious denominations should co-operate in conducting National schools." In these sentences, from the opening Chapter of the *Rules and Regulations of the Commissioners of National Education in Ireland,*[4] will be found two principles which, by interacting on and checking each other, have contributed very largely to make the system what it is—nominally secular or at least undenominational, but really almost as denominationally religious as the schools of the (Protestant) Church Association or the Christian Brothers.

The first principle is that of combined literary and moral instruction. In Ireland, as in America, it has been the policy of the State to have children of the different religious bodies educated in the same school, in the hope that this close association in early years might result in a spirit of mutual toleration, diminishing the religious and race animosities by which the nation was distracted and its progress impeded in the past. But how safeguard the children from proselytism and undue

[3] This remark does not apply to orphanages in receipt of public funds; I hope to deal with the Intermediate Schools in a special Article.

[4] This document, which may be had from any Irish book-seller, supplies almost all the information one needs about the Irish National School system. I shall refer to it in future as R. and R. Statistics are supplied by the Reports of the Commissioners, which are published annually and may be had from any Irish book-seller.

influence of teachers of a different religious persuasion? A possible safeguard might be found in confining the education given in the schools to matters purely secular, leaving moral and religious instruction to the home, the churches, or places provided for that purpose by the different religious bodies. This did not at any time commend itself to the Government of Ireland, who wished rather that moral as well as literary instruction should be given in the schools by the teachers, the moral lessons to be based on the Holy Scriptures.[5] The Government deemed it possible to confine this Scriptural teaching to principles admitted by all denominations of Christians; not only the clergy of the different denominations, however,

[5] "The principles of the following lesson, or of a lesson of a similar import (if approved by the Commissioners), should be strictly inculcated during the time of united instruction, and a copy of the lesson itself should be hung up in each school :—Christians should endeavor, as the Apostle Paul commands them, to live peaceably with all men (*Rom.* xii, 18), even with those of a different religious persuasion.—Our Saviour, Christ, commanded His disciples to love one another. He taught them to love even their enemies, to bless those that cursed them, and to pray for those who persecuted them. He Himself prayed for His murderers.—Many men hold erroneous doctrines, but we ought not to hate or persecute them. We ought to hold fast what we are convinced is the truth; but not to treat harshly those who are in error. Jesus Christ did not intend His religion to be forced on men by violent means. He would not allow His disciples to fight for Him.—If any persons treat us unkindly, we must not do the same to them; for Christ and His apostles have taught us not to return evil for evil. If we would obey Christ, we must do to others, not as they do to us, but as we would wish them to do to us.—Quarrelling with our neighbors and abusing them, is not the way to convince them that we are in the right, and they in the wrong. It is more likely to convince them that we have not a Christian spirit. We ought, by behaving gently and kindly to every one, to show ourselves followers of Christ, who, when He was reviled, reviled not again (1 *Pet.* ii, 23)."—R. and R., n. 19.

Admirable sentiments, no doubt, though some of them might logically result in the disbanding of armies and navies. If I do not mistake, some Irishmen were fined or imprisoned recently for distributing literature advising young men not to enlist in the army, the only *raison d'être* of which is to return evil for evil. The inner meaning of the Commissioners' Lesson is, of course, that the mere Papist Irish, who have received so much evil treatment, do wrong to hit back. It is so like the Saxon, who smites his enemy, or tries to do so, vigorously enough, whenever he himself is hit or—what is not the same thing—thinks he is.

but parents and guardians, objected to committing children for instruction of this kind to teachers of a religious persuasion different from their own. Nay, even though the instruction given in school were to be confined to purely secular subjects, such as reading, writing, and arithmetic, they—the clergymen, parents, and guardians—were not indifferent to the religion of the teachers with whom the children should be so closely associated. Hence arose contention for the appointment of teachers and dissatisfaction with the school whenever the religious persuasion of the master or mistress differed from that of a considerable number of the pupils.

The second principle, referred to above, is that of separate instruction in religion. That it was not the wish of the Government to exclude religious instruction, or confine it to the ethical and religious principles which till recently were the common belief of all Christians, is plain from the fact that to afford separate religious instruction was declared to be a further object of the National system. In view of this, such pastors or other persons as may be approved by the parents or guardians of the children, have been and are allowed access to them in the schoolroom, for the purpose of giving denominational religious instruction there. This, as is plain, can be done much more conveniently when in each school all or nearly all the children belong to the same religious persuasion, and can be instructed in religion by the same pastor. Hence the desire to associate pupils of different religions for purposes of secular instruction, with a view to promote toleration and mutual kindly feeling, has had to struggle with a conflicting desire to instruct them in what may be called denominational principles of religion and morals, while safeguarding them from proselytism or undue religious influence. The result is that in Ireland there is practically no combined education even in secular subjects;—that in every little town or hamlet any denomination which is strong enough to muster fifteen or twenty children, has a school of its own, separated by a still unbridged Boyne from other schools in which other boys and girls of a different creed are being fashioned into intelligent citizenship.

Nor is it Catholics and Protestants only—Celt and Saxon—that are so divided; the different sects of Protestants insist on having their own schools under their own management and with the religious atmosphere which they love. Each of these sects reserves its undenominationalism for places where it is in the ascendant. The result is an extraordinary—and needless—multiplication of small schools, almost all of which are inferior, and can never hope to be otherwise, as the teachers cannot be paid decent salaries.

In the *Report* of the Commissioners (for 1906-7) I find it stated (p. 21) that the percentage of schools having both Roman Catholic *and* Protestant pupils in attendance in each quinquennial period from 1876 to 1906, was as follows:

Provinces.	1876.	1881.	1886.	1891.	1896.	1901.	1906.
Ulster,	76.9	75.0	67.5	60.4	51.2	45.3	40.5
Munster,	39.0	39.7	36.3	32.3	29.1	26.5	24.7
Leinster,	51.7	46.7	44.6	43.9	34.3	33.0	29.8
Connaught,	47.7	43.7	39.2	35.1	30.9	27.4	23.5
All Ireland,	57.4	55.1	50.2	45.7	38.8	35.1	31.5

The percentage of schools having an attendance composed either *solely* of Roman Catholic pupils or *solely* of Protestant pupils, for each quinquennial period from 1876 to 1906, was as follows:

Provinces.	1876.	1881.	1886.	1891.	1896.	1901.	1906.
Ulster,	23.1	25.0	32.5	39.6	48.8	54.7	59.5
Munster,	61.0	60.3	63.7	67.7	70.9	73.5	75.3
Leinster,	48.3	53.3	55.4	56.1	65.7	67.0	70.2
Connaught,	52.3	56.3	60.8	64.9	69.1	72.6	76.5
All Ireland,	42.6	44.9	49.8	54.3	61.2	64.9	68.5

These tables show that the fundamental principle of the National system—combined literary and moral instruction—has so far proved unworkable and is being steadily given up. In fact State schools are needlessly multiplied and the national funds wasted to meet the religious scruples of quite a small number of children,—Protestants for the most part.[6]

[6] Of 8,379 National Schools, exclusive of Model and Workhouse schools, in operation on December 31st, 1906, 5,900 (70.4 per cent.) were under

iii. Erection and Management of National Schools.

Apart from the obvious necessity of having schools within convenient reach of the pupils, as far as the supply of these will allow, there is little or no relation between the National schools of Ireland and any legal or recognized local governing body. In fact the city or town corporations and commissioners and the county or district councils, have practically nothing to do with the erection and control or management of the National schools. These are to a large extent built and almost entirely supported out of public funds provided by the central Government, which, in return, has complete control through the managers, whom it appoints independently of anything like mediate or immediate local election. There are practically no local rates or taxes for the maintenance of the National schools; which is deemed sufficient reason for denying the local lay authorities any share in the management. The only limit to the power of the British Government over the schools is the unwritten but recognized law that the local management is to be vested in the main in the clergy, especially those of the Catholic Church, for schools attended principally by Catholics. The priests claim,—not without reason, as I think,—to represent the people in this matter.

In Ireland anyone who can procure a site is at liberty to erect a school; but the school will not be recognized and maintained as a National school unless it is required. This means that there must be reason to expect that it will have an average daily attendance of at least twenty pupils between the ages of three and fifteen. In certain cases, however, where means of religious instruction are not attainable by the children of a

Catholic management, 2,479 (29.6 per cent.) under management of other religious denominations (*Report of Commissioners* for 1906-7, p. 24). At the Census of 1901 the Catholic population of Ireland was 3,308,661 (74.2 per cent.), all other denominations being 1,150,114 (25.8 per cent.). It should be borne in mind in this connection that the 30 Model Schools are almost entirely managed for the education of Protestant children. Non-sectarian education is not in favor with Protestants of any denomination in Ireland—wherever, not being in the majority, they cannot have the school atmosphere to their liking.

particular denomination in any National school within reasonable distance of their homes, the Commissioners make modified grants to schools in which the average daily attendance is less than twenty. In this way teachers of schools in which the average daily attendance is under ten, are allowed a capitation grant, in lieu of the regular salary attaching in the larger schools to the office of teacher.

Moreover, "when one or more schools under Protestant management and with Protestant teachers is or are in operation in any place, and with sufficient available accommodation for the Protestant children residing in the vicinity, the Commissioners decline to grant aid to any additional school under Protestant management and with Protestant teachers within a distance of less than two miles from any such school . . ., except under special circumstances. . . . A similar rule applies in the case of schools under Roman Catholic management and with Roman Catholic teachers." "When a school is recognised, the Commissioners require that the inscription NATIONAL SCHOOL shall be put up in plain and legible characters on a conspicuous part of the school-house, or on such other place as may render it conspicuous to the public."[7]

Though in theory it is open to any one, under the foregoing conditions, to open a school which shall be almost entirely supported by the State, in practice this can be done only by the local representatives of the different religious bodies—Parish Priests, Protestant Rectors, Presbyterian, Methodist, and other Ministers. For, as scholars are necessary for the recognition of a school, and as scholars will not, as a rule, attend a school without the sanction of the pastor of the congregation to which they belong, it is practically impossible to get recognition for any schools but those which are under control of the clergy. In times now past landlords, by bringing pressure to bear on their tenants, and by refusing sites for any schools but those under their own management, were able to maintain schools under lay—that is, landlord—control. This is no longer possible, except in a small number of cases.

[7] R. and R., nn. 179, 181, 189.

The local control of schools is vested in patrons or managers; the person who applies in the first instance to place the school under the Commissioners, is recognised as patron, unless it is otherwise specified in the application. The patron may manage the school himself, subject to the regulations of the Commissioners, or may nominate any suitable person to act as local manager of the school. The local manager is charged with the direct government of the school, the appointment of teachers (subject to the approval of the Commissioners as to character and general qualifications) and their removal, and the conducting of the necessary correspondence with the Commissioners. To be eligible for the position of local manager one must be either a clergyman or other person of good position in society, must reside within a convenient distance from the school, and must undertake to visit the school frequently and to check and certify the correctness of the returns furnished to the Office of National Education. In the case of a vacancy in the patronship, by death, the representative of a lay patron, or the successor of a clerical patron, is recognised by the Commissioners (where no valid objection exists) as the person to succeed to the patronship of the school.

Managers are expected to visit their schools frequently, and see that the rules are observed; that the schools are duly furnished, lighted, ventilated, and heated in winter; that there are facilities for washing the hands and face and combing the hair, especially in the schools of the poorer localities. They are earnestly recommended to provide a small library for each school, and a small museum of natural objects, furnished, as far as possible, by the pupils themselves; also to stimulate the children to greater industry by a system of school prizes, to be distributed, not only for literary attainments, but for regularity of attendance, personal tidiness, good conduct, and politeness. They are empowered to make arrangements for holding periodic examinations, to be conducted by the teachers of the school and other competent persons.

For many years by far the greater number of the schools were erected and kept in repair by the patrons or managers, either at their own personal expense or by means of funds col-

lected from the parents of the pupils and from others. Recently, however, the Commissioners have aided in building school-houses and providing suitable fittings and furniture, as well as science laboratories, accommodation for instruction in cooking, laundry, workshops, &c., in certain cases. These grants are made only when a lease of the site or school in question, for the purposes of National Education, has been executed either to trustees or to the Commissioners in their corporate capacity: such establishments are known as Vested Schools. For the erection of non-vested school-houses, training colleges, and teachers' residences, loans on fairly easy terms are made by the Board of Works on the recommendation of the Commissioners of National Education.[8]

All this looks well on paper, and no doubt a great deal has been done; it is right, however, to say that there have been loud complaints, from managers and others, of the niggardly way in which these grants have been made for some time. All admit that many of the National schools, in country districts especially, are in a wretched condition structurally, and practically devoid of all equipment. The blame for this has been bandied about; thrown by the Government officials on the managers, and by these thrown back on the Government. Both parties, perhaps, should share it, to some extent; it has been officially admitted in Parliament that the Government has been remiss in doing its duty.

iv. The Commissioners of National Education.

Throughout Section III the reader will have remarked that in all their dealings, as regards the construction or equipment of schools, the appointment or dismissal of teachers, and such matters, the local managers must proceed in accordance with the Rules and Regulations of a body whose official title is The Commissioners of National Education in Ireland, but who by the people for whose primary instruction they minister are

[8] R. and R., Ch. IV: "Patronage and Management of National Schools;" Ch. XIV: "Building, Furnishing and Improvement grants for School-houses, &c."

commonly known as The National Board, or simply as The Board of National Education. They are twenty gentlemen in all, appointed each by the Lord Lieutenant—that is, by the British Government. They make whatever rules and regulations they like, and are not directly responsible to Parliament, but only to the Lord Lieutenant, to whom they present a report annually; but who, apparently, cannot annul their acts or interfere with them otherwise than by dismissing them from office and appointing others who may be relied upon to carry out his wishes. Of course every Government official, Commissioner or Board, is subject to Parliament in this sense, that in Parliament, as representing the people, all power ultimately resides; and though the wishes of the people may be obstructed for a time, they must prevail in the end. Hence the Commissioners of National Education are very sensitive to the pressure of a resolution passed in the House of Commons, and even to criticism therein, especially if it should be backed by a considerable number of votes, or should emanate from any of the ministers of the Crown as representing the views of the Government.

When the Board was first created, in 1831, the number of Commissioners was seven, three belonging to the Established (Protestant Episcopalian) Church, two being Catholics, one Presbyterian, and one Unitarian,—leaving the Catholic Commissioners in a minority of two to five. The Protestants retained a majority of seats at the Board down to 1861, when the number of the Commissioners was raised to twenty, of whom half were Catholics. I do not know that this number and proportion were made legally binding, but as the new arrangement was officially recognised and has been preserved ever since, it is now understood to be a regular part of the system.

There are two ways in which the proportion works out unfairly to Catholics. In the first place, as they are so large a majority of the population, they rightly consider themselves entitled to a proportionate number of seats at the Board. Moreover, in selecting Catholic Commissioners, the Government takes good care to secure the services of men who either live at a distance from Dublin and so are unlikely to be regular in

attendance, or, if they are in their places regularly, may be trusted to support the English policy in Ireland. The result is that the Commissioners, as a body, enjoy very little of the confidence of the Irish people as distinguished from those who have come to be known as West British inhabitants. This does not hold true of individual Commissioners, a few of whom have been and are trusted by the Irish Catholics.

Of the twenty Commissioners nineteen are unpaid; one, styled Resident Commissioner, is paid, and is expected to make Irish Primary Education the business of his life. For some time this important position has been held by Catholics—of the official type. The present holder is Dr. W. J. M. Starkie, a distinguished student and ex-Fellow of Trinity College, Dublin. It is plainly unfair to Irish Catholics to appoint as representative of their interests one who, whatever his personal qualifications, has not and never can have their confidence, for the simple reason that he was trained in the citadel of the enemies of their race and religion.

v. The Teaching Staff: (1) Lay Teachers: Qualifications, Appointment and Dismissal.

Dividing the National schools of Ireland into two classes—those taught by lay men or women, as distinct from religious, and those taught by religious—and taking in the first place those which are under lay tuition, we may say that training in some one of a number of Colleges provided for that purpose, is a necessary condition of obtaining the position of teacher. There are, indeed, still on the staff a number of teachers who received their appointment before the Training College system was extended and training became a necessary condition of receiving an appointment; and there are some special rules for those who may have obtained university degrees or have been fully certified by the English or Scotch Education Departments. For practical purposes we may pay no attention to these special regulations, since it is very few university graduates who apply for the position of school-teacher in Ireland; whilst those who hold certificates from the Education Department in England or

Scotland prefer to work in those countries, where teachers are much better paid. Practically, therefore, at present, a diploma is necessary for those who aspire to become teachers in the ordinary lay National schools; and the diploma may be obtained only after two years' training in a recognised Training College, supplemented by two years' successful teaching in a recognised National school, after the College course has been completed. No clergyman of any denomination is recognised as a teacher in a day National school.

The number of teachers employed in any school depends, as is natural, on the average daily attendance of pupils. When the attendance is over 35 but under 50, the principal teacher is allowed one junior assistant mistress; should the attendance be over 50 but under 95, one assistant teacher is allowed, and an additional one for every additional 45 pupils.

With regard to the sex of the teachers, a good deal depends on the character of the school—whether, that is, it is for boys only, or for girls only, or for children of both sexes. Masters, whether as principals or assistants, are not recognised in girls' schools; nor are assistant masters recognised in any school under a mistress. Mistresses are not recognised as principals of boys' schools, unless the school is attended by infants only. In mixed schools—that is, those which are attended by children of both sexes—the principal teacher may be either a master or a mistress, as circumstances may require; but when the average attendance is less than 35 it is considered desirable that the teacher should be a woman, the presumption being that the greater part of the children attending such a school will be of tender age. On the 31st of December, 1906, there were in the service of the Commissioners 5,780 men and 6,818 women teachers, besides 247 work-mistresses and 1,494 junior assistant mistresses.

The appointment of teachers rests, as has been said, with the local managers, subject to the approval of the Commissioners as to character and general qualifications. The result is that in schools under Catholic management Catholic teachers only are employed, and similarly only Protestants in schools under Protestant management. Where a substantial minority of the

pupils belonged to a denomination different from that of the principal teacher, the Commissioners, up to this year (1907-8), required the appointment of an assistant teacher of the denomination of such minority, if the attendance permitted. The number of this class of schools was small and diminished yearly, with the result that the Rule is now abrogated. In 1906 there were only 44, out of 8,602 schools in operation; as against 5,892 which were attended solely by pupils of one denomination; and 2,660 in which there were both Catholic and Protestant pupils, but in which the minority of either faith was so small as not to necessitate the employment of a teacher of their own religious persuasion; 1,881 of these latter schools being taught by Catholics and 779 by Protestants.

In the form of agreement which managers are required to employ when engaging a teacher, there is a provision that the engagement is terminable on three months' notice given by either party, but preserving to the manager the power of summary dismissal, subject to the following condition:—"In any case of summary dismissal the teacher is entitled to three months' grade salary, to be paid by the manager personally; but if such dismissal is for sufficient cause, the teacher is not entitled to any compensation."

This question of dismissal has given rise to considerable difficulty and is not yet quite settled, though much has been done to secure the equitable treatment and independence of teachers. Whereas, on the one hand, it is quite plain that the nation should not be compelled to retain on the staff of its schools any teacher who has become incompetent from the scholastic or unfit from the moral and religious point of view, equity no less plainly demands that no teacher should be dismissed unless on grounds of scholastic incompetence or moral unfitness. The peculiar hardship of dismissal of teachers in a country like Ireland is, that their training unfits them for employment in almost any other capacity, and managers are naturally loth to appoint to their schools teachers who, for whatever cause, were dismissed from the service of the Board. I can conceive few situations more painful than that of a teacher with wife and

children dependent on him, who has been dismissed from his employment.

No doubt it is not easy to manage, since, though the Commissioners may be trusted to allow no teacher to be dismissed for scholastic incompetence, except after due warning and on proof of the charge against him, allowing him full and free opportunity to defend himself, they could not reasonably expect to be trusted in Ireland with jurisdiction in cases of complaint on moral grounds and especially on grounds of faith. Though half of the Commissioners are Catholics and half Protestants, yet, for the reasons already assigned (p. 21), it happens almost invariably that the Protestants are in a majority at the Board meetings; so that complaints on grounds of faith or morals brought by Catholics against teachers, would be tried practically by a Protestant tribunal. As a rule, perhaps, in such cases the Commissioners would decide in accordance with Catholic principles; but the Catholic body could never feel secure from unfair treatment in peculiar circumstances that might very easily arise. This is why the managers are allowed by the form of engagement power of terminating it summarily or on three months' notice.

It is very much to the credit of the Catholic body, and of the Catholic managers in particular, that they were the first to recognize the hardship under which teachers laboured in being thus liable to be thrown on the world without cause; and to provide a good working, though not a legal or even perfectly satisfactory, safeguard. Some years ago the Catholic bishops passed a resolution whereby it was agreed that no clerical manager under their control could dismiss a teacher without submitting the case against him to the bishop of the diocese in which the school is situated. As practically all Catholic managers of schools are priests,[9] this resolution provided the teachers with some security; the rule has now acquired greater force

[9] On December 31st, 1905, of 1305 Catholic managers of schools, 1158 (88.7 per cent.); of 966 Protestant Episcopalian, 718 (65.1 per cent.); of 555 Presbyterian, 382 (69 per cent.); of 72 Methodist, 59 (82 per cent.); and of 43 of all other denominations, 10 (23.3 per cent.); were clergymen.

by being adopted as one of the statutes of the National Synod held at Maynooth in 1900. As long, however, as the teachers are not allowed the substance of a fair trial on charges of unfitness as regards faith or morals, with a right to examine the witnesses against them and supply rebutting evidence, as also with a working right of appeal, the grievance will not be removed as fully as they have a right to expect. This is one of the cases that go to show the need of reforming the administration of justice in the Catholic ecclesiastical courts in Ireland, if the people are to be trained to realize the rights and duties of free, manly citizenship.

It took some years to induce the Protestant authorities to follow in this respect the lead given by the Catholics. It was not so easy for them to do so, as Protestant school-managers are more independent of episcopal and other authority than Catholic priests are of their bishops. Something, however, has been done, I understand, to secure to Protestant teachers a grade of independence similar to that enjoyed by their Catholic fellows. In neither case is the safeguard legally recognised, but in practice it works out substantial justice, which is all that is really wanted; except that, as has been said, in the interests of freedom and self-respect it would be well that there should be in every case the substance of a fair trial with right of appeal, and that the procedure should be legalised.

vi. The Teaching Staff: (2) Convent and Monastery Schools.

During the scholastic year 1906-7 the number of schools of this kind was 384, 332 belonging to nuns, and 52 to monasteries of men. The Irish Christian Brothers, originally founded in Waterford, do not teach under the National Board and receive no State aid. They have schools in nearly all the principal and in many of the smaller towns; but in many of the same places there are State-aided schools conducted as part of the National system by Brothers of the Congregation founded by St. John de la Salle, and by the Presentation, Patrician, Marist, and Franciscan Brothers.

Convent and monastic National schools are divided into two classes, according as the sisters or brothers teaching therein are or are not certificated, like lay teachers. For,—owing, I think, to objections entertained at first to submitting nuns to the test of examinations conducted by laymen, for the most part Protestant,—the Commissioners have always recognised and subsidised schools conducted by religious, men and women, though these were not trained teachers and could show no teacher's certificate. Religious teachers who have no certificate are not paid as highly as if they had; for which reason a certain number of communities have either adopted into their community teachers who had already received certificates, or submitted some of the members already professed to examination and so qualified them for the higher rate of payment. In the scholastic year 1906-7 80 schools of religious, 30 of women and 50 of men, were in receipt of payment on the higher scale, by way of personal salaries; as against 304 schools, 302 of women and 2 of men, paid on the lower scale, by way of capitation.

This suggests a question of importance: whether the religious who are privileged to teach without having been trained in recognised training-schools and obtained the diploma that is required by their colleagues of the laity, are wise in continuing to act on this privilege. It is purchased by a considerable sacrifice of income, and of what is more serious—scholastic efficiency, or reputation for the same. No doubt it has from the religious point of view advantages which are worth considering: the question, however, is whether these are worth the cost—what they cost now and what they are likely to cost in the future.

For though Catholic parents of children in Ireland are deeply convinced of the superiority of the religious schools to those conducted by lay teachers, and gladly avail themselves of the services of the sisters and brothers of the various religious congregations, there is some reason to fear that they may not continue to withstand the tendency now so universal to exclude from the schools all teachers who have not been trained in recognised colleges and received an official certificate of competence. The privilege on which the great majority of re-

ligious women teachers in Ireland are acting at present, gives secularists a handle which they may be relied on to work more and more as time goes by: I doubt whether on that account it is not more dangerous than profitable to the cause of religious education.

Moreover, satisfactory as is the condition of most of the religious schools, many of them being the very best we have, it is to be feared that some of the more remote and smaller convents are backward. It was, no doubt, partly for this reason, and partly out of desire for more perfect training in the religious life, that the last Synod of Maynooth expressed a desire for amalgamation of some of the houses of the Presentation nuns and the Sisters of Mercy. This would mean a central novitiate, where the sisters could be trained more fully in scholastic as well as in religious exercises. In the present state of opinion in Ireland there would be no difficulty in getting such central novitiates recognised as Training Colleges, especially if they were situated near a university or university college, so as to have the benefit of lectures by the professors in these institutions. There would be no difficulty about managing the matter to the satisfaction of all parties at present; but should time elapse before an arrangement is made, it may not be so easy to obtain certificates without passing through the ordinary lay Training Colleges; and without certificates it may be impossible for religious to retain their positions in the schools. In this and similar matters the Catholic people of Ireland, good and reliable as they are, should not be exposed to needless trials.

vi. Model Schools and Training Colleges.

There were in Ireland 30 Model Schools, with 9,051 pupils on the rolls, on December 31st, 1906; and 7 Training Colleges, with 1,071 (419 men and 652 women) students.[10]

The chief objects of the Model schools are officially represented as being "to provide united education, to exhibit to the sur-

[10]That was the number of students who remained in the Colleges until the close of the session 1905-6.

rounding schools the most improved methods of literary and scientific instruction, and to educate candidates for the office of teacher." How far the schools succeed in attaining the first of these objects may be judged from the following figures:

Of the pupils on the rolls on December 31st, 1906, 24.6 per cent. were Catholics, 31.6 per cent. Protestant Episcopalians, 34.2 per cent. Presbyterians, 5.8 per cent. Methodists, and 3.8 per cent. of other denominations. In three towns only—Dublin, Cork, and Trim—did Catholics attend this class of school in any considerable numbers. In these three places, however, they formed the great majority of the pupils: 1774 to 263 in the Dublin district, 194 to 107 in Cork, and 156 to 2 in Trim.[11]

It is not easy to form anything like a reliable judgment as to the influence exercised by the Model schools in the way of exhibiting to other schools the most improved methods of teaching. There is very little connection between the two classes of schools. The Model schools, no doubt, are structurally fine and splendidly equipped; but as their construction and equipment cost much more than is allowed for ordinary schools, the influence they exercise in that respect is about as much as is exercised by the homes of the rich on those of the poor.

Apart from the expense of construction and equipment, as well as of head master's residence, fuel, and light (which, in case of the Model schools, are all supplied at the public expense), by reason merely of the amounts paid in salaries to the teaching staff, the education of children in these establishments is nearly twice as costly as in the ordinary schools, and a deal more than twice as expensive as the best convent schools, which are much more effective as models. In 304 convent and monastery schools, with an average daily attendance of 69,951, in 1905-6, the average cost per pupil was but £1.19.7; while in 8,010 ordinary lay schools, with an average attendance of 400,853, the cost per pupil was £2.11.10; and

[11] I have no means of ascertaining the proportion of Catholic to Protestant teachers in the Model schools.

in 30 Model schools, with 73 departments and an average attendance of 6,951, the cost per pupil mounted to £3.19.10.[12]

Taking all these things into account the Model schools cannot be regarded as a success; the higher class of religious schools are doing much better work for less than half the money. Still the Model schools are maintained, in the interest—to a large extent, on paper—of combined literary and moral instruction, as also—not on paper at all—to provide well-kept seminaries for the handful of Protestant children in four-fifths of the provincial towns of Ireland.

Of the seven Training Colleges five are under the management of Catholic bishops, one under that of the Protestant Archbishop of Dublin, and one under the immediate control of the Commissioners. The course in these institutions may be either of one or of two years: of one year for those who are already engaged in teaching; and of two years for such as have not yet received an appointment. The students, as a rule, reside in the Colleges, six of which are conducted on frankly denominational principles. In these the Head of the College, appointed by the manager, selects his own teaching staff; there are chapels and full provision for the religious exercises of the denomination to which the College belongs; and the whole is maintained by liberal grants from the public funds at the disposal of the Commissioners.[13]

[12] These are official figures, given in the *Report of the Commissioners* for 1906-7, p. 34. In addition the official Statement of Accounts for the year shows an item of £10,292.16.0 for "Special Expenditure—Maintenance, Pupil Teachers, and Special Teachers, Matrons, &c."—on Model schools: that is, nearly £1.7.0 additional per pupil (6,951) in average attendance. This makes the total cost per pupil for these schools nearly £5.6.10, as against £1.19.7 in the convent schools—an excess out of all proportion. I find, moreover, in the Statement of Accounts an item of £120.8.2 for Free Grants of Books and School Requisites to Model schools. There have been in addition, from local sources or funds at the disposal of the Board of Works, expenditure on these schools which I cannot trace. It is plain that without being of very great service as models they are very costly institutions, certainly, except in three places, not wanted by Irish Catholics.

[13] For training in Irish special provision has been made, in the official recognition of Colleges established, principally through the influence of the Gaelic League, for the teaching of Irish in Irish. Apart from what they may receive for instruction given to teachers in the National schools,

For the past ten years the number of resident students in these Training Colleges has been steadily increasing, from 421 men and 333 women in 1895-6 to 437 men and 657 women in 1905-6.[14] The result is a gradual disappearance of untrained teachers. Whereas in 1880 there were 7,365 untrained as against 3,309 trained teachers, in 1906 the proportion was almost reversed—7,793 trained as against 4,805 untrained teachers.

The figures in the Report for 1906-7 are so mixed up that it is impossible to calculate accurately and compare the expense per head of students in the different Training Colleges. Making the best appropriation possible I find that, abstracting from special grants for buildings, in 1905-6 it was a little more than £50.18.0 in the Marlborough Street College (under the immediate control of the Commissioners), nearly £56.0.0 in the two Colleges (combined) [15] under the control of the Catholic Archbishop of Dublin, and £56.10.0 in the College controlled by the Protestant Archbishop. The non-Catholic Colleges have a far larger proportion of women students, whose maintenance is officially estimated to cost much less than that of men. Besides in the non-Catholic institutions men and women are taught in the same classes, so that there is a saving in the number of professors employed.

No one in Ireland has any doubt of the necessity of these Training Colleges, whatever opinion we may hold as to the sufficiency of the course or as to the quality of the results obtained. The six denominational Colleges may be said to have

these Irish Colleges are in receipt of no State aid whatsoever. Four of them have been established in Irish-speaking districts: two in Munster, one in Ulster, and one in Connaught. The Principals are paid by the Commissioners of National Education a sum of £5.0.0 for every teacher who, having attended a course in the College, passes an examination, and subsequently teaches Irish satisfactorily for one year in a National school.

[14] It will be noted that the increase in the number of women students is very much greater than in that of the men.

[15] The reason for combining the two—one for men, the other for women—is that men students cost more than women, and there are both men and women students in each of the other two Colleges with which these are compared.

but begun and will be much more fully developed. All are hampered by the smallness of the salary which the students may hope to receive in after life as teachers in the National schools. This leaves much to be desired in the qualifications of candidates for admission to the Colleges. When the salary of the teacher is raised, the students will be of a much better class and will benefit much more fully by the course of training.

vii. Subjects of Secular Instruction: School-books.

The ordinary subjects taught in the National schools are: "English (including as sub-heads reading and spelling, writing, composition, and grammar), geography, arithmetic, singing, drawing, needlework (for girls), physical drill, manual instruction, object-lessons and elementary science, cooking (for girls), laundry-work (for girls), kindergarten (for infants), hygiene, and temperance."

There is, in addition, provision for bilingual teaching, the second language being Irish, French, or Latin. A course of mathematics (that is, algebra, geometry, and mensuration), is regarded as indispensable in all boys' schools with two or more teachers, and no such school is regarded as doing really satisfactory work unless one or more of the mathematical subjects is taught efficiently. "The managers, moreover, may, with the approval of the Commissioners, arrange the programmes of their schools so as to suit the needs of the localities in which the schools are situated." [16]

No fault can be found with the Programme, which is drawn out in detail in Schedule XVIII appended to the *Rules and Regulations*. There we learn that "a suitable Historical Reader should be used in the higher standards of the schools, a text-book in history being proposed as an alternative in the sixth standard of the better class of schools, and in the seventh standard a short period of history being made obligatory. There is no provision for the teaching of music as distinguished

[16] R. and R., Ch. IX.

from singing; no wonder that music is now at a very low ebb in the land of the harp and the chamber bag-pipes.[17]

As to how this programme is worked out in practice I am not in a position to judge; the practical and economic sections especially must always be difficult to manage in country schools, many of which are unprovided with apparatus. This part of the programme, moreover, is of recent introduction and has not yet had time to tell on the habits of the people, so that it is not easy to judge of its value or of the way in which it is being taught. I doubt whether it will ever work out well till the local tax-payers are associated with the school management, helping to provide the apparatus for such subjects as cooking, laundry, elementary science, agriculture, and mechanics, as also to provide teachers for special subjects like music. I should like to see every cottage not only neat but echoing to the sound of the fiddle. Unfortunately, however, under present arrangements, Irish country children have little opportunity of learning that cheap but highly artistic instrument, which, were it not for the

[17] An official of the Board who kindly looked over the MS. of this article has remarked here that "instrumental music cannot be taught in a primary school, for obvious reasons." I confess that I cannot see the reasons. I do not contend that instrumental music should be made an obligatory subject; but could not teachers be stimulated by the hope of receiving special fees, to teach, let us say, the fiddle to any pupils who may wish to learn it—as Irish is now taught: many of the teachers, perhaps, are not competent to teach the fiddle: but so they were not competent to teach Irish: the hope of adding substantially to their small salary would stimulate them to qualify themselves, as it has done and is doing in Irish. I have been told, by one whom I regard as a good authority, that in England instrumental music is successfully taught in some of the primary schools; and I know that in many of the convent schools in Ireland—which are not paid at half the Model school rate of payment—it is taught to many of the children, without any remuneration from the Commissioners.

My friend has remarked also—and I record his words with pleasure,—that the sentence in the text commencing "No wonder," is very hard, for it ignores the very remarkable, if not wonderful progress of vocal music throughout the schools of the country during the last six years. It is now taught in practically every school in Ireland, and well taught." That is pleasant testimony from one who is both a musician and an Inspector of Schools; who, therefore, ought to know.

efforts of the Gaelic League, would be allowed to die out in Ireland almost as completely as our ancient harp and bag-pipes.

I have a suspicion, too, that too much is made of books as compared with fields, farm-yards, and workshops, which, no doubt, cannot be studied to very great profit except with the aid of the printed page. What the Irish peasant boy wants most is to become a good husbandman, a subject which he can be taught only by being taken through the fields and farm-yards under intelligent guidance. What the Irish girl most needs is to become a good house-wife; not in the mansion, with the means at the disposal of the wealthy, but with the apparatus that is or may be in every peasant's cottage. Reading, writing, and such things, no doubt, are good and should not be neglected; but neither should they so absorb the teachers' and children's attention as to leave no time for the more immediately practical and useful lessons.

I have referred to the provision for teaching history, but regret to say that very little encouragement is given to the study of the history in which Irish children may be presumed to take most interest—the history of their own country; which, to be taught at all, must be watered down lest the pupils should learn from it to dislike the present English connection. There is a little volume called *The Story of Ireland,* by the late Alexander Sullivan, which was the only book of its kind I could read as a boy. It is not stuffed with dates and questions for examination; it is something of what it pretends to be—a story; in which one is taken back into the past and enabled to see the men and women who made us what we are, living their lives and unconsciously making history. They are not mere symbols, about which a question might be asked conveniently, but living friends and foes, to be loved and wept over or hated with personal hatred. Such a book, no doubt, is calculated to make Irish boys feel no love for those who reduced their country to its present condition; which, of course, is the reason why the Commissioners could not be induced to sanction its use as a text-book. "No book," says the Rule (n. 124), "can be used for the purpose of united secular instruction"—which, as we have seen, is to be found

only on paper as a fundamental principle of the National System—" to which a reasonable objection might be entertained on religious or political grounds. The managers may, subject to the foregoing condition, select the books used in their schools for the purpose of secular instruction, but they are required to submit for the examination of the inspector the list of proposed books;" the inspector being bound, " in all cases of doubt, to forward copies of the book or books in question for the consideration of the Commissioners." Dublin Castle, which has the appointment of these, will take care that they are of the sort that will not allow little Irish minds to be poisoned by such absorbing, beautiful tales as are to be found in poor Alexander Sullivan's *Story of Ireland.*

The Irish language was, till recently, practically proscribed—for the same reason. It was uneconomic, interfered with the learning of French, German, Latin, Greek, Sanskrit, and other languages that would be so useful—for emigrants and Manchester warehousemen. It did not matter that it is the one language which, in addition to English, Irish children could be got to study and speak with a will. The true reason was, of course, that it was Irish, and like Irish history, regarded as a foe to the English connection in its present form. It has, notwithstanding, been forced on an unwilling Board of " National " Education, who must now pay special fees wherever it is taught. Small thanks to them for this; they resisted the reform as long as they could, and at length—to their disgrace be it said—were kicked into the present position by the less anti-Irish democracy of England.

The useful provision whereby " managers may, with the approval of the Commissioners, arrange the programmes of their schools so as to suit the needs of the locality," is found not to work; perhaps to some extent because managers, to get their arrangements sanctioned, have to satisfy so many people—sub-inspectors, head-inspectors, the Board,—who are all unwilling to be forced out of the routine and but too often suspect some evil design against English rule in any arrangement that does not emanate from themselves. It would be well if the people were accustomed to depend on and do for themselves; a prin-

ciple which, if it applies to the action of the local managers, surely applies no less to the interference of Government Boards and inspectors of all kinds.

viii. Religious Instruction, Emblems, &c.

In practically all the National schools of Ireland there is religious teaching, consisting not merely of the reading of the Bible, or of instruction in the fundamental principles which may be supposed to be held in common by all Christian sects, but of instruction in the tenets peculiar to some religious denomination. In practice this religious instruction is paid for by the State, since the State-paid teachers will not be employed or retained unless they consent to teach the religion of the denomination to which the managers who have appointed them belong. Whatever exceptions there may be to this rule can be safely left out of calculation—they are so few.

In addition to this State-provided instruction, clergymen of the different denominations, or other persons approved by the parents and guardians of the children, have access to them, under conditions which are universally recognised as reasonable, to instruct them in religion. Thus, the Catholic schools, with which I am best acquainted, are visited regularly by the priests of the parish in which they are situated. Regular visitation of this kind is a duty imposed on the priests by the diocesan regulations and the decrees of the national synods. By a decree of the Synod of Maynooth (1900) every school in every parish is to be visited once a week—in special cases once every two weeks—by one of the priests of the parish, who is expected to see not only that the pupils attend regularly, but that they are properly instructed in the Christian Doctrine; and also to take care that neither from the books in use in the school nor in any other way are they exposed to danger in faith or morals. Priests, moreover, are bound to give religious instruction personally in the schools at least once a month.

To safeguard the fundamental principle of combined literary and moral instruction in National schools, as also to provide against danger of proselytism, there is a rule to the effect that

the time for religious instruction shall be so fixed, that "no child shall receive, or be present at, any religious instruction which his parents or guardians disapprove;" and shall not be "thereby, in effect, excluded directly or indirectly, from the other advantages which the school affords" (R. and R., n. 21). With this view it is arranged that a certain time—usually half an hour—be set apart for religious instruction; and it is a fundamental rule of the Board that during the remainder of the school day—that is, while secular instruction is going on—there shall be no religious instruction, prayer, or other exercises whatsoever. It is provided, further, that during the time of secular instruction no emblems of a denominational nature can be exhibited in the school-room.

No objection could be reasonably taken to these provisions; and none is taken, for schools which are attended by even one Catholic or Protestant pupil. There were, however, in Ireland, during the school-year 1906-7, 4,318 schools attended exclusively by Catholics, and 1,574 schools attended exclusively by Protestant children; that is, 5,892 out of a total of 8,602 schools, having an attendance of 506,399 out of 739,009 children—68.5 per cent.; and Irish Catholics find it hard to see any reasonable ground for refusing to allow these schools to be conducted on frankly denominational lines, as long, that is, as no child of a different denomination either is in attendance or is kept from attending. If Protestants have any objection to having their schools conducted in this way, why should their scruples avail to oust Catholic religious practices from schools which no Protestant child of any denomination attends? Though some of us do not attach very much importance to the presence of religious emblems in schools, we can see no reason for disallowing their use where all the pupils are Catholic—in case the children's parents should wish to have them. Non-conformists, no doubt, object on principle to State aid for religious teaching; but as there is such State aid, why not have it as thorough as may be, as long as no child is prevented from attending the schools or exposed to danger of proselytism while in attendance?

With the reservation set forth in the last paragraph Catholics in Ireland are satisfied with the opportunities for religious instruction that are given in the National schools. In a Pastoral Address to their flocks issued from the National Synod of Maynooth in 1900, the bishops say that although "in its first conception the system of National Education was thoroughly dangerous, if not worse, . . . thanks to that God whose Providence never failed us, . . . instead of spreading secularism or indifference, it has itself undergone a radical change, and in a great part of Ireland is now in fact, whatever it is in name, as denominational almost as one could desire. In most of its schools there is no mixed education whatsoever. It is separate education, as it ought to be, for the children of different religious professions; and thus it has come, in a great part of Ireland, to be a help rather than a hindrance to the Church. This is a great achievement. It has not been the work of a day, but has been brought about by the steady and unswerving determination of a Catholic people who were true to themselves and loyal to their pastors."

ix. Inspection of Schools.

The Commissioners employ a large staff of inspectors, whose duty it is to visit every school at least three times a year and report to the Board. After each visitation they are expected to communicate with the local manager with reference to the general condition of the school and make such suggestions as they deem necessary. They advise the Board with regard to applications for aid to establish schools, and supply such local information as the Commissioners shall require from time to time, acting as agents of these in all important matters of local administration. They also conduct examinations—of unsatisfactory schools, as well as of monitors, and in the Training Colleges.

Inspectors are selected, as a rule, by a limited form of competitive examination, but there is a provision that "teachers of exceptional ability and qualifications are eligible for appointment." As usual in matters of this kind, there is an under-

standing, always acted on though not legally sanctioned, that one-half of the staff of inspectors shall be Catholics, the other half of other denominations. The non-Catholic minority in Ireland must have half, where they have not the whole, of whatever offices are going.

As to the character of the inspection, as far as I can learn, it is considered fair on the whole, though somewhat narrow. There is, indeed, in fact, too much inspection and too little assistance given by way of instruction—showing by example how children should be taught and schools conducted. There is, moreover, too great a tendency to work from books, as against the great book of Nature which lies so temptingly open around the doors of the schools—especially in the country. Managers, as we have seen, are recommended to provide small museums of natural objects, furnished, as far as possible, by the children themselves: an excellent recommendation, which in too many cases has been quite fruitless. The blame for this does not, in my opinion, fall altogether on the managers to the exclusion of the inspectors. I should like to see some regulation made to the effect that whenever they visit the school inspectors should not confine their attention to seeing how the children are taught, but should show how they should be taught by teaching them themselves; and should, at least once a year, take them through the country or city and call their attention to the scientific, economic, and aesthetic aspects of what they see around them. In this way inspectors would stimulate endeavor to stock those museums which are now so conspicuous by their emptiness or their absence.

x. Finance.

The money required for working the National school system comes through the British Treasury from the national taxes of Ireland, a little more than 7 per cent. being derived from local sources: the two contributions in 1905-6 were £1,436,338 and £112,563 respectively. Of the local contribution a small part—a little over £2,000—was paid by the pupils in fees; the greater part of the remainder being collected by the managers or pro-

vided by them in some way. There is no local education rate in Ireland; a few of the District Councils contribute small sums for the support of the local teachers; and there are some private endowments for small (for the most part Protestant) schools, which, owing to the paucity of pupils in attendance, could not subsist on the capitation allowance made by the Commissioners. As school-books in Ireland are provided at the sole expense of the pupils, it is fair to set down the cost of these as a local contribution, at least in comparison with Great Britain, where books for use in the National schools are supplied at the public expense.

Of the Treasury grant £1,253,890 was paid in 1905-6 to the teachers and £39,164 spent on the building and repairs of schools. Of the local contributions the teachers received £22,038, £90,525 being devoted to structure, repairs, furniture, and other purposes. Broadly speaking, therefore, we may say that the teachers in the Irish National schools, which are practically denominational, are paid almost entirely out of the national funds; whilst about two-thirds of the money put into buildings and equipment comes from local contributions.[18]

Given a fair school attendance, the salary of a teacher begins at £56 and may rise with age and good service to £175 a year, for men; and at £44 rising to £141 a year, for women. This is exclusive of special fees for extra subjects—Irish, French, Latin, and mathematics; and also of a capitation grant which, for a school with average attendance of 50 pupils or more, comes to £15 for the principal teacher. For assistants it would average probably about half that sum.

The special fees for extra subjects, Irish especially, show an increase during the quinquennial period 1901-5. There is likely to be a still more marked increase in fees for Irish in the immediate future, as new and much more satisfactory arrangements have been recently made with regard to that subject. All things considered, the remuneration may be taken as about £75

[18] For the septennial period 1899-00—1905-6, the average expenditure from State grants on school buildings, teachers' residences, &c., was £39,334. about one-third of the total expenditure in that direction.

ST. BASIL'S SEMINARY LIBRARY

a year at the commencement, with a maximum of about £205 for men who have a diploma in Irish; and for women who are equally qualified, about £65 at the commencement, with a maximum of about £160. There is, moreover, a system of pensions and retiring allowances, and residences are provided for teachers in connection with 2,303 of the ordinary schools, 988 of these residences being free of rent. This was on December 31st, 1906; the tendency is to increase, but there were (in 1906-7) 14,339 teachers in the service of the Board, of whom 8,152—the principal teachers—at least might reasonably expect to be provided with residences.

The expenditure on school-houses, I fear, would have to be very largely increased to bring them into decent condition: in this respect the Report of the Commissioners for 1905-6 is lamentable reading: "While in England and Scotland," they say, "during the last decennial period, the principles of school architecture have been constantly improved, and buildings have been erected to suit the needs of an extended curriculum, Irish schools, which were in a much more unsatisfactory state, have been restricted to plans which suited the ideas of half a century ago. Insufficient floor space, insufficient seating accommodation, insufficient class-rooms; no provision for encouraging cleanliness and sanitation by means of the simplest form of lavatories—such are the features of the Irish schools. . . .

"While overcrowding is the chief defect in the centres of population, many of the school-houses in rural districts are mere hovels. Uneven earthen floors, broken roofs through which the rain freely enters, windows incapable of admitting sufficient light or air, are common defects. Even in schools that afford sufficient accommodation, and that are not defective on sanitary grounds, improvements are required to provide proper class teaching. It is no uncommon thing to find three or four teachers instructing the children in one large room. Really satisfactory work cannot be accomplished under such conditions."

It is not easy to apportion the blame for this state of things. Dr. Starkie, the present Resident Commissioner, in a document which has become famous, attempted to put it on the managers;

in the Report from which I have quoted the Commissioners, of whom he is one, have thrown it almost entirely on the British Treasury.

xi. School Attendance; Illiteracy; Evening Schools.

In Ireland there is legal power to compel children who are over 6 and under 14 years of age to make 150 complete attendances in school each year. Where this law is enforced, parents and guardians whose children do not comply with its provisions, and who cannot show reasonable cause, may be brought before the magistrate and punished.

The ordinary local government of Ireland is managed by elected district councils, and the school attendance law is not fully compulsory, in the sense that it is left to the option of the district council to adopt and enforce it or not, each in its own district. Where it is adopted, the first step is to form a school attendance committee, of which, as a rule, clerical representatives of the principal religious denominations in the district are members: it is the duty of the committee to see that the law is observed. Where they can afford it, as in fair-sized towns, they usually appoint and pay an inspector, whose duty it is to see that the children of the district make the necessary school attendances.

The Commissioners of National Education report that in the year 1906-7 there were 182 school attendance committees, 86 in urban and 96 in rural districts; there are 44 towns having municipal government, to which the provisions of the Act apply, but for which school attendance committees have not been appointed. There are 144 rural districts without school attendance committees. There is some difficulty in enforcing the law in rural districts, owing to sparsity of population and consequent distance of the school from the average child, the great rainfall in Ireland, and the pressure of poverty whereby parents are compelled to employ children of school age in domestic or outdoor work. It is not easy, moreover, to prove that in any particular case failure to comply with the law may not have been due to some reasonable cause, such as illness. Finally,

it must be confessed, I think, that as laws have been made for and not by the Irish people, they have a tendency, which I cannot very much condemn, to resent external interference in their affairs, and they are unwilling to enforce foreign-made law on their neighbors. This will remain a potent cause of neglect of the Compulsory Education Act until the people feel that it is a law of their own making.

The Census Report for 1901, I am glad to say, shows a decided advance in the way of school attendance. "It is satisfactory to find that though the total number of scholars in attendance during the year ended March 31st, 1901, was so much less than in 1891, there has been an increase in the attendance in the three highest periods, from 200 to 300 days, and 300 days and upwards. . . Compared with 1891, the schools under the National Board show a decreased attendance, owing doubtless, to the decline in the population. . . The individual attendance, however, has improved remarkably" (p. 70).

I have not been able to ascertain the percentage of children, of between 5 and 15 years who attend school at all, for no matter how small a number of days. The Commissioners of National Education state in their Report for 1905-6, how many of the pupils of over 6 and under 14 years of age on the rolls of their schools, made the legal number (75) of attendances in the two half-years ending on June 30th and December 31st, 1905. It was 58.4 per cent. for the first half-year and 45.8 for the second. According to the Census returns of 1901, of the children of from 10 to 15 years of age 94.4 per cent. could read and write, 2.7 per cent. could read only, and 2.9 per cent. could neither read nor write (*General Report,* p. 71).

In addition to the ordinary day-schools, the Commissioners of National Education make provision for elementary evening schools, of which there were 631 in operation during the year 1905-6. Persons over 14 years of age and children unable to attend day-school, are eligible as pupils; others may attend, but are not taken into account in calculating the average attendance with a view to payment. For each unit of the average attendance a sum varying from 10s. to 17s. 6d. is paid to the

managers, according to the character of the school, as reported on by the inspector.

Managers of National schools, local committees, and other suitable persons, may establish evening schools and get them recognised for support by the Commissioners of National Education. The managers employ the teachers and arrange the amount of their remuneration. Any person, lay or clerical, may be so employed, provided he is over 18 years of age and is approved as qualified by the inspectors: teachers of day-schools are eligible under certain conditions. The teachers do not necessarily receive the whole of the grant allowed for the school; but the whole must be spent on the school in some way.

xii. Popular Control of Schools.

No account of primary education in Ireland would be at all complete if it did not deal with the question of popular control of schools which are supported or aided by State funds. This aspect of the question has of late given rise to acrimonious controversy; and though my opinions have no pretension to be such as would be accepted by the majority of that influential class, the Catholic clergy, to which I belong, I think it better in the first place to state the facts, and then say what I think, however unpalatable my views may be to some. I can only say that, as far as I know, they have been formed honestly, with a sincere desire for the future welfare of the denominational schools—in so far as we may call State-endowed schools denominational.

The facts are: (1) that the people of Ireland have practically no voice in the selection of the 20 Commissioners who are charged with the administration of the State funds with which the National schools are endowed. These gentlemen are appointed by the Lord Lieutenant, who represents the political party in power for the time being in Great Britain. In determining which of the British parties this may be Irish popular opinion has as much influence as is represented in the House of Commons by the representatives of the country. As far as my experience can stretch back, and even as far as history

records, there has been no instance in which the Irish parliamentary vote—at least the National as distinguished from the Orange or Protestant section of it—has been able to secure the withdrawal from the Board of even one obnoxious Commissioner. No doubt it is in part owing to our parliamentary voting power that we have been able to secure a certain amount of fair play,—as, for instance, that half the Commissioners shall be Catholics. Otherwise, however, the selection of the Board is practically independent of the Irish people, who, if they had the choice of Commissioners, would appoint very few of those who administer the National Education funds at present. This may or may not be right or prudent; it will hardly be denied that it is a fact; and it is with facts I am just now concerned.

(2) The local managers, as has been stated, are almost all clergymen of the various denominations. Though appointed by the Commissioners,—who are themselves the nominees of Dublin Castle,—and therefore independent of popular control, they are fairly representative of popular opinion, owing to the confidence the people have in the pastors of the various Churches, especially in educational matters. Few, if any, would wish to oust the priests and other ministers from a large share in the local control of the schools, and up to very recently no one thought of associating with them lay representatives who would share in the management. Rightly or wrongly, however, there has sprung up within recent years a demand that local bodies of some kind, popularly elected, should, mediately or immediately, control or share in the control of the schools. There is so far no means of ascertaining with anything like an approach to accuracy how great the volume of this demand may be. I have no doubt that if the country were polled just now on that question alone, the great majority of the voters would record their approval of the present system,—that is, of clerical local management.

(3) Amongst clergymen themselves—whose opinion counts for a great deal, as in matters of this kind it has enormous weight with the electorate,—the conviction is very common and earnest, especially among the older and more conservative priests of the

Catholic Church, that any change in the present managerial system, whereby the schools would be subjected to local popular control, would result in the near future in the ruin of the high character they now bear for morals and religion. They—the priests—regard it as being of special and even absolute importance that the clergy should have the right to appoint and dismiss teachers, without restraint of any lay tribunal or body, at least as regards fitness in morals. They do not see how this right could be efficiently safeguarded if the schools were to pass under popular control. As evidence of the strength with which this conviction is shared by the rulers of the Catholic Church in Ireland, it will be sufficient to refer to a decree of the National Synod held at Maynooth in 1900. Therein Catholics —especially priests—are admonished of the duty of safeguarding the rights hitherto enjoyed by the clerical managers of National schools; for if these rights were injuriously affected, the National school system might turn out so dangerous to religion that it could not be tolerated by the pastors of the Church.[19]

So far for the facts: whereupon two questions arise: (1) whether it is so really necessary in the interest of religion that the clergy should remain sole managers of the schools; and (2), if this be so, whether it is necessary that the clerical managers should be appointed for all future time as now, not by popularly elected bodies, but by a Board nominated by Dublin Castle.

I should be the last to deny the inherent right of the Bishops of the Church to whatever is necessary to enable them to safeguard the faith and morals of the little ones committed to their charge; but I should not like to have to defend the thesis that direct control of the schools—implied in the present managerial system—is necessary to enable the priests to exercise their indirect authority. If there is any lesson taught by history it is this, that in the interaction of Church and State, the latter encroaches according as in any nation the religious sentiment wanes; the lesson of which is that with increase of the secular

[19] *Acta et Decreta*, n. 433.

spirit we may expect to see the Church denied the full and free exercise of the indirect authority she has an undoubted right to assert in many directions. I have not, however, seen this advanced as a reason for claiming direct authority rather than indirect outside the education question, in the hope of stemming the advancing tide of secularism. I doubt, moreover, whether even though the claim to direct authority over the schools succeeded now, it would be admitted long; or that a people who are prepared to maintain in the schools teachers whose lessons or example they have reason to regard as injurious to religion, would continue to endow the clergy with power not to appoint or to dismiss for reasons of faith or morals. As long as religion keeps its hold on the people, they will be ready, in the interest of their own children, to dismiss from their service teachers who can be shown to be of evil character or influence. When they refuse to dismiss on reasonable proof of this, it will be useless for the clergy to strive to retain their hold on the schools. They might succeed by the aid of foreign troops; but I, for one, have no desire to see the day when Irish priests will be dependent, for their hold on the schools or anything else, on the bayonets of the Saxon.

What is wanted, in my opinion, is a system of education which will be national as well as religious: national, while securing their rights to aliens resident here, as also to such residents as may crave a closer union with Britain; and religious, in so far as any considerable section of the people may want religion in their schools. I regard it as hopeless to expect the schools to be broadly national in that sense, as long as the controlling body is nominated by the British Government. Hence I would have the Board of Commissioners, or whatever the central body may be called, immediately or mediately subject to a really effective Irish popular control. And as I regard such centralised popular control as highly dangerous,—witness what has happened in France,—I should like to see it held in check by local bodies, popularly elected and endowed with real power which they would be slow to resign at the bidding of any central authority. I would depend on the people—the local people—ultimately. Wherever they maintained schools which children

could not attend without loss of faith, I would try to establish private schools; and where these would not be tolerated, I would ask the people to refuse to send their children into danger, and if pressed to go to prison. A considerable body of people can never be coerced for long by injustice of this kind, if they have in them a touch of the spirit of the martyrs. When the members of any church or nation have come to be so much afraid of bullets, metallic or moral, as to resign their public rights for fear of meeting them, they may bid good-bye to freedom.

I have heard it argued that if the schools were to pass under local lay control, Catholics would suffer grievously over a great part of Ulster, where the local bodies are Protestant of so benighted a type that it would be vain to expect them to appoint Catholic teachers for Catholic children. That, however, is a game at which two parties could play; if it were attempted in Ulster, pressure could be applied in other places, and would be pretty sure to result in fair play being given all round.

I am not so optimistic as to hope that by adopting a system of popular, and especially local, control of the State schools, we should effectively provide against all possible danger to the faith and morals of the pupils; or that the local bodies could be always depended on to be guided in these matters by the advice of the Church. I am prepared even to admit that the conflict between Church and State in Ireland, which so many regard as inevitable, would be hastened rather than retarded by the adoption of a system of popular control of the schools. It is not possible, as far as I know, to avoid these conflicts altogether; we can only hope to minimise them. Hitherto—fortunately, in one sense—they have not been in Ireland between the Catholic Church and the people, seeing that the people had practically no power, but between the Church and the English government. The conditions that made that state of things possible are passing away; the Irish democracy are fast becoming masters in their own land, and when they do become masters it is with them that any conflict there will be must be waged. No doubt we hasten the day of trial by every instalment of power they receive; but is that the greater or the less

of the dangers before us? Shall we assist in keeping them out of their inheritance lest they should abuse it? I should not hesitate to do so until they had grown up; but have they not reached manhood? Is not this the basis of the whole demand for Home Rule, which we support? By treating them as children we may help to keep them out of their inheritance for a time. I have my doubts whether that makes for character or manliness—qualities which it is our primary duty, as clergymen, to foster in them; and I fear very much that when ultimately they come, as they must, into their own, they may not be filled with gratitude to those who may have helped to keep them too long in tutelage. We may lose—are certain to lose—by trusting them; but, in my humble opinion, we are pretty sure to lose much more by not doing so but leaning on their and our traditional enemies.

Certain eminent Catholics, as we know, were regarded as half infidels for advising the Church to make terms in time with the democracy of France. The conservatives secured delay, but at what a cost. Therein is a lesson for Catholics the world over.

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THE WAGE-CONTRACT AND STRICT JUSTICE.

The fair and able review of "A Living Wage" which appeared in the July number of the BULLETIN [1] touched upon some fundamental principles of justice in the matter of wages. To bring, if possible, these principles into clearer light, the following observations are submitted:

1. The reviewer declares (p. 472) that wages have two ethical regulating factors, namely, the decent support of the laborer as ultimate, and the economic value of the work as proximate factor. Now, "the economic value of the work" means either the market rate of wages, or the market price of the finished product of the work. I have admitted that the price of the product is the proximate determinant of wages, inasmuch as I have contended that when it is insufficient to furnish the employer with a decent livelihood and also with the means of paying a Living Wage, he is not obliged to give such a wage. Moreover, in the final chapter of the book it is asserted that remuneration in excess of a Living Wage, must be determined by many elements, among which is the value and amount of the product. Hence the difficulties which the reviewer proposes at the top of page 473 do not affect my position at all. If, however, by "economic value" he means the market rate of wages, I do not admit that it *of itself* is an ethical determinant of wages, either ultimate or proximate. In this view I believe I am at one with Doctor Sauvage. For he would hold, I think, that the market rate has ethical significance only inasmuch as it expresses the "communis aestimatio" of what is just; or in so far as it indicates the selling price of the product: in either case he would not regard it as a complete measure of justice if it were less than a personal Living Wage.

2. On page 474 we read: "It seems, however, that strict commutative justice is respected when the wage paid is proportionate to the economic value of the work done, and this

[1] See *Catholic University Bulletin*, July, 1907, pp. 470 ff.

economic value is adequate to the personal efforts and needs of the laborer." This statement is based on the theory that strict justice requires and is satisfied by an equivalence between work and pay. According to the reviewer, the wage ought to be equivalent not merely to the work taken *objectively,* apart from the personal efforts and needs of the laborer, but also to "the preservation and development of his personality." For his work is "a human effort in which his personality has a share. With his work the laborer gives, so to speak, his whole life, his intellectual and moral as well as his physical forces to the service of his employer." But the development of personality includes the means of living as the head of a family: how then can it be maintained that the wage need not be equivalent to this demand of personality? The moral and intellectual forces which the laborer expends in his work require for their proper support, comfort, and development the state of marriage. Does not strict justice demand that the wage should supply these normal needs? No, answers Dr. Sauvage; for "his work as the immediate object of the wage-contract, is in no way affected by that circumstance." Nor, I would reply, by the circumstance that he ought to contribute to the support of his church, to possess books and other means of mental nourishment, to lay by a sum for the time of sickness and old age. Yet Dr. Sauvage would admit, I am sure, that all these needs come within the scope of a decent personal livelihood, and ought as a matter of strict justice to be met by the remuneration. If strict justice binds the employer to take account of these conditions, which are "of no advantage to him," why does it not oblige him to give a wage adequate to those needs of personality which are satisfied only in the family life? The difference between the two classes of needs is of degree only.

As was pointed out in Chapter VI of "A Living Wage," the "equivalence theory" compels an arbitrary interpretation of the term "work," or "value of work." In the purely objective sense of a certain amount of utility created by the laborer, work finds its equivalent compensation in the market rate; but this is often less than a personal Living Wage. If by work we mean the created utility, plus the human energy expended

in creating it, the equivalent wage would be that rate which would enable the worker to replace this energy; that is to say, any sum by which he could continue to perform the usual amount of work, and live out a normal span of life. Dr. Sauvage's principles and reasoning seem at one point to force upon him this conclusion, for he says that the contract considers the laborer " primarily as a person able to furnish a certain amount of work for which he will receive a wage adequate to its value and to *his needs as a laborer*" (p. 474; the italics are mine). Of course, he would repudiate this interpretation and this doctrine, and insist that the remuneration must be equivalent to the maintenance of the laborer not merely as a working machine, but as person having moral, religious, intellectual, and social needs. Finally, if the term work be made to include created utility, plus expended energy, plus the claims of a personality which is so involved in the work that it cannot obtain adequate development except through the wages received for the work, then the right to a personal living wage is shifted from the principle of equivalence between the things exchanged, to the principle of the dignity of personality. Any reasonable interpretation of the former principle is satisfied when the pay is proportioned to the utility produced and to the inconvenience and waste incurred in producing it. If the claims of personality are introduced into the equation their presence there cannot be justified by the nature and terms of the contract alone; recourse must be had to the principle of personal dignity, and to the fact that the contract renders the maintenance of personal dignity impossible except through the medium of wages. Moreover, it has been already pointed out that the claims of personality which have to do with the family life are essentially as urgent as those which refer to purely individual development.

The reviewer maintains that, since the laborer's duty of developing his personal life rests directly upon him as an individual, while the duty of rearing a family falls directly upon the race and only indirectly upon the individual, the right to a family Living Wage is less valid than the right to a personal Living Wage. According to my view, however, these rights

are based, not on corresponding *duties,* but on the *rights* respectively, of becoming the head of a family, and of developing the individual life.

3. Nevertheless Dr. Sauvage admits that the laborer has a natural right to a decent family wage, but denies that this right is based " on the work-contract between the laborer as such and the employer as such. It is based on the relations which exist between the laborer as a member of society, as a member who fulfils the duty of head of a family, on the one side; and on the other side, the employer, as another member of the same society, . . . is the chief agent relatively to his employes of the support that society is bound to procure to each one of its members " (p. 475).

Taking " society " to mean the community as an economic social group rather than as a political society, or the State, I can accept the preceding paragraph in its entirety. More than once in " A Living Wage " the assertion is made that the right to a Living Wage, both personal and family, holds against the members of the industrial community in which the laborer lives; and that the obligation of the employer to pay this wage is a reasonable outcome of his position in the economic organism, as owner and distributor of the social product. With the reviewer I admit that the right to a family Living Wage is not wholly based on the work-contract *directly.* The claims of justice springing directly out of the contract are satisfied when the wage is in proportion to the utility created (as measured, if you will, by the market rate) and the vital force expended. Here we have an equivalence between the things exchanged, a rough fulfilment of the condition that the gains should be equal on both sides. When this wage is less than the amount required to maintain a family, the laborer's right to the difference arises out of the contract *indirectly.* Through the contract the laborer complies in a reasonable degree with Nature's universal law of work; through the contract likewise, the employer gets possession of a product from which a family Living Wage can be paid. Therefore, the laborer's right to this wage *springs* partly from the contract, partly from his personal dignity, partly from his compliance with the law of

the work, and partly from the employer's resources as possessor of the social product.

Hence the employer's obligation (both in regard to a personal Living Wage and one adequate to the maintenance of a family) derives partly from his function as a *distributor*. On account of this function, his general obligation of so using the resources of the earth that his neighbors will find no unreasonable difficulty in obtaining a decent livelihood therefrom, is converted into the particular obligation of giving a family Living Wage to those of his neighbors who stand to him in the relation of employees. From this point of view, the employer's obligation and the laborer's right may appear in the category of social justice, or even of distributive justice. As the distributor of social products and opportunities, the employer is bound to apportion them between himself and his employees in such a way that the shares obtained by the latter will be in accordance with their natural rights to the common bounty of nature, and with the requirements of reasonable life and development.

Since this distributive function of the employer is not formally civil or political, since it would attach to him in the absence of civil government, its inclusion under the head of social, or distributive, justice is chiefly a question of language. I see no objection to this manner of speaking, provided that the right to a family Living Wage and the corresponding obligation on the part of the employer be placed in the category of strict justice also. A right or a transaction may be the object of both kinds of justice, as, for example, in the matter of public taxes. When a relatively excessive amount is imposed upon any citizen, not only distributive but strict justice is violated. Although the right to a family Living Wage is not based entirely upon the contract as such, it is nevertheless a strict right and involves the obligation of restitution. Contracts are not the only source of strict rights. The right to liberty, to marriage, to a portion of another man's goods in time of extreme need, even the right to fair treatment in the making of contracts, all have their basis not on contracts but on the dignity, worth, independence, sacredness, of personality.

This doctrine that the employer's obligation to pay a family Living Wage is partly the concrete form of his general obligation "to use the goods and opportunities of the earth in such a way that his neighbors will find no unreasonable difficulty in getting a decent livelihood therefrom," is in principle neither new nor unique. It is merely an application of the truth that all men have a right to live, and so far as practicable, to live decently from the bounty of nature. It is implied in the "common," as distinguished from the private aspect of all property. It is contained in the far-reaching principle laid down by St. Thomas: Property should be *owned* privately, but the *use* of it should be common, so that all may be supported from its resources. It is essentially the same as the principle which impelled some of the Popes of the Middle Ages to authorize the needy to occupy and till a portion of certain estates that the owners would neither cultivate themselves nor let on reasonable terms to others; which forbids the first occupant of land to take an unreasonably large amount; which forbids the manufacturer or the merchant wantonly to destroy property that is essential to the sustenance of the community; which forbids the monopolist to exact excessive prices or to obtain excessive profits; and which forbids the possessor of superfluous goods to drive away his neighbor who is in extreme need. In a word, the doctrine under consideration is merely a particular implication of the *social* side of wealth and property.

A word as to the non-industrial employer. The obligation, for example, of the owner of a private automobile to pay his chauffeur a family Living Wage, has not the social significance that attaches to the obligation of the manufacturer with regard to the automobile makers. The labor of the private chauffeur does not benefit the community; the service that the employer obtains cannot be sold; the community has no interest in the contract. Hence the employer's obligation springs wholly from the contract between his chauffeur and himself: directly, inasmuch as the service rendered and the energy expended ought to be fairly remunerated; indirectly, because the chauffeur has performed a reasonable amount of work and is endowed with a personality that is sacred, because the contract

virtually restricts his opportunities of getting a living to his returns from the contract, and because the employer has sufficient of the earth's goods to make these returns the equivalent of a decent livelihood for the laborer and his family. Again, this is but a reasonable determination of the respective claims of both master and servant to live decently from the bounty of the earth.

The reviewer maintains (p. 473) that the normal, not the average, size of family should be taken as the standard in estimating the content of a family Living Wage. This principle is theoretically correct, but I do not see how it could be reduced to practice. The only intelligible interpretation of normal family would seem to be: the family that is not exceptional. In this sense all families of, say, from three to eight children can claim to be normal. Evidently this is not a sufficiently precise measure of the requisites of a decent livelihood. Hence I adopted the standard of the average family, which is feasible, and, so far as I can see, is a reasonable equivalent of or substiture for the normal family.

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NOTES ON EDUCATION.

The Education of Our Girls.[1]

After the long night of uncertainty and self-distrust in the unequal struggle for recognition of our schools, a light breaks at last along the educational horizon and ushers in the promise of a new day. What this means to them and to the vast body of faithful workers in pedagogical fields, no one outside the ranks can fully understand; for no one else realizes the disappointment of the Catholic teacher seeking to know the attitude of the Church on questions of paramount importance in the schoolroom, and finding so scanty a literature from Catholic sources.

To one who possesses a pedagogical library, or even a small collection of books on the science and the art of teaching, the truth most frequently and forcibly brought home is the lack of Catholic writers on these subjects. Hence the delight with which teachers will welcome what promises to be the beginning of a series in Catholic pedagogy, namely, *The Education of Our Girls,* by Dr. Thomas Edward Shields.

It is fitting that the Catholic University should supply this need in our literature, since it will best fulfill its destiny not only by guiding its graduate students over the road to knowledge, but even more so by reaching out a helping hand to those entrusted with the care of elementary and secondary education—the teachers through whom the University comes in direct contact with the people at large.

The scholarly preface from the pen of Cardinal Gibbons to this timely little volume is real literature and deserves to be incorporated in every review of the work, as it succinctly sets forth the aim and purpose of the author, touches upon the vital

[1] *The Education of Our Girls.* By Rev. Thomas Edward Shields, Ph. D. Benziger Bros. New York. 1907. Pp. 299. Price $1.00 net.

interests at stake, shows the method employed by Dr. Shields in expounding his theories, and suggests how these can best be attained practically.

The Catholic Sisterhoods owe His Eminence a debt of gratitude for the sympathy with which he speaks of their work in the cause of Christian education, and the promise he holds out to them of "that scientific training which only the University can give." This from the Chancellor of the Catholic University means much.

Perhaps the statement that the Catholic teacher has no professional literature at hand may seem too sweeping. The reviewer knows full well that Bishop Spalding, Augusta Drane, Brother Azarias, Brother Constantius and others have contributed various books and papers on the subject of education. But these touch more or less upon special phases of the function of teaching and do not give the broad sure grasp that one needs in handling big issues. We must create a pedagogy. It seems strange, to say the least, that there should be no scientific exposition of the educational spirit and work of the Church who, like her Founder, has been primarily a teacher, and who, for the past twenty centuries, has taught her vital truths by the very methods which modern scientists now approve.

In the book under discussion we find the beginning of a Catholic pedagogy. The author speaks as one having authority. The table of contents gives a fair idea of what the reader may look for, but every chapter is pregnant with material enough for a separate volume. The titles which are particularly attractive,—The Grading of School Children, Co-education and Marriage, The Vocations of Women, Domestic Science, and the Woman's College of the Future,—show a wide range of subjects which forecast a mental feast, nor is the reader disappointed, for the book is not willingly laid down until finished and it is with regret that one turns the last page. But the volume will not be lost on the shelves of a bookcase nor set aside in a library; it is one of those that a teacher keeps within reach on her desk; a *vade mecum* which she may consult at any time.

That the education of our girls is a problem—and a very serious problem—in these days of materialism, feminism, and so-called advanced thought, no one who has kept in touch with the times can fail to see. And those having at heart the best interests of the sex upon which rest the best interests of the future of home and church, are the first to realize that only such education as fits our girls for the battle of life—not that waged in the open arena but a severer one fought out in the privacy of the hidden life, against luxury, ease and selfishness with the aid of self-restraint and hope and faith—is worthy of consideration!

Nor is our country alone in facing this educational crisis. The woman question is not peculiar to our time or nation. During the past few months, magazine articles bearing upon different phases of the subject in France, Holland and elsewhere, have appeared. Prof. P. J. Blok's paper in the Dutch Review "*Onze Eeuw*" as quoted by *The American Review of Reviews* is similar in thought to some of the arguments put forth by Dr. Studevan in *The Education of Our Girls.* "Girls should receive education adapted to girls, a training based particularly upon the functions they will be most likely to be called upon to fulfill during life. There are to-day a number of positions, many more than formerly, which are acknowledged to be fitted for women as well as for men. Let girls be trained with a view to accepting such positions. Let this training obtain during the preparatory studies particularly, amid surroundings adapted to the girls' requirements. Primary and grammar schools for girls, academies and colleges for women, —these are what is required, rather than extension of woman's attendance at the universities."

The Professor thus sums up the whole matter:

"In my experience woman is neither physically nor mentally the equal of man. By this I do not mean that she stands lower than he. She is simply different,—different in body and mind. If modern feminism should set itself the task of investigating just wherein the differences between the two sexes lie, and not how far they must lead to a difference of activities, feminism might, in my humble opinion, become as great a

blessing to humanity as now by its frightfully exaggerated zeal in an opposite direction it is in danger of becoming a curse." [2]

No great issue ever sprang into being over night. It is no sudden growth. It slowly accumulates strength and argument; it strives steadily for recognition. If at first it is kept in abeyance through prejudice, false reasoning, or any similar cause, it will follow the laws of growth and come into its own. The question that agitates the circle gathered around the open grate in Miles O'Brien's home during the chill winter evenings, is not new; it has been a vital one since the days of Plato and Aristotle, Musonius, St. Jerome, Fenelon and Dupanloup. The position of dignity and trust denied to woman by the pagan philosophers was more than given to her by the Great Teacher who recognized and uplifted the sex of His mother. It is not likely that His followers would deprive woman of her natural inheritance; and so we find woman's field of usefulness widening into an apostolate even in the days of St. Paul.

That these grave questions could be handled so delicately and discussed so thoroughly from the various viewpoints of the disputants, seems incredible. And yet in the easy, familiar speech of a cultured family and a few professional friends who spend an evening together every week, we have the most vital truths and perplexing problems of to-day robbed of their formidable technicalities, presented in pleasing, graceful English, made a permanent piece of literature, not through the rigid forms of lecture or essay, but through the fast disappearing art of conversation.

The discussion is lively and fascinating; there are occasional flashes of wit, a genial humor at times, a logical sequence always, and a far-reaching philosophy. The reader is drawn into the circle at once and inevitably finds himself taking sides in the argument as his own views come up for discussion.

The book is full of charm—from the preface to the last word the interest never flags. Dr. Shields knows whereof he speaks, which is not surprising in a teacher of psychology; but it is surprising that he should so deeply interest his readers whether

[2] *The American Review of Reviews*, pp. 627, 628, November, 1907.

they believe in segregation or coeducation, competition or co-operation, the social claim or the family claim. His clearness in handling the various subjects is refreshing, and it was a happy thought that made him decide upon the argumentative form. The author has carefully avoided all overwrought feelings, strong prejudices, and the attitude of a partisan, thus giving a splendid object lesson in the manner of conducting a discussion, and of bringing home more forcibly the truths involved.

The work is so rich in good material that it lends itself well to citation but the difficulty is to make a choice. So many passages carry a message of encouragement to overworked teachers, a promise of better things to the worthy ambitious, a belief in the ideals for which we stand, a word of praise for the good work done under difficulties, that the reviewer is in danger of quoting the book in its entirety.

Aside from settling many vexing problems that face a teacher at every turn in her work among young women in the secondary schools the volume will be invaluable for its presentation of the question of vocation in a dignified, logical way that will appeal strongly to the noblest aspirations of the youthful heart and mind. In the chapter on The Social Claim, philanthropic and educational work, as done either within or without a community, is set in a new light with an attractiveness that should draw to the ranks of our teachers, and especially of our Catholic religious teachers, the most gifted of our young women. The chapter on Coeducation gives eminent authorities on both sides —men who have practical experience.

The Cardinal closes his preface with this sentence: "To the faithful teachers who are now striving for the betterment of the schools and to those Catholic young women who are seeking the path which the Master would have them pursue I earnestly recommend this book, its reasoned out conclusions and its useful suggestions." We cannot say more than this.

Let us hope that this charming treatise is but the first in a long series of pedagogical literature edited by our Catholic professors and teachers.

It is a good sample of the bookmaker's art; it is singularly

free from typographical errors; it is a handy volume; paper and print are agreeable to the eye, and it possesses a complete index which is such a valuable help to the busy teacher.

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FROM OUR TEACHERS.

In what ways do the higher activities of the mind that occupy the foreground in school depend upon the normal functioning; first, of the underlying nerve currents, and secondly, on the body of inherited adjustments? What important instincts are disclosed in the lives of children between the ages of six and twelve? [1]

"It is the function of the nervous system to secure appropriate responses to incoming stimuli." This being true, how necessary it is that the nervous system be in a normal condition in school, where the higher activities of the mind,—attention, memory, and reason,—should be in constant play.

On the physical side, attention may be defined as nerve tension, and nerve tension means an expenditure of energy in nerve cells. As a rule, parents and teachers have not given enough thought to the physical accompaniments of attention. Tense voluntary attention will tire the strongest brain and will soon demand either rest or a change in the direction of attention. Frequently the latter is better than mere vacuity of attention. "Not only mental labor, but work of any kind tends to use up the stored energy in the nerve cells and to bring on fatigue." [2] And Professor Donaldson says: "In the last stages of extreme fatigue it is the nerve cells, and not the

[1] Shields, *Correspondence Course on the Psychology of Education*, Lesson XVIII, Questions 2 and 3.

[2] Halleck, *Education of the Central Nervous System.*

muscles, which are exhausted." It has also been demonstrated by experiment that the brain is in a more energetic condition at certain times of the day. So if we wish to obtain the cream of mental energy and attention for certain productions, we must profit by these considerations in our own life and in the schoolroom. Attention is not only affected directly by the condition of the nervous system; but also indirectly by the action of the respiratory, digestive, circulatory, and excretory organs. No child who is ill can give effective attention to study.

Many facts go to show that the basis of memory is the nutrition of the nervous system. If our appetite is poor, our memory is poor. "A skimmed milk diet will be likely to furnish only skimmed milk thoughts." After the nutrition of the body has suffered through indigestion or a fever, the memory is always impaired. But it is likewise true that to be in the best condition to receive nourishment the nervous system must be exercised to a reasonable point of fatigue.

Reason, the noblest faculty of the mind, the goal of attention and memory, is so dependent upon the proper development of these faculties that what has been said in their regard applies with equal force to reason.

II.

From the teacher's point of view, the following seem to be the most important of the instincts disclosed in the lives of children between the ages of six and twelve: fear, love, imitation, curiosity, ambition, ownership, and constructiveness.

The full fruitage of these instincts will naturally be reaped by each individual when his mind has been developed and his reason has gained the power to control them for noble purposes. Even when he has reached this power of control, the life of instinct is not lost but disguised.

As man is a social being, and as all children do not exhibit these instincts in the same degree, a child's later social tendencies may be foreshadowed. A noble and useful social life may be predicted, if his love is directed to worthy objects,

his fear towards a horror of wrong doing; if he has the best examples and the highest ideals to guide him in his imitation; and finally if his curiosity, ambitious impulses and constructiveness are wisely directed towards self-respect and an earnest desire to help others and to do his share towards the betterment of mankind.

Sr. M. Inez, O. M. C.

Ironwood, Mich.

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1. What kind of attention, voluntary or involuntary, should dominate in good study? 2. When should the teacher teach the art of study? 3. What means should he use? 4. How will his success in teaching this art affect the discipline of the school? 5. What effects is it likely to have on the character of the pupils? [1]

We are told by Dr. J. P. Gordy that our entire mental life is controlled by attention. "Every intellectual work is begun, is continued and is sustained by attention, either voluntary or involuntary." Voluntary attention is that which results from the influences exerted upon the mind, not by the thing attended to, but by the knowledge of its relation to something else that attracts the mind in and of itself. Involuntary attention is that which results from the influence exerted upon the mind by the thing attended to in itself. Involuntary attention is either instinctive or controlled according as it is the result of impulse or of intelligent application of the mind to the thing attended to. Controlled involuntary attention should dominate in good study and voluntary attention should act as a means to attain this spontaneous attention. It is hard to make any progress when constantly strained by the effort required to keep up voluntary attention for some time, but, when the mind is captivated or influenced by the truth it endeavors to grasp, because of the interest in the truth itself, then the

[1] Shields, *Correspondence Course on the Psychology of Education*, Lesson II.

mind becomes enthusiastic, active, and energetic—attention becomes spontaneous and greater progress in study is made.

Besides, study is most fruitful when our attention possesses the following qualities: when it is prompt, direct, sustained and exclusive. Voluntary attention is not always prompt since it is the result of other influences than those which come from the thing attended to; it is seldom direct, since it depends on secondary considerations; nor is it constantly sustained, because it requires ever renewed effort; it is wanting in exclusiveness, since the matter attended to is not in itself the influence that causes it.

Dr. Gordy says: "To attend voluntarily, we must perceive relations, and to perceive relations, takes time, experience and development." Professor Roark says: "The power to hold the mind steadily to a line of work is characteristic only in the most highly trained and disciplined intelligences." Hinsdale says: "If the will must exert itself every time an act of attention is called for, the mind will soon tire out, because the vigorous action of the will is an operation which involves much waste of nerve and brain force. The mind cannot by sheer force of will or 'bearing on' as it is sometimes called, cling to any matter, hour after hour or even minute after minute."

It is necessary, however, to develop the power of voluntary attention and to exercise it in our studies. He who is capable of involuntary attention alone, is at the mercy of his impressions. Hinsdale says: "Sustained attention is nothing but a matter of choices or elections of the object chosen. In active attention the will first chooses some object that it deems worthy to be chosen and then it holds this object in the focus of the mind with the help of interest, it can renew the choice once and again and summon interest to its assistance." Therefore, as a means of acquiring involuntary attention we should cultivate the power of voluntary attention; but voluntary attention, to be of value in our studies, must start from interest and result in interest, and interest is the chief condition of involuntary attention. This involuntary or spontaneous attention will enable us to attend to the right thing in the right way. We ought, therefore, to make it dominate in our studies.

This we shall do if we develop certain permanent interests in the mind and acquire through voluntary attention the power to determine at any particular time the interests by which the current of our thoughts shall be directed.

The phrase "art of study" means, says Hinsdale, "firstly, personal skill or practical ability in carrying on studies, and secondly, study as a subject of investigation consisting of its own peculiar method and rules." As soon as the child is able to learn and comes in contact with the teacher in the schoolroom, then should the practical part of the art of study be brought into play. As the child proceeds through the grammar grades, more and more of the practical part of the art must be taught him. But the art of study as a reflective art should be taught at a later period when the student is able to grasp its meaning and its importance. Rules are for the information and guidance of teachers and not for the immediate use of beginners. The pupil must learn to study by actually practicing it. The child learns how to learn by actually learning; he cannot acquire the art in any other way. Therefore in the first stage of the pupil's development instruction in the art must run in the line of the pupil's work,—it must blend with the daily exercises of the school. Cardinal Manning has truly said: "During the early period of our life the potentiality of our intellectual nature is elicited by the will of others." John Locke says: "Children are not to be taught by rules which are always slipping out of their memories." These various remarks are conclusive.

The pupils who follow good methods of study gradually learn by doing and are initiated unconsciously in the principles of the art of study. But as Hinsdale says: "The time comes when it is necessary and advantageous for the pupil to enter upon the second stage of the art of study, that is, the formal or reflective stage, then the pupil is taken into the confidence of the teacher who explains to him in some measure the processes that he has been mastering by practice and the rules that govern them."

It is hard to state just at what age the pupil arrives at that stage; some pupils develop faster than others. It seems to

me that when a pupil of normal development has attained his sixteenth or seventeenth year he may be given some of the formal rules of the art of study in the way of tentative guidance and then be gradually initiated in the principles of the best methods of study. During this period, however, the teaching of the art of study should be limited to the more mechanical and practical part of the method, for Hinsdale says: "Study as a reflective art cannot be mastered until the pupil is furnished with the main facts and principles of psychology and of logic, although he may and should be an excellent student before that time, practically well instructed in his art."

III.

The definition of the art of study as given above suggests the means to use in teaching it. The teacher must begin by endeavoring to become himself an expert in the art; then he should guide the child unconsciously in the best methods of acquiring knowledge and lastly he may enunciate the principles that govern his art. That teacher will best succeed in teaching the practical part of the method of study who is best acquainted with the principles of the formal art of teaching, for practice must be intelligent and must be conducted according to right method. "Mere mechanical guiding no matter how long continued will not bring perfection." The teacher of the lowest grade must give as much attention to his pupils' efforts to learn their lessons and must be as careful to look after the habits of study they are forming as the teacher of the highest grade. Throughout the grades, the intelligent teacher will ever be on the watch to discover the pupils' incorrect way of doing things, to show them the better way, and so, by hint, suggestion, and encouragement, hasten them on their road. He will cite an example here, correct a fault there, suggest a few rules, and so on, till the pupils learn how to learn by actually learning and how to study by studying. When the time comes for the pupil to enter on the formal or reflective stage of his art, the teacher will

take him into his confidence and explain to him, in some measure, the processes he has been mastering by practice and the rules that govern them. Then the student will begin to consider his studies in relation to his own mind and thus become somewhat self-conscious. Sometimes, as Hinsdale says, the pupil may in some measure anticipate the teacher and attend to the simplest things of method. He will discover that there are rules that have practical value, or he may find, for example, that he does not get on with his studies when he is over-interested in external things; when he is disturbed by noisy companions, or when he has attempted more than he can do or higher things than he can master. These discoveries will more or less influence his mind, direct his efforts, and control his work, and so his art of study will pass unconsciously into the second stage. At that time it is the duty of the teacher to facilitate his passage and to guide him into the correct method of study.

IV.

Good order involves impression rather than repression: it does not consist in coercion from which result merely silence and the vacant gaze of painful restraint. It proceeds from the steady action of an awakened and interested intellect. "By discipline," says Curry, "we understand the application of the motives which prompt the pupil to diligent study and good conduct." The teacher who has built up a correct method of study in his class need not have recourse to any other incentive to right conduct and orderliness among his pupils. On the contrary, the teacher who has failed to impart such habits is forced to have recourse to incentives of a lower kind and he is sometimes even obliged to resort to quasi-immoral incentives, such as coercion, punishment, prizes, competitions; all of which result in habits of deceit, ambition, or crushed-out individuality in the child. Emerson E. White says: "The moral efficiency of school discipline depends primarily on the character of the motives by which the ends are secured." It follows from this that the higher the nature of the motives that the

teacher uses to secure discipline the better the nature of this discipline; if the motives are high and worthy the power of the will for virtuous conduct is correspondingly strong and efficient. Motives or incentives to right discipline may be classified as natural or artificial; natural motives are better than artificial motives. Among the natural motives or true ends of school behavior are, according to Dr. White, the following: "*a*) desire for good standing; *b*) desire for approbation; *c*) desire for knowledge; *d*) desire for power; *e*) desire for self-control; *f*) desire for future good; *g*) the sense of honor; *h*) the sense of right; *i*) the sense of duty." Now, the best of these motives are fostered by the interest which the child brings to his class-work, which interest can be acquired through his acquaintance with the best methods of study.

Furthermore, the pupil who has acquired the art of study has means at his disposal to satisfy that craving for knowledge which we all know to exist in the soul and which we know to be just as strong as the craving for food in the body. The pupils' natural craving for knowledge is the chief means of securing good discipline. It is a constant spur to dutifulness, to diligent application and to successful efforts in the school-room. Now, as Dr. White says, "This desire for knowledge is made effective as a school incentive by natural and true methods of teaching. The mind craves knowledge. Knowledge is the product of the art of knowing." And I would add in conclusion, the art of knowing is the product of the art of study.

Character, considered in its integrity, may be said to consist in three things: high ideals of life, power to make the necessary moral effort to attain such ideals, and the possession of good moral, intellectual and physical habits. It is the endeavor of every true teacher to build up and strengthen the character of his pupils, and if he does not accomplish this, his work is a total failure. The Catholic teacher can present to his pupils the highest ideal of moral perfection. "Be perfect as your heavenly Father is perfect." Ideals alone, however, are not sufficient. Father Guibert says: "The moral lever does not consist only in a clear view of the good, the beautiful, and the true; how many wills have remained weak notwithstanding a

clear vision of high moral ideals. These are insufficient barriers to growing passions." [1] A careful training of the will of the child by the cultivation of good habits will give him the power to make the moral effort to attain his ideals. Bishop Spalding says: "The ideal of education, and which the teacher must never forget, is human perfection. The means by which it is approached is self-activity. We are men in so far as we are self-active. It is that makes us capable of thinking, observing and feeling; it is this that gives us power to speak, to do and to control our actions. It is by rousing us to self-activity that God and nature work upon us, and it is by doing this that the teacher educates." It is hardly possible to over-estimate the effect upon the character of the child which the early formation of good habits has. Buisson says: "We must not disdain the infinitively small of the details of school life and ask contemptuously what if one lesson be ill learnt, or ill taught, or one duty ill done: these nothings are the dust from which time makes a solid rock of sterling character. There is no act in the child's life which does not leave some trace, not one which may not be the beginning of a habit, not one which does not have an appreciable weight in the balance in which are weighed the imponderable elements of a character, and therefore of a destiny." [2]

Among the many good habits in the class-room that will tell upon the child's character are the intellectual ones, which, though secondary and subordinate to those called moral habits, yet are very closely connected with and well-nigh equal to them as means towards the formation of the character of the child. The first intellectual habit is the habit of the love of study. This love can be attained only through an acquaintance with the art of study. Dr. White says: "It is therefore fully conceded that all good teaching has a potent moral influence. Few adults are unconscious of the influence, salutary or otherwise, exerted upon their character by their school training, and the habits of study and research which they cultivated in

[1] Guibert, *Le renouvellement religieux*, p. 101.
[2] Buisson, *Lectures on the Education of the Will.*

the school-room." We are what we are by reason of what has gone before; details of apparently little value in themselves often have the most vital significance. The small peak protruding above the water may seem a trifling impediment to a ship but beneath the surface is a mountain of consequences and the ship, very wisely, sails round it. If the child be guided by the intelligent teacher to steer his mental bark from the many obstacles in the way, over which so many have made shipwreck, if he be taught healthy methods of study and if he be guided in the principles of the art of study, his faith in the priceless worth of intellectual power will have been awakened and confirmed. Henceforth, he may turn his energies to the life-work of his self-education and he will become self-active in learning and doing what is the true, the good and the beautiful in his private and in his public life. His character will become manly, intelligent and moral.

Brother Philip.

La Salle Institute,
New York City.

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Query:—***"Do instincts exist for the benefit of the race or for the benefit of the individual?" We should like to have this question answered by you, for we cannot find an answer to it. Can human instincts be suppressed as easily as animal instincts? Can an instinct be entirely suppressed in a human being? Do instincts determine habits?***

Sister Rose, O. M. C.

Rhinelander, Wis.

From a careful perusal of Lesson XIV you will find my answer to your first question. Instincts have often been defined as race habits. They are certainly the result of race experience continued through many successive generations. Back of each well organized instinct there is the pressure of numberless generations fighting for their place in the world and holding fast by each advantage gained. It is clear, therefore, that instinct is racial in its origin and that it must exist

primarily for the benefit of the race. It benefits the individual, of course, but only in so far as this benefit is at the same time advantageous to the race. In the slow advance of the race to higher planes the interest of the individual is lost sight of. Multitudes are sacrificed and the cost not counted, provided some slight advance of the race is achieved.

Instincts do, in a measure, foreshadow habits, but the foreshadowing is very uncertain. As you say very truly in one of your papers, the inherited equipment of reactions is necessary to the beginning of mental development, but this development may proceed along lines widely divergent from inherited tendencies and may soon completely overshadow and conceal the instincts which were functional in the initial stages of development.

An instinct may readily be suppressed on its first or second manifestation, but if it is allowed to develop into a habit through repeated functioning in the individual, it will soon be found exceedingly difficult to eradicate it. The time, therefore, in which an instinct may be suppressed cannot be stated in terms of years, or rather in the years of a child's life. Its confirmation or suppression usually depends upon the first few days of its manifestation. If it be denied expression in its initial stages, the nerve current may readily be turned into other channels and after a while it will be difficult or impossible to revive the instinct. Now, as instincts do not appear at any precise age—they vary several months and sometimes several years in the time of their first appearance—it is difficult to make any general statement concerning the time best suited for the confirmation or suppression of any given instinct other than that suggested above.

Human instincts may be suppressed as a general thing with far greater ease than animal instincts. There are two obvious reasons for this. First, human instincts, for the most part, are inherited in a partially atrophied condition; it is this that gives scope and possibility to the educational process. The animal instincts, on the contrary, are inherited in a fully developed condition and hence their suppression is usually very difficult, yet some of these instincts, as has been pointed out in

Lesson XIV, may be suppressed by denying them appropriate expression in the phase of mental development in which they first appear in individual life. The second reason why it is easier to suppress instincts in men than in animals is to be found in the greater development of man's intellectual power. Many motives may be brought to play upon man's actions through his intelligence that would have no effect whatever on an animal's conduct.

Yes, I think any particular instinct may be entirely suppressed in man. That is, if you mean by "entirely suppressed" that the instinct never functions. Of course, if you consider instinct as something structural, as a brain record of race experience, it never can be wholly suppressed. When I say, therefore, that an instinct in man may be entirely suppressed, it is evident that the reference is to a functional inhibition and not to a structural modification. In this sense almost any human instinct may be partially or wholly suppressed if it be dealt with properly and at the proper time.

It may be well to remark here that the parent and the teacher are much more concerned with the methods of confirming and developing instincts than in finding out ways of suppressing them. While it is entirely true that the changed conditions of the present may at times render it desirable to suppress some instinct which in simpler primitive conditions tended to strengthen race life, it must not be forgotten that the great fundamental instincts and by far the greater number of instincts of a secondary character are still beneficial both to the race and to the individual. Indeed, no habit is ever vigorous that is not rooted in instinct. No character is ever strong or secure in its development that does not rest on the sure foundations laid down by the experience of the race.

The Report of the Proceedings and Addresses of the Fourth Annual Meeting of the Catholic Educational Association[1] is a splendid volume of more than four hundred pages. The intrinsic worth of the material presented gives it an edu-

[1] *Report of the Proceedings and Addresses of the Fourth Annual Meeting of the Catholic Educational Association* (Columbus, 1907), pp. xiii, 396.

cational value such as to demand for it a place in the library of every school. When in addition to this we remember that it is a full and authentic account of the deliberations of the leading Catholic educators of the United States on questions of vital importance to the interests of all our Catholic schools, we may realize how eagerly our Catholic teachers throughout the country will peruse its pages.

The Secretary General deserves the thanks of all who are interested in the work of Catholic education for the accuracy and thoroughness of this report as well as for the promptness with which it appeared. The main current of thought underlying all the papers and discussions of the Milwaukee Meeting of the Association is indicated in the brief introduction to this report, from which we quote the following: "Under our form of government, the Church has had a prosperous and marvellous growth, which is a living evidence that the well-being of the Catholic Church is compatible with republican institutions. The Church has been free to follow her own spirit and traditions in education. She has had the control of her own children. She has developed a vast educational work in this country, which, under Providence, is the bulwark of her own strength and one of the safeguards of the institutions of our country. The work has been built up at the cost of great sacrifice, but a consideration of the conditions of Catholic education in other countries makes us feel that independence in the all important matter of Christian education is worth all that it costs.

"We cannot be unmindful, however, that the splendid advantages which the Church in this country enjoys in the prosecution and development of her educational work, might easily be wrested from us. Our Catholic educational system is a precious inheritance which we receive from the past, and it should be handed over in its integrity to the future generations; but the maintenance of our advantages and the preservation of our educational freedom require unceasing and prudent vigilance.

"The existence of our system and its future prosperity are dependent on certain important conditions.

"The education which we impart must, first of all, be thorough. Thoroughness of Catholic educational work implies a system grounded on Catholic principles, regulated by Catholic standards, and governed by Catholic ideals. The work done in our schools and colleges should be superior in quality. Our system must abide by the test of results, and while we must show results in secular branches equal to those in other schools, the results will be measured principally in moral character, devotion to our Catholic faith and uprightness of citizenship. . . .

"There is, moreover, an undoubted influence in educational activity, often unconsciously operating, tending toward the elimination of all religious influence, the centralization of educational work, and the state monopoly of education. . . .

"The future welfare of Catholic education is inseparably connected with the welfare of Catholic higher education. If there were no Catholic higher education in America, in a generation there would not be much Catholic educational work of any kind. If the Catholic college were to disappear, it is likely that the Catholic elementary school would soon follow. It is a matter of the most urgent importance to the whole educational system to strengthen and extend the work of our higher institutions of learning, and to develop to their full efficiency our system of Catholic academies, high schools, and universities."

The urgent need of unity in Catholic educational endeavor was voiced by many of the prominent speakers. Archbishop Messmer, in his address of welcome, says: "If I may make a suggestion to the members of the Association, it is this—that in your deliberations you do not lose sight of what I consider to be a very important point, the unity of Catholic education, the concentrating of our forces, uniformity in our systems and in our methods. I think we all should take hold very strongly of the idea that Catholic education in the United States is one; it must be one. There are different parts, different elements. There is the seminary, there is the college, and there is the parochial school, but they are all working for the very same purpose and all concerned in the same great work of educating our rising generation. There ought to be unity in this whole

system; one part ought to be connected with the other, one leading up to the other, so that notwithstanding the great variety, they are all well coördinated with one another in this great educational work. That is the beauty of the work we are undertaking and will be its strength and efficiency."

The President General, Right Reverend Monsignor O'Connell, in his opening address, outlined the method by which the Catholic Educational Association of America was gradually bringing about better organization and closer unity in the Catholic educational system of the United States. "You will remember in the beginning the condition of our educational system in the United States, when we began this work of organization, and we look with pleasure on the difference for the better which you observe to-day. Then it was isolation; to-day it is organization. Then it was separation; to-day it is unity.

"I think the success that has attended the deliberations of this convention has been brought about through the wisdom of the methods hitherto pursued. There were some in the beginning who thought these deliberations were useless unless the body was endowed with the power of making laws. Our deliberations and researches have convinced us that the time is not mature for laws, and that what educators require is information. We have advanced along the path of free, unlimited and courteous discussion, and by that discussion and that courtesy we are arriving at a knowledge of our condition. We have been able to arrive at a unity of feeling, a unity of understanding, and a unity of determination."

The unity and integrity of the Catholic system of education was likewise the central thought in the address delivered before the general session of the Association by the Most Reverend Archbishop of Chicago. "A system of Catholic primary education is already well established throughout the country, and it is the pride of the Church, and the admiration of those outside of the Church. Through the instrumentality of our religious communities, of women particularly, and I am glad to see them so well represented here to-day, this primary system has been developed and perfected to a degree. . . .

"Above this secondary system of education, has been developed with infinite sacrifice a system of higher education in our Catholic universities. This complete and well rounded system of primary, secondary and higher education, from foundation to pinnacle, is Catholic. It is not in any of its parts an annex or appendage of any other system of education. It is throughout, exclusively and thoroughly Catholic.

"What a noble achievement this is! How worthy of all the sacrifice and effort put forth in its accomplishment! Let us then continue to give our whole heart and soul to the work of maintaining, completing and perfecting this system of Catholic education established amongst us. . . .

"Now that it has been brought by work, study and discussion to its present state of organization we must endeavor to keep it aloof from the interference of other systems. It is the only system of Christian education in the land, and it should be preserved from the contamination, which will inevitably follow contact or alliance with the un-Christian systems of education existing outside and round about it."

The papers and discussions throughout the convention manifest a growing desire for the completeness and unification of our system of schools. The proper coördination of the various Catholic educational institutions in the land would add materially to their efficiency. This was recognized by all who took part in the discussions. It was also recognized that our Catholic schools must establish their own standards and provide adequate training for their own teachers. But the demand for the integrity of the Catholic system did not end here. Many expressed the desire for a complete system of Catholic text-books that would in no respect be inferior to those used in the public schools and which would possess the additional advantage of safeguarding the interests of religion. This thought found eloquent expression in the paper on the Educational Value of Christian Doctrine, by Rev. Peter C. Yorke, D. D. "Here I would insist on the fact that what the Church is committed to is not education in religion, but religious education. She may under circumstances be compelled to tolerate merely education in religion, but where she is free her

ideal is religious education. What is the difference between education in religion and religious education? It would be more accurate to say, instruction in religion and religious education. It is the same difference that would exist between instruction in mathematics and a mathematical education, or instruction in literature and a literary education. In the one case a certain amount of information in religion, or mathematics, or literature, is presented to the mind to be absorbed by it. In the other the methods by which the mind is exercised, developed and made fit for action is religion or mathematics or literature.

"That the Church is committed to a religious education is, I think, evident from her action in establishing her own schools wherever she can. If her ideal were to give merely instruction in religion she could easily find many cheaper ways of giving it besides building and equipping parochial schools. . . .

"Now, the tendency to which I refer is a disposition to despise our own inheritance and to copy the ways of the nations round about, and that not because those ways are better than our ways, but because they are the ways of strangers.

"It would be idle to deny the great attraction exercised by the public school system on all other educational systems in this country. Its very size, the amount of money spent upon it, the number of teachers working under it, compel attention. On Catholic schools and Catholic teachers its influence is bound to be felt. The children are passing to and fro between the public and the parochial schools. Some of our teachers have been educated in whole or in part in the system, the number of Catholics teaching in the public schools is not inconsiderable, and these teachers are united by blood or friendship to the teachers in the Catholic schools, the spirit of rivalry and competition, the desire to learn what the brightest and most progressive minds on the other side are doing, all these things contribute to make the public school system influence the Catholic school system. . . .

"Now, the two ideas represented by the religious school system and the secular school system are irreconcilable. The former system stands in theory for a religious education. The

public school system stands in theory for a secular education. . . . The motive for education in the secular system is the state. The motive for education in the religious system is God. In the one system the teacher aims at producing the citizen of an earthly city; in the other the citizen of a heavenly. . . .

"You see, this is the point I am trying to make clear, that if in a Catholic school the curriculum is divided up into a number of water-tight compartments, even though religion is represented in one of these compartments, such representation does not make the school a religious school. For instance, if reading, writing, history, geography and the other elementary branches are taught in precisely the same way as they are taught in the public school, the addition of a half hour's catechism will make the private school a place where a religious instruction is given but it will not make it a means for imparting a religious education."

In a word, Father Yorke demonstrated the fact, which all present seemed to admit without dispute, that the mere teaching of Christian Doctrine, no matter how thoroughly this may be done, is not sufficient and of itself does not entitle the school to rank as one giving a Catholic education. Christian Doctrine must be well taught, but above all things the thought of God and the great fundamental truths of the Christian religion must form the center of light for the school and for all the branches included in its curriculum. The secular branches taught in the public school must be taught equally well in the Catholic school, but in the latter they must be studied in the light of religious truth and of the eternal destiny of man. It is evident, therefore, that a purely secular educational system such as the public school system of this country, can furnish us neither satisfactory text-books in the secular branches of education nor proper training for our teachers. The permanency and efficiency of the Catholic school system imperatively demand that it produce its own text-books and train its own teachers and establish its own standard of excellence for each grade of educational work. Until such time, however, as text-books of the required excellence are produced by Catholic writers, we shall be obliged to accept from the hands of non-

Catholics such text-books as are least antagonistic to Catholic interests, and until we are able to provide proper teachers' colleges and normal schools in our own system, our teachers will be obliged to turn elsewhere for that professional training which is indispensable to all who, in our day, would carry on in a worthy manner the work of education.

It is reported that the public school authorities in the city of New York have recently ordered forty-seven of the text-books heretofore in use to be so revised as to exclude the name of Christ and all references to Him. Christmas carols must be banished and the pictures of the Madonna that have throughout the ages exerted so powerful an influence in uplifting woman will no longer be seen where children congregate to study God's truth and to grow into citizens of this republic.

The Catholics of this country have built up an educational system of their own with infinite sacrifice, because they believe that the religion of Jesus Christ should permeate the atmosphere in which their children are to grow in knowledge and in wisdom. How long will they be content to place in the hands of their little ones de-Christianized text-books of secular knowledge? How long will they be content to have the teachers of their own schools formed in this de-Christianized school atmosphere? How long will they be content to have this un-Christian school system fix the standard and regulate the curriculum of our Catholic schools?

At their last meeting the Board of Trustees of the Catholic University of America took a very important step towards unifying our Catholic educational system when they established the Department of Education. This is in line with the thought expressed at the convention by our Right Rev. Rector, "The time is not mature for laws, and what educators require is information." Our first and greatest need is that all those who are responsible for the work of Catholic education should be thoroughly informed on all matters that demand the coöpera-

tion of our schools, and a clear understanding on the part of all our teachers of the great fundamental principles on which our Catholic system of education rests. The Bureau of Statistics of Catholic Education recently established here in the University will go some ways toward accomplishing the first of these ends, and the correspondence courses on the philosophy, psychology and history of education, conducted by professors in this university, will do something towards a realization of the latter.

Complaint is constantly heard of the meagerness of Catholic pedagogical literature in English. There is a great deal of splendid work in German, French and Italian, but this is not available for the majority of our teachers, nor would literal translations be likely to prove most serviceable. These works need to be adapted to the peculiar needs of our time and of our country. It is therefore with a feeling of gratitude that the Catholic teacher turns to a work like "*The Young Christian Teacher Encouraged,*" by Brother Constantius.[1]

"Motives of Encouragement for young Teachers: or Objections to teaching answered," by Frère Exuperien, was published in Paris in 1866 and passed through many editions. But the conditions confronting the Catholic teacher in the United States at the present time differ widely from those which confronted the Catholic teacher in the France of 1866. Fundamental principles, however, remain unchanged, and Brother Constantius has shown admirable tact in retaining that which was of permanent value and in adjusting it to our altered circumstances. Bishop Spalding's appreciation of the book, in his brief introduction, will be shared by all our teachers. "The volume which is herewith offered to the Catholic teachers of America cannot fail to attract their serious attention. It is all alive with the spirit of religious faith, zeal and devotion. There breathes through its pages a serene confidence in the absolute worth of the work which our schools are doing. It

[1] *The Young Christian Teacher Encouraged*, by Brother Constantius. St. Louis, B. Herder, 1903. Pp. xxii + 381.

is more than an encouragement—it is an inspiration. The author makes us understand and feel that the religious teacher's vocation is a divine calling—a permanent opportunity to co-operate with Christ for the enlightenment, the purification and the salvation of the world. His appeal is to the highest in man, to the soul which lives not on bread alone, but on every word that proceedeth from the mouth of God. The book is full of cheer, courage and hope. It is not a pedagogical treatise, a collection of rules, formulas and precepts. It is the utterance of piety, fervor and love. It is replete with the spirit and the wisdom of the Divine Master, and of those who have known Him best and followed most closely in His footsteps. It is unlike any other book in English. It is something of which thousands of our Catholic teachers have felt the need. It will become for them a *vade mecum,* a manual to which they may turn again and again for light and strength. Religious education is our most distinctive work. It gives us a place apart in the life of the country. It is indispensable to the welfare and progress of the Church in the United States, and will be recognized in the end as the most vital contribution to American civilization. Fortunate are they, who by words or deeds confirm our faith in the need of Catholic schools; and yet more fortunate are they who, while they inspire our teachers with new courage and zeal, awaken in the young, to whom God has given a heart and a mind, an efficacious desire to devote themselves to the little ones whom Christ loves. What better work, in the present time, can any of us do than to foster vocations to our Brotherhoods and Sisterhoods whose special mission is teaching? This volume will not only bring consolation and joy to the hearts of Catholic teachers; it will also draw many pure and loving souls to their ranks. That it will find readers there can be no doubt, for whoever takes it in hand will become its advocate and eulogist."

The book, as its title implies, is eminently practical, and, for the most part, it deals with the difficulties which confront every teacher. In Brother Constantius's hands, however, these very difficulties become powerful motives to arouse the zeal of the religious teacher. As we pass from difficulty to difficulty, we

cannot help pitying those who are engaged in the work of teaching from purely mercenary motives. Mere philosophy may show us the wisdom of the following principle: "To endure with calmness the evil he cannot prevent, and to suffer tranquilly and without disquietude, the privation of the good which he so ardently desires, either for the class in general or for certain pupils in particular," but something more than philosophy is needed to make this principle operative at all times in the life of any teacher. Brother Constantius draws upon the limitless resources of the spiritual life in order to accomplish this end. "Learn how to be resigned and know how to wait. Now, God certainly could, if He so wished, oblige His creatures to do whatever He required of them, and yet, observe with what patience and long-suffering He awaits their return to Him. He never forces, never constrains them. And we poor mortals who possess neither the power of God nor the knowledge of His impenetrable secrets, dare betray our impatience when we are not instantly obeyed. . . . When you have personally, conscientiously fulfilled your duties to the best of your knowledge and ability, do not allow your heart to be disturbed or disheartened, but leave your success to an All-wise-Providence who disposes all things in accordance with His good pleasure."

While Brother Constantius draws copiously from the fountains of the spiritual life, he does not forget to insist upon the need of employing such natural means and helps as the time and circumstance afford. "To attain the worthy end of our ministry, the Christian teacher should leave nothing undone to make himself complete master of the situation, religiously and intellectually. Intellectually, he must needs possess a practical knowledge of child nature. Hence, he should make a serious study of general psychology and particularly that which applies to the nature of children. He should likewise often recall the manner in which he himself was educated and the means that were employed to direct and aid him in controlling passions. Then he should carefully study the children under his care, note their habits, temperament, disposition, and aptitudes. If he does this conscientiously, he will be well equipped

to govern children and to direct each one according to his individual character."

Let us hope that others will follow the good example set by Brother Constantius and give us modern adaptations of the best Catholic pedagogical literature of Europe. We feel the need of it in these days especially when a rampant secularism seems to be dominating and controlling so much of our educational literature.

THOMAS EDWARD SHIELDS.

BOOK REVIEWS.

The Encyclical of His Holiness Pius X on the Doctrines of the Modernists, Latin and English Text, With Annotations. By Thomas E. Judge, D. D., Editor of the *New World,* Chicago, 1907. Pp. vi, 135.

This is a very useful reprint in convenient form of the recent Encyclical "Pascendi Dominici Gregis." The translation is accurate and lucid, and the division of the English text into paragraphs with sub-heads, as well as the introduction and appendix which the editor has added facilitate the study of this important pontifical document.

Scholasticism, Old and New; An Introduction to Scholastic Philosophy, Medieval and Modern. By M. de Wulf, Professor at the University of Louvain. Trans. by P. Coffey, D. Ph., Professor of Philosophy, Maynooth College, Ireland. Dublin, Gill & Sons; New York, Benziger, 1907. Pp. x, 327. Price, six shillings net.

Teachers and students of philosophy will find this volume by the well-known historian of medieval philosophy a valuable introduction to scholasticism. The superiority of the historical method of presenting problems and systems of philosophy is nowadays recognized when compared with the method of piecemeal presentation according to a scheme drawn up to meet the requirements of abstract logic. Philosophy is a product of *mind,* not of a dialectical process merely. In the volume before us, we have a masterly survey of the historical factors which contributed to make scholasticism, and, what is of most value, an attempt to define in terms of those factors the nature, or essence, of what we call scholastic philosophy. M. de Wulf finds that all the great scholastics agreed in accepting a definite body of doctrine, a synthetic view of the nature of reality, and in this doctrinal synthesis he makes the essence of scholasticism to consist. One may take the liberty of disagreeing with M. de Wulf when he refuses to consider that John Scotus Eriugena and the pantheists contributed anything to

the synthetic doctrine of the schools; indeed, every year is bringing to light new evidence of the extent of "the Scot's" influence in certain circles of religious thought in the centuries during which his name is seldom mentioned in treatises on philosophy and theology. Nevertheless, M. de Wulf's success in the main portion of his work is so striking that one could not with justice emphasize a point on which all may not agree with him. He has done a service to the cause of scholastic philosophy, and his talented and painstaking translator has done a service to the same cause which we are sure will be appreciated in English-speaking countries. We congratulate Louvain and Maynooth, and wish the work a wide sale.

The Education of Our Girls. By Rev. Thomas Edward Shields, Ph. D., Associate Professor of Psychology in the Catholic University of America. New York, Benziger Bros., 1907. Pp. 299. Price, $1.00 net.

We call attention here to this volume by Dr. Shields, and heartily recommend it to the attention of all who are interested in the elementary or higher education of girls. In another page, under the title "Notes on Education" (page 57) we publish a review of the book by one who is competent to judge its practical value.

Report of the Proceedings and Addresses of the Fourth Annual Meeting of the Catholic Educational Association, Milwaukee, Wis., July 8, 9, 10, 11, 1907. Published by the Association, Columbus, Ohio, 1907. Pp. xiii, 396.

This volume receives detailed notice under the head "Notes on Education" (page 73). It contains much that will be of interest to teachers and to pastors. Copies are to be had by applying to the Secretary-General of the Association, Reverend F. Howard, 1651 East Main Street, Columbus, Ohio.

Commentaire français, litteral de la somme theologique de Saint Thomas d' Acquin. Par le R. P. Tomas Pègues, Lecteur en Theologie. Edouard Privat, 14 Rue des Arts, Toulouse. (Deux beaux volumes grand in 8o. Les deux volumes, 12 francs net.)

Father Pègues has undertaken the gigantic task of giving to the

world the *Summa Theologica* of St. Thomas Aquinas translated into a modern language, together with commentaries that will serve the purpose of elucidating the text and of explaining more fully the teachings of the Angelic Doctor. For many years, especially since Leo XIII by the Encyclical "*Aeterni Patris*" gave a new impetus to the study of scholastic philosophy and theology, there has been a demand for books that would give the principles of the great scholastics in a living language, and there has been a particularly strong desire for a more intimate knowledge of the *Summa* of Saint Thomas. That work was proclaimed to be the masterpiece of human reason applied to the explanation and defence of the truths of faith, but for those who were not familiar with the Latin language the *Summa* was a sealed book. It was as a storehouse filled with valuable treasures that were to be reached by only the chosen few who had a special key and knew how to make use of it. The clergy and highly educated laymen could enter into the grand cathedral erected by St. Thomas in honor of God and the true faith, they could admire all the beauties of the magnificent edifice as seen from within, whilst others had to content themselves with listening to descriptions of those beauties given by their more fortunate brothers, or, at the most, were permitted to enjoy an imperfect and unsatisfactory view from the outside of the building. In order to break the seal, to admit a greater number into the cathedral, it was necessary to popularize the *Summa* by translations and explanations in living languages more widely known than the Latin tongue. This is what Father Pègues has undertaken to do for all who read French,—a language, by the way, which lends itself most admirably to the brevity and clearness that characterize the style of Saint Thomas. His volumes, no doubt, will be welcomed and appreciated even by many who can read, and perhaps prefer to read, the text of the *Summa* in the original; for the work is not simply a translation, it contains interesting and valuable notes and commentaries, together with a brief exposition of the various controversies occasioned by the words of St. Thomas and of the questions that have arisen since the thirteenth century. In a word, the work, when finished, will be a complete theology, "juxta mentem et secundum litteram D. Thomae Aquinatis," by one who for many years has devoted himself with great ardor to the study of the *Summa* and who in the lecture hall has been a most successful expounder of the teachings of the Angelic Doctor. Those years of study and teaching have

made Father Pègues familiar with every part of the *Summa*; hence he is a competent guide for all who desire to become acquainted with the beauties and marvels contained in that remarkable book. He takes pains in the beginning to explain the grand plan of St. Thomas' great theology, and in the course of the work he frequently calls the reader's attention to the care with which every detail was worked out, so that one question throws light upon another, one article paves the way for another, the complexus of treatises, questions and articles forming a grand synthesis of Christian doctrine, the most perfect that was ever formed by the mind of man. It is a well known fact that in the writings of St. Thomas nuggets of wisdom are often found hidden away, as it were, in corners; important principles are sometimes set forth in the answers to objections. Father Pègues knows every one of those little corners in the *Summa,* and those who follow him as a guide may admire the brightness and appreciate the value of the little lumps of gold which escape the notice of the ordinary observer. In the commentaries on the text we find a most pleasing conciseness, clearness and moderation, the author faithfully keeping his promise to make the work "doctrinal rather than historical," an exposition of the *Summa,* not a manual of controversy. It is not, however, a mere dry translation, there being just enough of commentary and discussion to elucidate the text and to show that in the great masterpiece of the middle ages are to be found principles of the eternal truth applicable to the controversies of all times, even unto the twentieth century with its multitude of doubts and disputes relating to matters philosophical, theological, scriptural, apologetical and historical.

The first two volumes deal with all the questions found in the *Summa* under the heading "De Deo Uno." Other volumes will follow as rapidly as the matter can be prepared for the press, and it is hoped, notwithstanding the trials to which all ecclesiastics are now subjected in France, that the author will be able to complete his work in good time, to the great satisfaction of all who have been waiting for an up-to-date edition of the *Summa* in a living language.

D. J. KENNEDY, O. P.

The Laws of the Spiritual Life. By B. W. Maturin. New York, Longmans, Green & Co., 1907. 8vo, 281 pp.

In the enormous output of literature which characterizes the

present day, suitable books for spiritual reading are rarely to be found. The higher needs of the soul are but too often overlooked in favor of the cravings of the intellect and the imagination. In the "Laws of the Spiritual Life" Father Maturin has sought to produce a work that would help to meet this want. He is to be congratulated in having succeeded so well. It is a series in essay-form of meditations on the Eight Beatitudes, admirable alike for their literary dress, their high spiritual tone, their freshness of thought, their delicate analyses of views and motives that have to be reckoned with in the life of Christian perfection, their common-sense treatment of certain perplexities that the religiously-minded so often encounter in their contact with the world of men and things. In reading this excellent treatise, one cannot help feeling that it is the outcome, not of book-reading and speculation, but of wide personal experience and observation. The publishers have presented it in a form worthy of its contents. It is beautifully printed, on excellent paper. Appealing as it does to intelligent, cultivated minds, it ought to have a large circulation among educated laymen and studious priests.

CHARLES F. AIKEN.

Le péril religieux. Par A. M. Weiss, O. P. Traduit de l'Allemand, par l'abbé L. Colin. Paris, Lethellieux, 1906. 8o, 395 pp.

The author of this work is the well known Dominican, whose *Apologie des Christentums,* both in the original and in the French version, has won many admirers. The same translator who has given his earlier productions their attractive French dress, has now made accessible to French readers this latest work, written to sound a note of warning against the inroads of revolutionary innovations on Catholic belief.

It consists of ten chapters. The first chapter offers a rapid survey of the religious situation today and leads to the exposé in the next four chapters of the forces and movements outside the Catholic Church that are making for the downfall of the Christian religion. First among these the author puts the modern science of religion, which in the hands of the majority of its exponents, denies primitive revelation and all other accepted forces of divine positive communication, puts all religions without exception in the class of purely human developments, and views Christianity itself

as a form of religion gradually evolved out of crude primitive superstitions. The whole of Chapter II is devoted to this question. In the following chapter he shows how Christianity itself is viewed by some radical minds as but a transitory stage to the still higher plane of irreligion. Chapter IV treats of the numerous religious systems that are cropping up at the present day, some of them anti-Christian, others tending indirectly to weaken Christian faith. Chapter V sets forth the more radical teachings of Protestant scholars, so called Neo-Protestantism. His exposé of their rash pronouncements on fundamental questions of faith and morals shows how far they have drifted away from early Protestant belief. Chapter VI on so-called Neo-Catholicism, Old Style, is more interesting historically than apposite to the main theme, treating as it does of the radical views of a handful of Catholic scholars of the eighteenth century. More to the point is Chapter VII, in which under the title, Modern Neo-Catholicism, the author reprobates much that is rash and subversive of Catholic principles along with not a little that is compatible with progressive Catholic orthodoxy.

In the last three chapters he shows that if Catholicism is to be preserved in its integrity, there is no compromise possible between it and the world of modern radical thought, which will hear nothing of a supernatural order, nothing of divine positive law, which even calls in question the personality of God. He concludes that our duty is to give up all attempts to bring Catholic doctrine into harmony with modern ideas, and to stand unswervingly by the authoritative teaching of the Church as expressed in papal utterances and decrees of the congregations. We should eschew all modern notions that do not enjoy the approval of the Church at large and the sanction of tradition.

Such in brief is the scope of this book, which, in great measure, finds confirmation in the recent important utterance of the Holy See on the tenets of modernism. In its making, the author has brought to notice a vast amount of modern religious literature. Whether he has thoroughly digested it all may be questioned. It is hardly fair, for example, to treat Ruskin as if he were an anti-Christian, trying to substitute for Christianity the religion of beauty (p. 130). The American reader is amused to find among the founders of new religions, Professor Peabody, advocate of the Religion of the Educated Man (p. 156). Again, the Christian Endeavor is classed by the author with the Salvation Army as one

of the new-fangled systems aiming at the complete laicizing of the Christian religion.

The book is to be commended in so far as it anticipates the late encyclical in sounding the note of warning against uncatholic teachings within the very pale of the Church. But it fails in going further than the encyclical in its condemnation. If there is a Neo-Catholicism in the bad sense that is drifting from Catholic moorings, there is also an advanced Catholicism in the good sense, far outnumbering the other, that is none the less true to sound Catholic principles because it is progressive. Of this the author has nothing to say. He condemns *en bloc* all views put forth by Catholic scholars that disturb in the least the calm of traditional religious thought. No loyal Catholic will deny that such views sometimes prove to be dangerous innovations, subversive of faith, and hence worthy of condemnation. But, then, there are others that rest on a truly scientific basis and have the approval of Catholic scholars of unquestioned orthodoxy, among them, members of the very order to which Fr. Weiss has the honor to belong. That the Holy See is not hostile to such genuine additions to human knowledge may be gathered from the late encyclical, in which the intention is announced of establishing at Rome an institute of higher learning for the furtherance of progressive studies in every department of knowledge under the guidance and teaching of Catholic truth.

CHARLES F. AIKEN.

Die Katholische Moral, Von V. Cathrein, S. J. Freiburg, Herder, 1907. 8vo, 545 pp.

Father Cathrein is one of the most prolific writers of the present day belonging to the Jesuit order. He is the author of a dozen or more works bearing on questions of morals and of law. His works are deservedly popular. He has an eye for the living problems of the times. He knows how to present his subject clearly and forcibly. He writes in an attractive, readable style. These characteristics are not wanting in his latest work on Catholic Ethics. The title, indeed, has not the extensiveness that the contents of the book seem to call for. Only the last half is devoted to Catholic teaching on morals. The other half is an apologetic treatise, popular, yet solid and instructive, on the foundations of Catholic belief. The author begins by treating of

the origin, nature, and end of man, refuting the materialistic view that man is simply and solely the product of blind evolution from a primitive animalcule spontaneously generated, and proving him to be animated with a soul, spiritual and immortal, responsible for his conduct by reason of his freedom of will. After giving the popular proofs for the existence and personality of God, and setting forth man's true relation to his Creator, he passes to the consideration of the Christian religion, proving its supernatural character from its wonderful life, and from the divinity of its Founder, Jesus Christ. Then follows the demonstration of the identity of the Roman Catholic Church with the authoritative, infallible Church established by Christ to perpetuate his teaching.

Such is the introduction to the subject proper, which he treats in eleven chapters; 1) the supernatural end of man and its frustration by sin; 2) the natural law; 3) faith, hope and charity; 4) divine worship; 5) duties to fellow-men; 6) duties to self; 7) marriage and the Christian family; 8) the religious state; 9) objections against Catholic moral teaching; 10) religion and morality; 11) conscience. Under these headings a goodly number of moral questions of great importance come up for consideration, and are treated with a due regard to present conditions. Particular care is given to the refutation of current objections against Catholic ethics, as for example that it runs counter to man's moral autonomy and stunts the growth of character; that it develops a life of formalism, immersed in external works of piety; that it fosters antagonism to modern culture and recommends a selfish flight from the world; that its chief encouragement to right conduct is the selfish motive of future rewards.

It is a book that will do much good, and will be widely read by the cultivated laity in Germany.

CHARLES F. AIKEN.

Christliche Apologetik, Von Dr. Simon Weber. Freiburg, Herder, 1907. 8vo, 347 pp.

The author of this work occupies the chair of Apologetics in the University of Freiburg in Baden, where he has taught with success for a number of years. He has already given proof of his aptitude and zeal for theological study by the publication of his well received volumes, *die katholische Kirche in Armenien,* and *Evangelium und Arbeit.* The numerous favorable notices that his

new work on Apologetics is receiving show that the scholarly worth of his former productions is being happily maintained.

Like every complete treatise on Apologetics, Dr. Weber's book deals with three main questions, Religion and the grounds of theistic belief, Revelation and the grounds of Christian belief, and the Church and the grounds of Catholic belief. These main heads he designates as the Theory of Religion, the Theory of Revelation, and the Theory of the Church. Aiming at a compendium suited for serious study, he has chosen to expound the varied subject-matter gathered under these three heads, not in a free, popular style, but with the strict, logical succinctness of a treatise on philosophical principles. It is compact, solid, expressing the maximum of thought in brief, unadorned language. It is a book for study, not for after-dinner reading.

The compendious character of the book has led the author to pass over subjects that, while often treated by apologists, do not strictly belong to the sphere of Apologetics. Thus he has nothing to say, and rightly too, of inspiration of Holy Scripture, nothing of the analysis of faith. On the other hand, he has wisely seen fit to incorporate into his work questions that have acquired importance from recent developments in certain fields of modern study,—questions that have not yet been sufficiently recognized by many Catholic apologists. Thus the treatment in the Theory of Religion of subjects such as the chief historic religions, the nature, origin and primitive form of religion, serves to give the work an up-to-date appearance that tells to its advantage. Some readers, however, might desire a larger amount of information than he offers in his survey of the chief religions of the world. His exposition lacks the fulness needed to convey a comprehensive notion of these respective systems. Again, many readers will be pleased to see that in the second part of his work, the Theory of Revelation, he has devoted nearly thirty pages to a refutation of the tendency-, myth-, accommodation-, syncretism-, and development-theories, which have been employed to weaken the historic reality of the supernatural element in the Bible. As a supplement to this, a few pages on the authenticity of the main New Testament sources for the study of Christian Revelation might well have been added. Its importance is patent, and its appropriateness can hardly be questioned, although its thorough study forms part of New Testament Introduction.

In the third part, the author gives a solid presentation of the

Roman Catholic claims, under the four heads of the Origin of the Church, the End of the Church, the Divinity of the Catholic Church, and the Reliability of the Church as the divinely appointed transmitter of revelation.

In the treatment of these numerous and varied questions, the author has given proof of a patient scholarship combined with prudent conservatism. To encourage further investigation on the part of his readers, he has enriched each minor division with an indication of important literature bearing on the subject discussed.

The Apologetics of Dr. Weber will take an honorable place among the works of this kind that have come from German Catholic scholars.

CHARLES F. AIKEN.

La Chiesa e lo Stato in Francia durante la rivoluzione (1789-1799). By Mgr. Adolfo Giobbio, Rome. Pustet, 1905. 8o. pp. xvi, 408.

In four chapters Monsignore Giobbio describes the course of the French Revolution in so far as it affected the Catholic Church in France. These chapters correspond to as many periods, the Assemblée Nationale Constituante (5 May, 1789—30 Sept., 1791), the Assemblée Législative (1 Oct. 1791—30 Sept., 1792), the Convention Nationale (21 Sept., 1792—26 Oct., 1795), and the Directoire (30 Oct., 1795—9 Nov., 1709). Month by month and almost day by day the narrative follows the hostile temper and violent measures of the popular representatives until the decade closed with the apparently total ruin of the once proud and flourishing Church of France. The work is based throughout on original materials, *e. g.* the *proces-verbaux* of the national parliaments, the secret archives of the Holy See, the correspondence of Napoleon, the official reports of the *Moniteur,* also on the memoirs of Talleyrand and of Barras, and those of Mgr. de Salomon, Picot's ecclesiastical annals of the period, Sciout's histories of the Civil Constitution of the Clergy and of the Directory, Sicard's account of the French bishops during the Revolution, etc. In the absence of a good account in English by some Catholic writer, this work is worthy of translation.

Sketches In History, Chiefly Ecclesiastical. By L. C. Casartelli, Bishop of Salford (England). New York, Benziger, 1906. 8o., pp. 381.

Bishop Casartelli was well advised in consenting to the publication of these essays; they will certainly stimulate a taste for historical reading and study in the mind of any ecclesiastic who takes the pains of peruse them. Most of these papers were originally published in the *Dublin Review,* and among them the scholarly résumé of the literary career of that great Catholic organ (The Makers of the *Dublin*). The essays reprinted here, but brought up to date by use of more recent publications, and sometimes partly recast, are: The Art of Burial, The Lombards, The English Pope (Adrian IV), The Church and the Printing Press, The Dutch Pope (Adrian VI), The English Universities and the Reformation, Two English Scholars and the Beginnings of Oriental Studies in Louvain, Oxford and Louvain, The Litany of Loreto and Its History, A Forgotten Chapter of the Second Spring, The Catholic Church in Japan, and the Dancing Procession at Echternach. While these titles suggest the charm of the contents, they do not reveal the wide range of reading and the large expositional manner of the gifted author. The essays on " The English Pope and " The Dutch Pope," are good specimens of popular historical summaries of large situations that centre about a single personality.

Life of Thomas Edward Bridgett, Priest of the Congregation of the Most Holy Redeemer, With Characteristics from His Writings. By Cyril Rider, C. SS. R., with a preface by Rt. Rev. Abbot Gasquet, O. S. B. New York, Benziger, 1906, 8o. Pp. xix, 264.

In his introduction to this biography Dom Gasquet says that it will be found " the simple straightforward history of a holy priest, a fervent and exact Religious, a zealous missionary, a faithful friend, and a prudent Director of Souls." To the learned world he is perhaps better known as the biographer of Blessed John Fisher and Blessed Sir Thomas Moore, and author of Our Lady's Dowry (a history of medieval English devotion to the Blessed Virgin), History of the Holy Eucharist in Great Britain, Ritual of the New Testament, and other works. The belief and teaching of the Catholic Church as exhibited in rare and often almost inaccessible

books at all times attracted Father Bridgett (1829-99) and from such works he loved to make out a clear and consecutive argument for the present faith of Catholics. His own conversion (1850) was brought about by the reading of Kenelm Digby's " Compitum; or The Meeting of Ways at the Catholic Church."

Pauline Marie Jaricot, Foundress of the Association for the Propagation of the Faith and of the Living Rosary. By Julie Maurin, translated from the French by E. Sheppard, New York, Benziger, 1906. 8o, pp. 307.

This life of the Foundress of the chief Catholic missionary organization of the nineteenth century deserves an extensive circulation. Very few are aware that we owe to the daughter of a rich silk-merchant of Lyons the creation (1818-22) of the great society which for nearly a century has been synonymous with the noblest Catholic faith and charity. The story of Pauline Jaricot reads like a romance of spiritual ardor and suffering. The people among whom such noble vocations are possible can never be hopelessly lost to the influence of Catholicism.

Congres International Des Americanistes à Quebec, 1906 (ibid., 1907). I, lxv, 412; II, 468.

The papers of the Fifteenth Annual International Congress of Americanists held at Quebec, Sept. 10-15, 1906, offer a more than ordinary interest to most of our readers. They will find there, among other philological and archeological contributions, important studies on the fate of the local dialects of the French colonists of Canada during the eighteenth centry (Adjutor Rivard), the vocabulary of Canadian French in the West and Northwest (A. F. Chamberlain), political ideas among the Indians of Canada (J. Edmond Roy), the Hochelaga Indians (P. Rousseau), Woman among the Dénés (Father Morice), the religion, manners and customs of the Dakotas (E. Gauvreau), Primary Indian Migrations in North America (Cyrus Thomas), Music among the American Indians (Ernest Gagnon), Huron Topography (A. E. Jones), the Montagnais of Labrador and Lake St. John (C. E. David), the genius of the Algonquin tongue (P. Lacombe), the Indian languages of Canada and the Lord's Prayer (N. E. Dionne), the Navajo Noun (P. Ostermann), Spiritual and Moral Ideas among

the Chippewas (P. Hugolin), etc. Several of these writers are Catholic ecclesiastics, and it is quite gratifying to see in what a scholarly and comprehensive manner they have handled their themes. These two volumes are by no means the least useful in the valuable series of papers called forth by these biennial meetings of the Americanists. The next meeting (1908) is announced for Vienna.

The Diocese of Limerick, Ancient and Medieval. By Rev. John Begley, C. C., with a preface by Most Rev. Edward T. O'Dwyer, Bishop of Limerick, Dublin. Browne and Nolan, 1906. 8o, xxiv, 468 pp.

Father Begley tells in these pages the story of the ancient Irish territory of Hy Fidhgente known since the twelfth century as Limerick. It is a scholarly narrative, based throughout on ancient and reliable traditions, on valuable documents of the thirteenth and fourteenth centuries, and on a number of modern publications of a documentary character.

In a first part the author describes the ancient topography of the diocese and its various subdivisions; then follow interesting and serviceable pages concerning the government, people and social life of the territory, customs, and other *curiosa,* also an account of local geographical conditions (rivers and mountains). St. Patrick preached the Christian faith through this territory, and Father Begley welds together neatly the most ancient references to the Saint's travels within the limits of the diocese. They are taken chiefly from the "Vita Tripartita" of the Saint, an early medieval mixed (Irish and Latin, biographical and topographical) text of great value. Special attention is paid to the hallowed site of Mungret and its school, also to Killeedy and its famous abbess St. Ita, to Iniscathay (Scattery Island) and St. Senan, St. Brendan the Voyager, St. Cumian Foda (the Tall), and St. Molua, all persons and sites famous in early Irish annals and literature. The average reader will peruse with pleasure and profit the pages (60-64) devoted to the internal arrangement of the native Irish monasteries, and to the holy wells of the territory, finally those on the Danes and the Normans in Limerick, in which the author has woven together with much deftness the now scanty original "notitie." For the thirteenth, fourteenth, and fifteenth centuries, Father Begley disposes of richer materials, which permit a detailed

account of the Limerick churches and monasteries of that period. Facts, dates, and legend are combined to make a living picture of sites and edifices rich in history, but the records of which have only too often perished. Apropos of the little ancient (ruined) church of Ardagh, about two miles north of Newcastle West, he tells the story of the finding of the Ardagh Chalice, now in the Royal Irish Academy at Dublin. Another archaeological page of interest is the account of Dysert Aengus, its church and round tower, probably the place where in the eighth century Aengus the Culdee wrote his famous *Felire* or "Calendar of the Saints of Ireland." In distinct chapters the diocesan organization and vicissitudes, and the civil affairs (both of county and city) are told with good order and clearly, for the three centuries preceding the Reformation. The most important of Father Begley's authorities is the *Black Book of Limerick* a vellum and parchment manuscript now kept at Maynooth College, containing Limerick diocesan documents from about 1194 to 1418, and quite recently edited by Dr. McCaffrey, of Maynooth (Dublin, 1907). The illustrations of this volume are numerous, pertinent, and well-done, and offer great interest to the archaeologist and the antiquarian. No doubt a satisfactory "index rerum" will be given at the end of the second volume, in which Father Begley promises to bring down to our own time the history of a territory small in extent, but big in importance from the view point of Christian life.

Makers of Modern Medicine. James J. Walsh, M. D., Ph. D., LL. D. New York. Fordham University Press, 1907. Pp. 362.

As the title indicates, this book is not a history of medicine, but a series of biographies. While an account is given of the work done by each of the "makers," the personality of each is brought out in clear relief. Natural ability, character and religious belief are emphasized, and the various influences by which these were affected are indicated. The main conclusion is that the great scientists mentioned in the volume were loyal adherents of the Christian faith and men of exemplary lives.

The field of historical study chosen by Dr. Walsh is both wide and fruitful. One may properly take exception to his opening statement that our generation has "rather neglected the claims of

the history of science;" for the present age more than any other abounds in works on the subject. In particular, the development of medical science has been treated in detail by competent writers. But it is none the less a fact that these authors are chiefly concerned with the scientific attainments of the investigator or discoverer and usually pass over his moral and religious attitude. In consequence, it is often difficult to say whether a scientist, however great his service to humanity, held any positive belief regarding God or concerned himself about the observance of the Divine law. The impression, on the contrary, is sometimes given that the pioneer of science is apt to quit, if not forced to abandon, his allegiance to the Church and her teachings. It is therefore well for the impartial student of history to learn that some of the foremost thinkers have openly professed and practiced their Christian faith. And for the Catholic student it is both instructive and encouraging to know that fidelity to the Church is quite compatible with ardent attachment to the interests of science.

It would be useless, on the other hand, to pretend or even to suggest that there is no place among the makers of modern medicine for those who entirely ignore the truths of religion. In point of fact, a complete list would contain many illustrious names to which agnosticism, materialism or some other form of unbelief might fairly lay claim. It is just the exaggeration of the claimants that calls for correction in the form supplied by Dr. Walsh. The net result, historically and logically, would seem to be that the scientist's religious or ante-religious attitude is determined by influences that are not essentially connected with scientific research. Among these, education and the trend of philosophic thought are undoubtedly of prime importance.

In another way, the present volume is suggestive. While it is pleasing and comforting to read these accounts of what Catholic scientists have done, the more urgent question is whether and how successors to them, in work and in faith, are to be provided. Admiration for their achievements is our duty, but it is not our whole duty. If the life of the individual scientist is a credit to the Church, it would be still better to know that he received from Catholic sources inspiration, training and encouragement.

A feature that one misses in this book and that might well be supplied in a future edition, is bibliography. The reader who desires more detailed information concerning the subjects treated in these pages would appreciate references to larger works on the

history of medicine and to biographies dealing at length with the career of each scientist.

Leading Events of Maryland History, With Topical Analyses, References and Questions for Original Thought and Research. By J. Montgomery Gambrill. Ginn & Co., Boston, New York, Chicago, London. Index, Bibliography and Maps. Pp. 362.

In this volume is traced the political history of Maryland from the date of its first settlement, in 1634, to the late disastrous fire in Baltimore. While it is designed primarily for schools of the grammar and higher grades, it will be found useful for libraries. In its composition there is evidence of a constant endeavor on the part of the author to tell the story of his State with the utmost simplicity and with entire impartiality. In this difficult undertaking he has met with remarkable success. The style, never ambitious, is marked by great clearness and appears to be admirably adapted to the capacity of school children. There is an abundance of useful illustrations and no lack of good maps. At the close of the successive chapters will be found lists of the principal works upon which the text is based. These, apparently, are not included for the purpose of showing the extent of the author's reading, for it will be found on examination that his narrative is in perfect harmony with the authorities mentioned. A Marylander can scarcely rise from the perusal of Professor Gambrill's book without finding his patriotism confirmed.

The character of the Catholic proprietaries is fairly sketched, and the unfortunate controversies between the Protestant and the Catholic elements in the Province are impartially set forth. Maryland's splendid record in the war for Independence is admirably shown and is properly emphasized. The brief outlines of county history, the appendices and the State Constitution of 1877 enhance greatly the value of the book. Considerations of space will not permit an examination of its particular merits.

CHAS. H. MCCARTHY.

BOOKS RECEIVED.[1]

The Guild-Boys Play at Ridingdale. Rev. David Bearne, S. J. New York, Benziger Bros. 1907. Pp. 162. Price, .85.

New Boys at Ridingdale. Rev. David Bearne, S. J. New York, Benziger Bros. 1907. Pp. 159. Price, .85.

A Homily of St. Gregory the Great. By Patrick Boyle, C. M. New York, Benziger Bros. 1907. Pp. 23.

Nick Roby. By Rev. David Bearne, S. J. New York, Benziger Bros. 1907. Pp. 147.

The Way of the Cross of the Sacred Heart of Jesus. By Henry Sebastian Bowden. New York, Benziger Bros. 1907. Pp. 113.

A Spiritual Retreat. By Father H. Reginald Buckler, O. P. New York, Benziger Bros. 1907. Pp. viii, 256.

The Life of Christ. By Mgr. E. LeCamus. New York, The Cathedral Library Association. 1907. Pp. 499.

Political Economy. By Charles S. Devas. New York, Longmans, Green & Co. 1907. xxii, 656.

Penance in the Early Church. By Rev. M. J. O'Donnell. New York, Benziger Bros. 1907. Pp. 150.

Letters on Christian Doctrine. By F. M. DeZulueta, S. J. New York, Benziger Bros. 1907. Pp. 395.

Scholastic Philosophy. De Wulf. Dublin, M. H. Gill & Sons. 1907. Price, 6 shillings.

The Blind Sisters of St. Paul. De La Sizeranne, Maurice. New York, Benziger Bros. 1907. Pp. 303.

The Life Around Us. By Maurice Francis Egan. New York, Fr. Pustet & Co. 1907. Pp. 409.

Have Anglicans Full Catholic Privileges? By E. H. Francis. London, R. & T. Washbourne, Ltd. 1907. Pp. 77. Price, .30.

Father Gallwey. By Percy Fitzgerald, F. S. A. London, Burns & Oates. 1906. Pp. 72. Price, .80.

[1] Books received from publishers or authors will be placed on this list, with imprint *and price, when marked.* In this way, each work will be promptly brought to the attention of our readers. In most cases, a lengthy notice will be given in a subsequent number of the BULLETIN.

Un mouvement mystique contemporain. By J. Rogues de Fursac. Paris, Alcan. 1907. Pp. 188.

Boulogne Sur-Mer, St. Patrick's Native Town. By Rev. Wm. Canon Fleming. New York, Benziger Bros. 1907. Pp. 92.

Catholics and the American Revolution. By Martin I. J. Griffin. Ridley Park, Pa. Martin I. J. Griffin. 1907. Pp. 352.

Devotions of St. Bede. By Abbot Gasquet. New York, Benziger Bros. 1907. Pp. 80.

Madame Rose Lummis. By Delia Gleeson. New York, Benziger Bros. 1907. Pp. 237.

Summula Philosophiae Scholasticae, Vol. III. part 2. By J. H. Hickey. Dublin, Brown & Nolan. Pp. v, 265.

Treatise on the Sacrament of Extreme Unction. Hanley, Rev. P. J. New York, Fr. Pustet & Co. 1907. Pp. 58.

The Miracles of Our Lord. By A Religious of the Society of Jesus. New York, Benziger Bros. 1907. Pp. 178. Price, .60.

Procedure at the Roman Curia. By V. Rev. Nicholas Hilling, D. D. New York, J. F. Wagner. 1907. Pp. 355. Price, $1.75.

Method of Conversing With God. By I. W. of the Society of Jesus. New York, Benziger Bros. 1907. Pp. 58.

The Story of the Friends of Jesus. By A Religious of the Society of the Holy Child Jesus. New York, Benziger Bros. 1907. Pp. 177. Price, .60.

The Gift of the King. By A Religious of the Society of the Holy Child Jesus. New York, Benziger Bros. 1907. Pp. 176. Price, .60.

The Prince of the Apostles. By Rev. Spencer Jones, M. A. Garrison, N. Y., The Lamp Publishing Co. 1907. Pp. 223. Price, $1.25.

Honor Without Renown. By Mrs. Innesbrowne. New York, Benziger Bros. 1906. Pp. 368. Price, $1.25 net.

The Story of Ancient Irish Civilization. P. W. Joyce, M. R. I. A. Dublin, M. H. Gill & Sons. 1907. Pp. 174.

History of the Books of the New Testament. By E. Jacquier. New York, Benziger Bros. 1907. Pp. 335.

Psychology. By Judd. New York, Charles Scribner. 1907. Pp. xii, 389, xii, 127.

Laboratory Manual of Psychology. By Charles Hubbard Judd. New York, Charles Scribner's Sons. 1907. Pp. 127. Price, $1.00.

An Inquiry Into Socialism. By Thomas Kirkup. New York, Longmans, Green & Co. 1907. Pp. 213.

Tractatus de Extrema Unctione. By Kern. New York, Fr. Pustet & Co. 1907. Pp. xvi, 396.

Regesta Pontificum Romanorum. Italia Pontificia, Vol. II, Latium. Berlin, Weidmann & Co. 1907. Pp. xxx, 230. Price, 8 marks.

The Princess of Gan-Sar. By Andrew Klarmann. New York, Fr. Pustet & Co. 1907. Pp. 421.

Tales of Troy and Greece. By Andrew Lang. New York, Longmans, Green & Co., 1907. Pp. ix, 302.

Thoughts on the Religious Life. By F. X. Lasance. New York, Benziger Bros. 1907. Pp. 911. Price, $1.50.

The New Theology. By Rev. W. Lieber. New York, Benziger Bros. 1907. Pp. 53.

The School of Death. By Right Rev. Luigi Lanzoni. New York, Benziger Bros. 1907. Pp. 100.

Bob Ingersoll's Egosophy. Rev. James McKernan. New York, Fr. Pustet & Co. 1905. Pp. 65. Price, .40.

Mariale Novum. By members of the Society of Jesus. New York, Benziger Bros. 1907. Pp. 128.

Forty-Five Sermons. By Rev. James McKernan. New York. 1902. Fr. Pustet & Co. 1902.

The Crucifix. By Rev. W. McLoughlin. Dublin, 1907. M. H. Gill & Sons. Pp. 147.

The Bond of Perfection. By P. M. Northcote, O. S. M. New York, Benziger Bros. 1907. Pp. 104.

Apologia Pro Vita Sua. By Cardinal John Henry Newman. New York, 1907. Longmans, Green & Co. Pp. xxvii, 445.

The Life of the Blessed Julie Billiart. By a sister of Notre Dame. New York, Benziger Bros. 1907.

Ailey Moore. By Rich. Baptist O'Brien, D. D. New York, Fr. Pustet & Co. 1907. Pp. xi, 257.

Ritual in Catholic Worship. Very Rev. Father Proctor. New York, Benziger Bros. 1907. Pp. 69.

Meditations for Monthly Retreats. Rev. H. C. Semple. New York, Benziger Bros. 1907. Pp. xiii, 232. Price, $1.25.

Statistique des greves en Belgique. Bruxelles, Leveque & Co. and Schefeur & Son. 1907. Pp. lix, 247.

Goodnight Stories. By Mother M. Salome. New York, Benziger Bros. 1907. Pp. 103.

The Marginal Notes of Lord Macaulay. Sir G. O. Trevelyan. New York, Longmans, Green & Co. 1907. Pp. 65.

Conquest of Our Holy Faith. By James J. Treacy. New York, Benziger Bros. 1907. Pp. 473. Price, $1.00.

Contemplative Prayer. By Dom. B. Weld-Blundell. New York, Benziger Bros. 1907. Pp. 475.

Consecration to the Divine Heart. By F. M. De Zulueta. New York. 1907. Pp. 30.

LETTER OF HIS EMINENCE, THE CHANCELLOR, TO THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES.

CARDINAL'S RESIDENCE,
Baltimore, Md.,
November 1, 1907.

It affords me great pleasure to inform you that the collection for the University last year reached the handsome sum of $100,000, and I avail myself of this opportunity to express my profound satisfaction at this result and my sincere thanks therefor to yourself and to the generous clergy and laity of your diocese. While it is true that this sum falls somewhat below the amounts collected in former years, the difference is readily explained in view of unusual circumstances in some localities, and it is offset by the fact that in many dioceses there was a notable increase.

With the collection and with other contributions, the University met all current expenses, made various needed improvements without incurring any debt, and added to its assets the sum of $93,520.52. The Report just published for 1906-07 is truly encouraging, as it shows a sound financial condition and a vigorous academic life.

But at the same time it is clear that much remains to be done. While it is very consoling to know that under present arrangements the work of the University is conducted on a safe economic basis, it would be blindness on our part not to recognize the urgent need of enlarging that work and securing for it the highest possible efficiency. Faculties must be completed, equipment increased and an endowment provided that will enable the University to become in reality what its name implies. For this purpose the sum of $2,000,000, at least, will be required; and as at present we have only about $550,000, it follows that the remaining $1,450,000 should soon be raised. We have in prospect, on a reasonable expectation, $450,000; thus leaving a million dollars, which I sincerely trust will be obtained by earnest efforts in the near future. The proposed endowment of two million dollars would mean an annual income of eighty thousand dollars.

In comparison with the revenues of the older universities in our country, this is not a large amount. And when we consider that in many of these institutions with unlimited resources and far-reaching influence there is a spirit of antagonism to revealed religion, the necessity of developing our Catholic University as a stronghold of faith becomes more and more obvious.

It is doubtless a great and laudable work to erect imposing temples for Divine worship, yet these will avail but little unless we also build the living temple of God in the souls of men. The very splendor of the material structure requires that the spiritual edifice should be of equal strength and proportion; and this requirement, under God's grace, is chiefly fulfilled by education. Our Catholic schools are doing a noble work towards this end, and it is but just and reasonable that they should enjoy the advantages which a thoroughly equipped university would offer to our educational system.

Our action in building up the University would also be a fitting response to the words burning with zeal of our Holy Father who, in his recent Encyclical, appeals so earnestly to all Bishops to withstand, by the teaching of sound science, the pernicious encroachments of error. Nothing, I am sure, would afford him greater comfort nor prove our devotion to him more completely than a resolute and united endeavor in behalf of the Catholic University.

For these reasons, then, I venture to urge that the great movement for higher Catholic education be carried forward with ever-increasing energy for the glory of God, the defense of religion, the consolation of our sorely-tried Pontiff and the honor of the Church in America.

As your Lordship will remember, the collection as recommended by the Holy Father, is to be taken up on the first Sunday of Advent or any day thereafter during the year that may commend itself to your judgment.

Confiding most hopefully in your hearty co-operation,

I have the honor to remain,

Your Obedient Servant,

JAMES CARDINAL GIBBONS,
Chancellor of the Catholic University of America.

PIUS X AND THE CATHOLIC ENCYCLOPEDIA.

The following commendatory letter of our Holy Father the Pope will, no doubt, give just satisfaction to the editors and the writers of the Catholic Encyclopedia, also to the numerous friends and well-wishers of that great Catholic enterprise. The volume presented to the Holy Father in the name of the editors and publishers, by Right Rev. Mgr. Thomas F. Kennedy, Rector of the American College at Rome, was the first volume in the first set of the magnificent Vatican Edition, of which only twenty-four lettered copies will be printed. The kind and encouraging words of the Holy Father will certainly stir up all concerned in the execution of the Encyclopedia to produce a Catholic work of reference that shall, when finished, leave nothing to be desired.

MOST REVEREND JOHN M. FARLEY,
Archbishop of New York.

Most Illustrious and Reverend Sir: Through your good offices the Holy Father has lately received the first volume of the (illustrated) Catholic Encyclopedia which is to be followed by fourteen other volumes. Quite apart from the rich binding especially prepared for His Holiness, and from the numerous remarkable illustrations which enhance the value of the work and by their perfect artistic finish attract in a pleasing way the attention of the reader, the Holy Father notes with a special satisfaction the importance and practical utility of this new Encyclopedia. To bring together and make fully known in so attractive a manner, especially for the English-speaking world where there are as yet so many non-Catholics, the great and immortal works of the Catholic Church and her children in the domains of science, literature and art, cannot but be an enterprise eminently salutary and beneficent. Indeed, the first volume, in its preface, explicitly states that the purpose of the work is to set forth the immense benefits conferred by the Catholic Church on humanity, not only as to its moral and social development, but also in all that regards its civil, scientific and artistic

growth and progress. Finally, the Holy Father heartily congratulates the scholarly editors and writers on the first happy issue of their labors. He encourages them to continue with alacrity the great task to which they have set their hands, and as an earnest of his special good-will he bestows on each of them his Apostolic benediction.

I avail myself of this welcome occasion to reassure Your Grace of my very profound esteem, etc., etc.

(Signed) R. Card. Merry del Val.

Rome, 1 Dec., 1907.

NECROLOGY.

Most Rev. Archbishop Williams.

We publish on another page the action of the Board of Trustees of the University in reference to the loss which the University has sustained in the death of the venerable Archbishop of Boston. Since the foundation of the University, he was one of its most devoted friends, and by council and deed did all in his power to promote its interests.

John Joseph Williams, fourth Bishop and first Archbishop of Boston, was born in Boston, April 27, 1822. At the age of five he attended the new Catholic school attached to the old Cathedral on Franklin street; before he was ten he acted as errand boy in the office of *The Jesuit,* the Catholic weekly founded by Bishop Fenwick. The venerable Archbishop used to relate with pride how it was his custom to carry copy to the printer of *The Jesuit* from the Vicar General, Very Rev. Thomas J. O'Flaherty. In his eleventh year he was sent to a preparatory college at Montreal. He was graduated in 1841 at the age of nineteen and completed his studies at the Seminary of St. Sulpice, Paris, where he was ordained four years later. His whole life in the ministry was spent in Boston and fifty-three out of the sixty-two years of his priesthood at the Cathedral. His first appointment was as assistant. In 1855 he was made Rector, and two years later Pastor of St. James' Church returning to the Cathedral as Vicar General in 1866. Shortly after he became Coadjutor Bishop, then Bishop for nine years, and finally, in 1875, Archbishop.

Archbishop Williams was a unique figure in the annals of the Church in New England, and when the story of his life comes to be told it will embrace the foundation and expansion of the Church, not only in the Archdiocese of Boston, but also throughout the New England States. He died at the Archiepiscopal Residence, Boston, on Friday, August 30th, 1907.

Right Reverend Bishop Rooker.

Frederick Zadok Rooker was born in New York City, September 19, 1861, and was educated in the public and high schools of Albany and at Union College. In 1882 he went to Rome to study for the priesthood at the American College, and in 1888, after having obtained the degrees of Ph. D. and D. D. at the Propaganda, was ordained priest. The same year he was appointed Vice-Rector of the American College. He held that office until 1894, when he was appointed secretary to the Apostolic Delegation in Washington, D. C. In 1903 he was appointed Bishop of Jaro in the Philippine Islands, where he died September 19, 1907. He was interred in his Cathedral Church at Jaro. On September 26 a Solemn Requiem Mass for the repose of his soul was celebrated in the Cathedral at Albany, N. Y., and a distinguished concourse of clergy and laity marked the esteem in which he was held in his native diocese. During six years, 1895-1901, Dr. Rooker while acting as secretary to the Apostolic Delegate, lectured on Moral Philosophy at the University, and during that period rendered praiseworthy academic service. The University extends to the bereaved relatives its sincere sympathy and deplores with them the too early close of so brilliant and useful a career.

UNIVERSITY CHRONICLE.

Solemn Opening of the University.—On the occasion of the solemn opening of the University for the year 1907-1908, on Sunday, October 6, the celebrant at the Solemn High Mass was the Right Rev. Rector. The sermon was preached by Right Rev. William Kenny, Bishop of St. Augustine.

Meeting of the Board of Trustees.—On Wednesday, November 13, the semi-annual meeting of the Board of Trustees was held at the University. A resolution was passed deploring the loss which the University sustained in the death of Archbishop Williams of Boston. The following were elected members of the board: Most Reverend Archbishop Blenk, of New Orleans; Most Reverend Archbishop Moehler, of Cincinnati, and Most Reverend Archbishop O'Connell, of Boston, Right Reverend Mgr. Lavelle, of New York, and Messrs. Eugene Philbin, of New York, Richard C. Kerens, of St. Louis and Walter George Smith, of Philadelphia. Archbishop Ryan, of Philadelphia, was elected Vice-President of the Board. It was recommended that a Department of Education be established at the University. The Institute of Scientific Study, of New York, was affiliated to the Catholic University of America.

The Rector of the University Appointed Bishop of Sebaste.—It is with great pleasure that the Professors and Students of the University learn of the elevation of our Right Reverend Rector to the dignity of titular Bishop of Sebaste. This action of the Holy See, coming as it does after several years of notable service to the University, will be rightly interpreted by all as at once an approval and an encouragement. The University owes a debt of gratitude to the Holy See for this gracious act, and will, no doubt, in due time, express its gratitude through the proper authorities. The BULLETIN congratulates the Bishop Elect of Sebaste on his well deserved promotion and augurs for him many years of increased usefulness to the Catholic Church in America and particularly to the sacred cause of Higher Christian Education with which he has been so long and so intimately associated.

Meeting of the Executive Board of the Catholic Educational Association.—The week following the Meeting of the Board of Trustees, the Executive Board of the Catholic Educational Association met at the University. On Tuesday, November 19, the meeting of Executive officers of the several departments was held. There were present in the Seminary Department, Rev. Dr. Dyer, S. S., Rev. M. V. Moore, C. M., Rev. Dr. Fenlon, S. S., and Rev. Dr. McSweeney; in the College Department, Rev. Father Conway, S. J., Rev. Father Nagisser, O. M., Rev. Father Delurey, O. S. A., and Rev. Father Hehir, C. S. Sp.; in the School Department, Rev. Fathers McDevitt, Howard, Devlin and Lafontaine, Brother Victor and Brother John Waldron. These meetings were followed by a meeting of the General Board. There were present, Right Rev. D. J. O'Connell, D. D., Rector of the University and President of the Board, Very Rev. J. A. Burns, C. S. C. and Rev. Walter J. Shanley, Vice-Presidents, Rev. F. W. Howard, Secretary-General, Rev. Francis F. Moran, Treasurer-General, Very Rev. Dr. Dyer, S. S., Rev. Father Conway, S. J., Rev. M. V. Moore, C. M., Rev. Philip R. McDevitt, and Rev. Dr. McSweeney. The meeting was for the purpose of preparing the program for the convention to be held in Cincinnati the second week of July. The subjects for discussion were selected and assigned to various educators. The program includes several of the leading questions before the Catholic educational world of today, and the outlook for an interesting and important meeting is very bright. The acceptance of the office of Honorary President on the part of the Chancellor of the University and the active interest shown in the work of the Association by its President, the Rector of the University, are an earnest of the deep and heartfelt interest which the University takes in the Catholic Educational Association.

Rector's Report.—The Eighteenth Annual Report of the Rector of the University touches on many points which are of interest to alumni and to all who have at heart the welfare of the Catholic University of America. The need of a new Library Building, the proposed foundations by the Ancient Order of Hibernians and the Knights of Columbus, the present financial standing of the University, and the report of academic work done during the past year are some of the topics which will be read with interest.

Annual Collection.—The Treasurer's Report appended to the

report of the Rector shows that the Fourth Annual Collection, representing the contributions from seventy-seven archdioceses and dioceses, reached the total sum of $102,114.66.

Father Walburg's Donation.—Reverend Father Walburg, of Cincinnati, Ohio, has completed his donation for the Chair of German language and literature.

Course of Lectures on the Church.—Very Rev. Dr. Creagh, Dean of the Faculty of Theology, delivered a lecture at Worcester, Mass., on November 29th on "The Church as an Organized Society." This is the first of a series of four lectures to be given by Dr. Creagh under the auspices of the Massachusetts State Council of the Knights of Columbus.

New Appointments.— Albert Hall, which has been raised to the dignity of a University College, has for its first President, Rev. John W. Spensley, D. D., of the diocese of Albany, N. Y. Dr. Spensley is a native of Albany. He studied at the American College in Rome, where he was ordained in 1896. In 1893 he received the degree of Ph. D. at the Propaganda, and in 1896 was awarded the degree of Doctor in Sacred Theology at the same University.

Mr. P. J. Lennox, B. A., of the Royal University of Ireland, was appointed instructor in English, to succeed Dr. Maurice Francis Egan, appointed United States Minister to Denmark. Of Mr. Lennox's academic career the *Tablet* (London) of September 14th, 1907, writes:

"Mr. Lennox, in addition to being a sound scholar and having a wide range of experience, has had a most brilliant scholastic and university career. In the early days of the intermediate system in Ireland Mr. Lennox, then a student at Rockwell College, Co. Tipperary, secured the highest distinctions, including first place in Ireland in Latin and French.

"Proceeding then to his course in the Royal University of Ireland, Mr. Lennox, who was at that time a student at Carlow College, obtained a First-Class Exhibition on Matriculation, with First-Class Honors in Latin, French and English, and first place in Ireland in the last-mentioned subject.

"At the First University Examination in Arts Mr. Lennox again obtained an Exhibition with first-class honors in Latin, French,

and English, and entering as a student at University College, Dublin, he continued his successful career by obtaining at the Second University Examination in Arts a first-class exhibition with first-class honors in Latin, French, and English. As a result of those two examinations, and in competition with all the students of both years, Mr. Lennox was awarded the Stewart Scholarship in Arts of £30 a year for three years for distinguished answering in English and French. He was the first to whom this Scholarship was granted, and he is thus the head of a long line of distinguished Stewart scholars. He wound up a brilliant undergraduate course by taking his B. A. Degree with Honors in Modern Literature (English, French, and German).

"Since his graduation Mr. Lennox has been connected in a professional capacity at various times with some of the leading Catholic educational institutions in Ireland, among them being Rockwell College, Carlow College, the Dominican Convent, Eccles-street, Dublin, the Dominican Convent, Sion Hill, Blackrock, St. Mary's, Gayfield, and principally University College, Dublin, and University College, Blackrock. Up to the date of his present appointment he occupied the chair of English and of History in University College, Blackrock, and was also Senior Lecturer in those subjects to the Intermediate Department of the same famous institution. His Blackrock students have achieved quite a phenomenal series of distinctions in recent years at the public examinations, both of the Intermediate Board and of the Royal University of Ireland, while his management of the evening classes in University College, Dublin, has also been attended with remarkable success.

"Mr. Lennox carries with him to his new home in the great western land the sincere good wishes of countless friends among his colleagues, his present and past pupils, and the general public of Dublin and throughout Ireland, to whom his many engaging qualities have made him dear. He will be accompanied by his wife, who is a member of the well-known Pakenham family, and who is noted for her charity, and benevolence, as well as being very popular in her native city of Dublin. Both Professor and Mrs. Lennox will be much missed by their many friends and acquaintances in the pleasant social circle in which they moved.

"For ourselves, we wish them a hearty God-speed, and we look forward with confidence to Professor Lennox's gaining fresh laurels in the new and wider sphere to which he has been called in the land of his adoption."

Mr. Lennox has published an essay on "The Victorian Era in Ireland," a series in the *Irish Fireside* on "The Mythology of the Ancients" and a series in the "Illustrograph," on social subjects. His article on "The Club Question" in the last mentioned series was very widely commented on and helped to shape the legislation on clubs which was recently enacted in England.

Mr. Robert Joseph Kennedy, was appointed Registrar of the University and instructor in the Department of Law, being given charge of the class in American Jurisprudence. He was born in Scottdale, Pa., and received his early training at St. John's School, of that place. In 1889 he entered St. Vincent's College at Beatty, Pa., and while there received the prizes in mathematics, chemistry, oratory and English. He was also editor of *St. Vincent's Journal,* the college publication. He did not complete his undergraduate course at St. Vincent's, but in 1903 came to Washington, and registered as a student in the School of Philosophy at the Catholic University of America. In June, 1905, this institution conferred upon him the degree of Bachelor of Arts, and in June, 1906, he received the degree of Bachelor of Laws from Georgetown University. Mr. Kennedy has been "A" of the Georgetown University Chapter of Delta Chi Fraternity. He was recently elected Vice-President of St. Vincent's College Alumni Association. In June, 1907, he received the degree of Master of Arts and Master of Laws, from the Catholic University, and in the same year he was given an honorary A. M. from St. Vincent's College.

Monsignor Hayes.—**Rev. Patrick J. Hayes, D. D.,** Chancellor of the Archdiocese of New York, has been raised to the dignity of Domestic Prelate of His Holiness Pius X.

Patronal Feast of the University.—On Sunday, December 8, the Patronal Feast of the University was celebrated by a High Mass at which the Right Rev. Rector officiated. The sermon was preached by Rev. Father Walter Elliott, C. S. P.

THE CATHOLIC UNIVERSITY OF AMERICA.

GENERAL BALANCE SHEET, SEPT. 30, 1907, and March 31, 1906, AND COMPARISON.

ASSETS.	Sept. 30, 1907.	March 31, 1906.	INCREASE.	DECREASE.
LANDS AND BUILDINGS:				
University Grounds and Farm	$ 39,899.90	$ 39,899.90		
Caldwell Hall	338,242.78	338,242.78		
McMahon Hall	310,969.33	310,969.33		
Keane Hall	50,444.03	50,444.03		
St. Thomas' College	1,000.00	1,000.00		
Observatory	4,654.51	4,654.51		
Cottage	7,876.38	7,876.38		
Tenant House	644.42	644.42		
Farm Buildings	7,235.80	5,000.00	$ 2,235.80	
Long Branch Real Estate	27,000.00	32,000.00		$ 5,000.00
Total Lands and Buildings	$ 787,967.15	$ 790,731.35		$ 2,764.20
APPARATUS AND EQUIPMENT:				
Caldwell Hall	21,476.52	23,846.14		2,369.62
McMahon Hall	6,740.24	7,452.61		712.37
Keane Hall	2,680.06	2,977.85		297.79
Chapel	4,050.00	4,500.00		450.00
Divinity Library	21,398.92	21,071.15	327.77	
Bouquillon Library	5,000.00	5,000.00		
Educational Departments	38,085.01	39,303.21		1,218.20
Instrument Shop	3,932.43	4,369.37		436.94
Total Apparatus and Equipment, Etc	$ 103,363.18	$ 108,520.33		$ 5,157.15
ENDOWMENT PROPERTY:				
Real Estate—Chicago, Ill	$ 13,000.00	8,600.00	4,400.00	
Real Estate—Omaha, Neb	13,271.36	13,271.36		
Total Endowment Property	$ 26,271.36	21,871.36	4,400.00	
INVESTMENTS:				
Bonds and Stocks: Schedule No. 1	$ 525,652.20	$ 361,148.15	$ 164,504.05	
Ground Rents—Baltimore, Md	5,442.65	5,442.65		
Magruder Farm Mortgage		1,800.00		$ 1,800.00
Mortgage on Cincinnati, Ohio, Property	4,000.00		4,000.00	
Total Investments	$ 535,094.85	$ 368,390.80	$ 166,704.05	
CURRENT ASSETS:				
Cash on Hand and in Banks:				
Rev. George A. Dougherty, Asst. Treasurer	$ 2,686.41			
Rev. Charles B. Schrantz, Procurator	113.74			
Mr. Thomas J. Thompson, Proctor	6.10			
The Traders National Bank, Washington, D. C.	3,048.91			
The National Safe Deposit, Savings & Trust Co., Washington, D. C.	23,230.98			
Total	$ 29,086.14	$ 34.341.63		$ 5,255.49
Bills Receivable	$ 4,500.00	$ 4,500.00		
Deposit for Perpetual Insurance	875.00	875.00		
Total Current Assets	$ 34,461.14	$ 39,716.63		$ 5,255.49
DEFERRED ASSETS:				
Uncollected Subscriptions—Bishops' Guaranty Fund—Schedule No. 2	$ 11,400.00	$ 12,600.00		$ 1,200.00
Uncollected Subscriptions—Guaranty Fund for General Expenses—Schedule No. 2	4,446.00	5,071.00		625.00
Uncollected Endowment	10,000.00	10,000.00		
Keane Hall Advances		1,188.32		1,188.32
Total Deferred Assets	$ 25,846.00	$ 28,859.32		$ 3,013.32

LIABILITIES.	Sept. 30, 1907.	March 31, 1906.	Increase.	Decrease
Capital	$ 500,378.71	$ 482,552.88	$ 17,825.83	
Donations, Endowments and Bequests:				
Lands and Buildings:				
University Grounds and Farm	$ 29,899.90	$ 29,899.90		
Caldwell Hall	220,100.10	220.100.10		
McMahon Hall	221,436.60	221,436.60		
Total Donations—Lands and Buildings	$ 471,436.60	$ 471,436.60		
Endowments:				
Chairs—Caldwell Hall:				
Fully Endowed	$ 350,000.00	$ 350,000.00		
Partially Endowed	4,750.00	4,750.00		
Chairs—McMahon Hall:				
Fully Endowed	425,000.00	425,000.00		
Partially Endowed	74,129.97	59,132.46	$ 14,997.51	
Archbishop Kenrick's Chair—Partially Endowed	11,783.00	11,783.00		
Archbishop Williams' Chair—Partially Endowed	8,040.00	7,940.00	100.00	
Fellowships—Caldwell Hall	15,000.00	15,000.00		
Fellowships—McMahon Hall	10,000.00	10,000.00		
Scholarships—Caldwell Hall	139,107.62	128,107.62	11,000.00	
Scholarships—McMahon Hall	19,675.55	19,675.55		
General Endowment	11,485.00	11,485.00		
Bouquillon Library Endowment	2,585.00	2,385.00	200.00	
Total Endowment Reserves	$1,071,556.14	$1,045,258.63	$ 26,297.51	
Estate of A. F. Ryan	105,427.55	105,427.55		
Total Donations, Endowments and Bequests	1,648,420.29	1,622,122.78	26,297.51	
Surplus	167,643.89	70,021.34	97,622.55	
TOTAL LIABILITIES	$2,316,442.89	$2,174,697.00	$ 141,745.89	

New York, *October* 24, 1907.

We have examined the books and records of The Catholic University of America for the eighteen months ended September 30th, 1907, have verified all cash and security balances by actual count or by certificates from Depositaries, and

We hereby certify that the accompanying General Balance Sheet agrees with the records of the University and is correct.

(Signed) Haskins & Sells,
Certified Public Accountants.

The Catholic University Bulletin.

Vol. XIV. *February, 1908.* *No. 2*

"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—St. Vincent of Lerins, *Commonit, c. 6.*

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Vol. XIV. *February, 1908.* *No. 2*

ELEMENTARY EDUCATION IN ENGLAND AND WALES.

In the history of elementary education in England and Wales there are two great landmarks, the Act of 1870 and the Act of 1902. Apart from the other changes which were made by these Acts, each of them so affected Voluntary Schools as to make an entirely new situation. The position of Catholic Schools was completely altered, first in 1871 and again in 1903, when those Acts came into force.

Before 1870.

"In the beginning of the nineteenth century there was no system whatever of elementary education in England and Wales." [1] Such laws as had been passed until then were calculated to discourage, rather than to promote the education of the people. In the time of Henry VII it had been made illegal to use any but the authorized Latin books and primers for school purposes. In 1662, during the reign of Charles II, it had been made illegal for anyone, laymen or cleric, to teach a school without permission from the Bishop "Ordinary." Until 1779 it was unlawful to act as schoolmaster without first

[1] The Education systems of Great Britain and Ireland. By Graham Balfour.

subscribing to the "thirty-nine articles" of the Anglican Church.

And so at the beginning of the nineteenth century the object of educational reform was rather to remove restrictions upon the natural growth of elementary schools than to obtain assistance from the State. The last thing which most people desired, or, indeed, expected, was that the State, which had hitherto interfered only to hamper education, should undertake a task which it had left so entirely to religious bodies. The task had not been neglected. "Many endowments had been created, various societies raised considerable sums annually for the purpose of instruction, . . . but there was no relation between the different bodies, no independent test of their work, and no control over them if they failed in the performance of it." [1]

In 1816 a Committee was appointed by the House of Commons to enquire into "the education of the lower orders," but it was not until 1833 when the House of Commons voted twenty thousand pounds "for the purposes of education" that the State's interest in these matters took a beneficent form. The old feeling against popular education was shown in Cobbett's Protest, that the sole result of the progress so far made had been "to increase the number of schoolmasters and mistresses, that new race of idlers," and that the vote was an attempt "to force education on the country, a French, a doctrinaire plan." The twenty thousand pounds was spent on the erection of school houses in Great Britain, and was allotted at the recommendation of the two great Protestant Societies, the National Society ("for promoting the education of the poor in the principles of the Established Church") and the British and Foreign Society, which allowed no denominational teaching in its schools. Between 1833 and 1838 the National Society allotted Government Grants to the amount of £69,710 and the British and Foreign Society to the amount of £34,135. In 1839 Queen Victoria appointed a special Committee of the Privy Council to allot the money voted by the Commons and for the consideration of all matters affecting the education of the people. She

[1] *Ibid.*

had observed with deep concern the want of instruction still observable among the poorer classes of her subjects (Lord John Russell to Lord Lansdowne, February 4th, 1839). The Committee so appointed was the predecessor of the present Board of Education.

The grants made by the Committee were chiefly for building school houses, and could never exceed half the cost of building. With very rare exceptions the school houses, partly built out of Government money, were connected with the National and the British and Foreign Society.

Whenever a school not connected with these Societies received a Grant, the Bible had to be read as part of the regular instruction, and there must be a conscience clause allowing children to be withdrawn from any other religious lessons that were given in it. As a condition of assisting any school the Government claimed the right of inspection. The Inspectors were appointed, some to inspect Anglican schools, and some to inspect "British and Foreign" schools, and they were chosen in each case with the approval of the religious bodies concerned.

First Public Catholic Schools.

It was not until July, 1847, that Catholic school managers were enabled to object to the examination of a Catholic school in religious knowledge by Government inspectors being a condition of obtaining a Parliamentary Grant. Finally, in December, 1847, other arrangements were devised making it possible at last for a Catholic school to earn a Grant without detriment to its Catholic character. Thus until the year of grace 1848 Catholics bore the whole burden of educating the children of the Catholic poor. In 1856 the first measure relating to English elementary education successfully passed through Parliament; by an Order in Council of February 25, 1856, the Education Department was founded under this title, and the two existing bodies, "the Educational Establishment of the Privy Council Office" and "the Establishment for the encouragement of Science and Art," hitherto under the direction of

the Board of Trade, were included in it under the Chairmanship of the Lord President of the Privy Council. By the new Act the office of Vice President of the Committee of Privy Council on Education was created, to provide the department with a responsible representative in the House of Commons, from which it derives its annual Grant. In 1858 a Royal Commission was appointed to enquire into the state of popular education in England, and three years later presented an exhaustive Report, which disclosed a very unsatisfactory state of things. At least one-third of the estimated children of school age in England and Wales were not attending school at all, and of those attending, only about one-third were being educated at public schools receiving any Government Grant. Even in schools under Government inspection the lower classes were sadly inefficient, and taking all things into consideration it might fairly be said that only one-seventeenth of the children of the working classes were receiving efficient education. Eight years before this an abortive attempt had been made to make the Boroughs contribute part of the cost of education from local rates, and the commission adopting this plan recommended that both in the Boroughs and Counties Education Boards should be set up to supervise the work of the schools in conjunction with the central authority at Whitehall, and to contribute to the cost of education from monies raised by Borough or County rates. These recommendations, however, did not lead to legislation; the only change worth noting was the introduction in 1861 of the system of paying Government Grants upon the results of individual examination of the scholars. This system, which owed its existence to Mr. Robert Lowe, afterwards Lord Sherbrook, dominated English educational administration for many years, and gave rise to endless discussions between educational experts. Mr. Lowe also enforced the principle of proportionate local contribution by limiting the Government Grant to 15 shillings per head as a maximum, or to a sum equal to the money provided from voluntary contributions and school fees. It was a cast iron system both as to the amount of State aid to be given to the school, and as to

the attainments of the scholars as a condition of receiving any Grant at all.

Meanwhile Catholics had not been idle. They saw clearly that if in the future they were to have separate schools for their children they must now exert themselves to provide the necessary accommodation. They were poor, very scattered and without experience in school planning, but they did their best. They bought sites, many of which were sufficient not merely for the immediate needs but for the probable increase in the numbers of their children. They erected their buildings and applied for Government Grants. Thanks to the generosity of the religious Orders of women they were able to staff many of the schools as soon as they were opened, and to lay the foundations of the great work of training elementary school teachers which has prospered so marvellously in the last forty years. The Government saw that they were resolute and enthusiastic, and welcomed the share they were taking in the national work of providing elementary education, and in the training of teachers for the schools. Some years before 1870 it became evident that a change in the National system was not far distant. The interest aroused by the Royal Commission of 1858, the ventilation of the subject in Parliament now that there was a Minister of Education, the growing sense of responsibility on the part of the educated to the multitudes of children for whom no school places existed, all tended to prepare the public mind for the great measure of 1870. Voluntary agencies had done much, but the utmost they could do still left much undone. The growth of the great urban centres, and particularly of the metropolis, gave rise to demands for new school places which the supporters of the voluntary school could never meet, and which therefore had sooner or later to be met by the State.

This brings the history of English education down to the great Education Act of 1870, for which the main credit must be given to Mr. Forster, who held the post of Vice President of the Education Department in Mr. Gladstone's first Ministry. Although considerable additions have been made to it,

only five or six sections of the "Elementary Education Act of 1870" were repealed, and it remained the basis of English Public Elementary Education until the Act of 1902.

Between 1870 and 1902.

The Act of 1870 created side by side with the Voluntary or denominational schools a new class of school under popularly elected School Boards. Except where any district could be declared in default for neglect to provide school places for its elementary school children a School Board could only be set up at the wish of the ratepayers. In other words Mr. Forster's Bill was a permissive Bill and only conferred compulsory powers to set up School Boards on a central Government Department where any locality failed to provide the necessary school places. No doubt had they felt themselves strong enough the promoters of the Bill would have made School Boards universal and compulsory, as was done for Scotland by the Scottish Act of 1872, but they had powerful opposing forces to meet and to conciliate, and they fell back upon the more prudent plan of offering the country facilities for further State help in education. Indeed their programme was put forward so mildly as to disarm many opponents. It was represented in an historic phrase of Mr. Gladstone that the Government wished "to supplement, not to supplant" voluntary effort, that their main purpose was to provide schools for the children of careless and thriftless parents who were running the streets of the great towns, and Mr. Forster went so far as to state his deliberate opinion that the school rate would not exceed three pence in the pound in any area.

The Board schools were to be treated, as far as Government Grants were concerned, exactly as the denominational schools, but power was given to borrow money on loan on the security of the rates for school sites and school buildings, and the Boards were empowered to meet the expenses of school maintenance not covered by Government Grants, by funds drawn from local rates. In other words they were given unlimited spending power and were thus enabled to compete most vig-

orously with the best equipped and long established voluntary schools. At the time the Act was passed the average voluntary school was receiving Government Grants to the amount of about one-third of the current expenses. It was now arranged that the Grants should cover about one-half the current expenses, and rigid provisions were made for compelling the supporters of the Voluntary Schools to make up the other half from endowments, school pence and voluntary subscriptions under pain of losing a portion of the Government Grant. The Act of 1870 by providing that there should be school places in every locality made it possible for school boards to oblige parents to send their children to school, and this power was extended by the Act of 1876 to "School Attendance Committees" formed in districts where there was no School Board. But it was not until after 1880 that complete attendance at school under the age of 10 was enforced. With the Act of 1870 it may be said that the religious difficulty originated. Parliament refused to give the School Boards "carte blanche" as to the religion to be taught in their schools. They were left free to exclude the subject if they thought fit, but a distinct limitation was put upon the character of the religious instruction which might be given by the teachers to the scholars of a board school. The Church of England and the Nonconformists raised much discussion on the subject during the Parliamentary debates on Mr. Forster's Bill. On the one hand the Dissenters feared that their children might be compelled to receive lessons under a Board with a majority of Anglicans which would lead them to the Established Church, and on the other hand the Anglicans feared that Nonconformists might capture school boards and make them the means of proselyting. A compromise was arrived at by the introduction into the Bill of two provisions, the Conscience Clause, and the Cowper-Temple Clause. The Conscience Clause required that the religious lesson should be given either at the beginning or at the end of the school meeting, and the time devoted to it to be clearly set forth in the time table for all to see. Any child could be withdrawn by its parent from this lesson. No child could be required to attend Sunday School or Church,

or even to attend at school upon "any day exclusively set apart for religious observance by the religious body to which its parents belonged." This was specially intended for Catholics and Jews, and the clumsy phrase may be interpreted "Feast or Holiday of Obligation." The Cowper Clause, so called because it was introduced by Mr. Cowper-Temple, forbade the use in Board schools of any "Catechism or religious formulary distinctive of any particular denomination." The choice in Board schools, therefore, lay between Biblical teaching (sometimes called undenominational) modeled on that which was originated in the "British and Foreign" schools, or no religious teaching at all. It is worth noting that this provision was introduced on the demand of the Anglicans who hoped by this means to prevent the Board school religious teaching from becoming Nonconformist. Its effect, however, has been to make anything like definite Anglican teaching impossible in Board Schools even where all the children were Anglicans, and to give at the public expense to the Nonconformists who readily availed themselves of the Board Schools, a system of religious instruction based upon the reading of the Bible with the explanations by the teacher, wholly acceptable and apparently all-sufficing to their religious needs.

When the Act of 1870 was passed the Catholics of England and Wales felt they must make a supreme effort to provide schools for their children in the large towns, who would otherwise be gathered into the new Board Schools. At that time there were 354 Catholic Schools on the Government Grants list, providing accommodation for 101,933 children, and the total number of children in average attendance was about 77,000. A recent Government return shows that on the 1st of January, 1906, there were One thousand and sixty-two Catholic schools with an average of 284,746 children in attendance. This represents the results of Catholic effort since 1870; and the splendid example set by the Catholic School Committee, which raised a Crisis Fund of £47,000 as soon as Mr. Forster's Bill became law, has been followed by the Catholic clergy and laity ever since with wonderful results. In estimating the sacrifices made it should not be forgotten that many of the schools

built before 1870 or within fifteen years after that date have been much extended and improved, and in some cases replaced by entirely new buildings. Besides a further burden has been laid upon the Catholic community by the heavy requirements for improvements which the Act of 1902 empowered the Local Authorities to make upon the Voluntary Schools as a condition of their being supported entirely from public money.

The Act of 1870 frankly recognized the Voluntary Schools as part of the educational system of the country, that is to say, it recognized that these schools had a right to exist, to receive Government Grants, to be enlarged to meet the requirements of the localities, without there being any power on the part of the School Board to prevent this being done, unless it could be shown that enlargements of existing schools would provide excessive and unnecessary accommodation. There was also secured to the supporters of the voluntary system the right to open new schools where a demand for them was made. The central state authority, the Educational Department, alone had the right to decide how and to what extent school accommodation should be provided in any area where a deficiency existed. But the School Boards soon began to become powerful, particularly in the great urban centres. They failed to spread all over England as far as the rural districts were concerned, and some towns, among which Preston is a notable example, were able either to do without a Board, or even if they did establish one, to avoid building a single Board School. In the large towns, however, where they were established, they soon made their presence felt on the Voluntary Schools. Their power to levy precepts upon the rating authorities without any limit enabled them to spend largely on school maintenance, and thus to force up the rate of salaries paid to the teachers, as well as to erect costly school buildings. By this means they were able to attract many students coming from the Anglican Training Colleges, as well as to draw teachers from the Voluntary Schools where their salary, owing to the poverty of the Managers, could not be high. Not satisfied with this form of competition they began to set themselves up as the only authority entitled to provide

new school accommodation and also to give secondary education in higher elementary schools. In numerous cases they opposed the enlargement of existing voluntary schools and the opening of new ones, and by building schools designed to meet the future wants of rising localities they were enabled indirectly to prevent the opening of new Voluntary Schools in these areas, there being no deficiency of school places as a result of the extensive Board School provision. The financial pressure on the voluntary schools began to be felt with particular severity after the first decade of the School Board system. In the eighties the supporters of the Voluntary system found themselves in a sad plight. The cost of education was steadily rising, but the Government Grants did not increase pari passu. The Education Department pressed for structural improvements and alterations in the School Buildings, and money for all these needs had to be found in the greatest abundance where the school board rate was the highest. No wonder many of the Church of England schools withdrew from the unequal struggle, and the supporters of the School Board system hailed their departure as so many signs of the rapid destruction of the denominational schools.

In 1891 the Conservative Government suddenly came to the rescue by passing the Act which is best known as the Free Education Act. This measure was welcomed as lessening the strain upon the Voluntary School supporters. Its main object was to give an additional money grant to the Voluntary Schools, and in order to do this the grant had to be extended to the Board Schools. But it also enacted that every child had a right to elementary school education free of charge either for school fees or books. In schools where before the passing of the Act the income from fees did not exceed ten shillings per child per annum, the managers were in future prevented from charging fees, and in lieu thereof were to receive a fixed annual payment from the Board of Education of ten shillings per unit of average attendance. Other schools, for the most part attended by fairly well-to-do children, where the income from fees had exceeded ten shillings per head, were still allowed to charge a fee not exceeding six-pence per week, and at

the same time to receive the fee grant. Although intended to be a boon to the Voluntary Schools, this Act dealt them a heavy blow. Its effect was to increase the prestige of the School Boards where they existed, and to create a new reason for their being established in areas hitherto without such a local authority. Besides, the Board of Education, now that the income of the Voluntary Schools from Grants was increased, began to require further expenditure in school maintenance.

Till 1891, so long as there were elementary school places for all the children of any locality, the district could not be compelled to have a School Board even though fees were charged in every school. Where the parents were too poor to pay, the Guardians of the Poor were empowered to pay the fees on their behalf. But once the Free Education Act was passed the parent could demand free places for his children, and if they were not to be found in Voluntary Schools then it became the duty as well as the right of the School Board to provide them. English parents, particularly in the country, are not very quick at asserting their public rights, but once they are stirred up to do so they are very tenacious in their demands. When Mr. Arthur Acland became Vice-President of the Committee of the Council on Education in 1892, he set to work to make the provisions of the Free Education Act well known to every parent. The result was that in many districts the School Boards were able to supplant the Voluntary Schools by providing free places; and in certain areas School Boards were compulsorily established because of the lack of free elementary school places. Thus the Act, which was intended by a Conservative Government to bolster up the Voluntary School system, became under a Liberal administration a means of undermining its position.

No further change in the Education Acts was attempted till 1896, when a Conservative Government tried to put education in the hands of the Town Councils and County Councils. This Bill was wrecked because the Government declined to give autonomy to any borough with a population below

50,000. The revolt of the smaller boroughs killed the Bill, and the Government dropped it.

In 1897 the Voluntary Schools Act was passed, but this was only a measure for giving further financial aid to the Voluntary Schools. It was not till 1902 that an Act was passed creating Local Education Authorities for every area in England and Wales, giving them power over both Elementary and Secondary Education, and putting an end to the School Boards, or ad hoc Education Authorities as they are often called.

This Act was a triumph of the Fabian Society and others who had long been clamoring for the municipalization of education. It was contended that it was a bad principle to have Local Authorities for education, independent of the Town Councils and County Councils. Mr. Forster, in 1870, making a humble beginning with an optional Bill, had taken the borough and the Poor Law parish as his units of education areas for town and country. To this he was probably forced by fear of losing his Bill, if he attempted any larger measure; but the choice of area was undoubtedly an unhappy one as far as districts outside the greater boroughs were concerned. Often the areas were too small, their rateable value was very low, and interest in education hardly existed at all. Later the Board of Education was compelled to combine many of these areas into united districts to get anything like a suitable area for a School Board. Besides, even had these small School Boards been able to deal with elementary education satisfactorily, they were obviously unfitted for the development of secondary education. It is true that the large town School Boards, until they were restricted by a decision of the Courts, had done a good deal to promote secondary education; but, once the adverse decision was given, the argument for their abolition became almost irresistible, particularly as the work of technical education had by the Act of 1889 been entrusted to the County and the County Borough Councils after their creation by the Local Government Act of 1888. If we add to the scientific arguments of the Fabian Society and various education reformers the jealousy felt by Town Councils of the powers possessed by the School Board, we have fairly well

summed up the forces which produced the Bill of 1902 and put education under Town and County Councils.

It is true that the Conservative Government were pledged to help the Voluntary Schools, which were gradually being starved to death by inadequate grants and School Board competition, and that they were strongly urged to give relief to these schools by giving them a share of the rates; and it is fair to say that had the Church of England decided to have nothing to do with rate-aid it is probable that the Act of 1902 would never have been passed. This Act, around which so much controversy has raged, was a remarkable measure if we consider the past history of English education legislation. It created education authorities for the whole country, and it compelled them to take over and maintain all the Voluntary Schools. In fact so stringent was the provision on this subject that no Voluntary School after a given date could receive any Government grants unless taken over by the Local Authority, the only exception being in favor of a few marine schools and schools attached to institutions. Thus in 1902 England was brought into line with Scotland, which in 1872 had established School Boards as education authorities in every borough and parish throughout the country.

But while the Act of 1902 effected an educational reform, it offended many who might otherwise have welcomed it, by leaving the management, by which it meant practically the appointment and dismissal of teachers and the control of religious instruction, in the hands of committees of managers, two-thirds of whom are appointed by the owners of the schools. It also failed to deal with the difficult question of the areas having only one public elementary school, in most cases a denominational school. Therefore it was assailed, first by doctrinaire educationalists, because it did not give full control to the Local Authority, and secondly by Nonconformists, because in many areas their children could receive no religious instruction at school, except such as was given by the denominational teachers; and because in many cases members of their body would be shut out from posts on the teaching staff of the Voluntary or non-provided Schools. Prolonged

agitation against the Act of 1902 was maintained by these opponents, and particularly by the Nonconformists, who in many instances declined as a protest to pay part of the education rate, and as a consequence were prosecuted, and made subject to distress levies. The Conservative Government was nearing the end of its long tenure of power, and the Liberals saw in the Act of 1902 a means of arousing discontent in the country, which would help to overthrow their opponents at the next General Election. They therefore adopted a programme which was briefly summarized as popular control of all schools, no tests for the teachers, and no payment for denominational religious education either from rates or taxes. The Nonconformists were told that if only they could succeed in returning a Liberal Government to power, they should have their reward in legislation which would embody all three of these principles.

At last the General Election came in January, 1906, and the Liberals were returned by an enormous majority. It is true that other questions besides education had engaged the public mind for the two or three years preceding the election. The burning question of "Free Trade" versus "Tariff Reform," and the excitement about the employment of Chinese in the mining compounds of South Africa played conspicuous parts in the election. No doubt their importance somewhat overshadowed the Education question; but it is a mistake to imagine that this question played no part, although it may have been minor to the other two. Had there been no Tariff Reform Agitation, or no Chinese Labour cry, the election would probably have been fought almost entirely upon Education and Old Age Pensions.

Much speculation as to the terms of the Government Bill was prevalent towards the end of 1905 and at the beginning of the Parliamentary Session. Some thought the Government would be content with remedying the main grievances of the Nonconformists by putting the non-provided or Voluntary Schools under what could be fairly considered full popular control. The Government might at the same time make provision for the delegation to small Local Authorities of some

of the powers possessed by the County Councils, experience since 1902 having proved that a County Council cannot attend to the minute details and various local wants of elementary education over a large area.

But when Mr. Birrell early in April, 1906, introduced his Bill in the House of Commons, the Government's plan came as a surprise to the whole country. It amounted to nothing less than the sweeping away of all the Voluntary Schools and their transfer to the Local Authority, either by their consent or by compulsion. Clause 1 reads as follows:

"On and after the 1st day of January, One thousand nine hundred and eight, a school shall not be recognized as a public elementary school unless it is a school provided by the Local Education Authority."

These words sounded the death knell of the Voluntary or denominational School system. One cannot help pausing to make a reflection upon this remarkable proposal and its contrast with the Scottish Act of 1872. In 1870 Mr. Gladstone's Government gave England an Act which enabled School Boards to supplement the work of the Voluntary Schools. These School Boards were prohibited from giving any distinctive religious teaching or using any catechism or religious formulary.

In 1872 Mr. Gladstone gave Scotland a universal and compulsory School Board system, but left the Boards free to give denominational teaching at the expense of the ratepayers, and through their public officers, the teachers in their service. In 1906 Voluntary Schools are to be found in Scotland side by side with Board Schools, and as far as the Catholic schools are concerned their accommodation has been more than doubled since 1872. What irony that a Liberal Government should sweep away the English Voluntary Schools in 1906 and elevate to the dignity of a Liberal principle the cry that no money should be spent from rates and taxes upon distinctive religious teaching! What is right and equitable in Scotland surely cannot be unjust south of the Tweed.

Circumstances, however, in politics at least, alter cases, and no doubt the Liberal Government of 1872 when they framed

the Scottish Act were well aware of the fact that Scotland is overwhelmingly Presbyterian, and that the effect of giving the School Boards power to impart denominational teaching would be to establish the Presbyterian religion in the Board Schools of the country. The Catholics, except in a few remote areas on the Western coast and in the Hebrides, could never hope even in Glasgow itself, where they are very numerous, to obtain control of the School Boards, and so to have the power to choose the religious teaching to be given in the Board Schools. As a result they have been forced to maintain their Voluntary Schools and to be content with Government grants while receiving no aid from the School rate which they have to pay, whatever area they may inhabit.

Mr. Birrell in framing his Bill had to face certain fundamental difficulties. First of all how was possession to be obtained of the buildings of the Voluntary Schools? Secondly, how was religious instruction to be given in these schools once they were transferred to the Local Authority? Thirdly, how could a Liberal Government compel distinctive minorities like the Jews and the Roman Catholics to come into line with educational system of a Protestant Christian Country? The Bill solved the first question by setting up a claim on behalf of the State to the use of the Voluntary School buildings irrespective of the wishes of their owners or Trustees. In other words they set up the doctrine of dedication by long use of these buildings to the work of public elementary education. If the Voluntary managers declined to hand over their buildings, they could be forced to do so if the Local Authority wished to have the use of them, or the school would cease to be a Public Elementary School. The question of continuance of religious education was to be met by an arrangement that in the transferred Voluntary Schools denominational religious instruction might be given at the expense of the owners, and not by the teachers of the school, on two mornings in each week, and that on the other three days the teachers should give religious instruction similar to that now given in the Provided Schools. The real crux of the Bill was how to meet minorities like the Jews and the Catholics. With a certain

plausibility the Government contended that in a Protestant country some general system of religious teaching based upon the Bible would meet the wants of all Protestant Churches, but obviously this could not apply to the Jews or Catholics. Therefore the Government was forced to make an attempt to modify their Bill in such a way as to preserve the religious character of the schools belonging to these two bodies.

An ingenious plan was devised whereby it was possible for the parents of four-fifths of the children of any school in any urban area with a population of over 5,000 to demand permission for certain definite religious instruction to be given to the children by the ordinary teachers of the school. In this way it was hoped that the majority of the Jewish and Catholic schools would be able to go on under the new Act as they had done before. But as the Government did not dare to make a specific exception on behalf of Jewish and Catholic schools they had to throw open the special permission of this Clause to all classes of schools. Here came fresh trouble. The Nonconformists at once realized that an exception intended for the Jews and the Catholics could equally be claimed by the Church of England, if only the parents would come forward to demand it. They attempted to frustrate such action by withholding the permission from any school in any area except an urban area with a population of 5,000 and upwards. This, they said, would keep the rural schools from obtaining the permission of Clause 4, and their main grievance would be removed, because in the towns, unlike the rural districts, there is generally a choice of schools. But in keeping the limits of concession so low, the Government were troubled to find that they had cut out nearly half the Catholic schools from the benefits of the very Clause that was drafted to meet their wants. So once again all the old conflict and controversy over the schools began anew. It is quite impossible to follow Mr. Birrell's Bill through all its various stages both in the Commons and in the Lords. Such a variety of amendments were debated, and some of them accepted that only a few experts were able to keep the position clearly in their minds from day to day. But it may be broadly stated

that the main conflict ranged round the question of the appointment of the teachers and their duties as regards the giving of religious instruction. The Government had laid down as a basis of their Bill that teachers should be only appointed by the Education Authorities, that no question of their giving religious instruction or not should enter into their appointment, and that no public money should be paid to them even if they did undertake the duty of giving such instruction. It was the intention of the Government that only in certain schools where nearly the whole of the children were of one religious belief should the teachers be allowed with the consent of the Local Authority to give religious instruction. This concession was strictly limited to schools in areas with a population of not less than 5,000 and was therefore not applicable to any rural school. But debate and discussion soon made evident that if the teachers were to be allowed to give religious instruction of a special character there must be some guarantee which would satisfy the parents that they were competent to do so. In other words, if, as the Government intended, religious instruction in schools coming within the provisions of Clause IV of the Bill should be given by the teachers as part of the ordinary curriculum of the school, obviously these teachers must be selected with a view to their giving such religious teaching to the scholars. Further it was pointed out that it was most unfair to shut out schools from the benefits of Clause IV merely because they happened to be in an area with a population of less than 5,000, and it was a grievous hardship even for the Clause III Schools, which were allowed special religious instruction on two mornings a week by outside volunteers, to be deprived of the skilled service of the teaching staff. In other words the teacher was the crux of the whole situation. The Bill passed the House of Commons, was sent to the Lords, where it was debated at interminable length, and amended in numerous points. It was sent back to the Commons, who refused to consider the Lords' amendment; in fact, rejected them en bloc. At the same time the Government made known the extent of the concessions they were prepared to make. The

most important of these concerned the teacher and his appointment. They were willing to allow with certain restrictions the assistant teachers in Clause III schools to give special religious instruction on two days a week—the Bill as originally drafted made it illegal for any teacher to do so. In the case of Clause IV schools the Government were prepared to set up a parents' Committee in each school who should have an important voice, amounting practically to a veto, in the appointment of the teacher by the Local Authority. The precise words were that the Local Authority were required to appoint "persons acceptable to the Parents' Committee to be teachers in the school." The Lords, however, insisted upon their Amendments with the result that the Bill came to nothing. Two or three courses are open to the Government in attempting future Education legislation. They may try to get rid of the religious question by laying down that in no school supported with public money shall the teachers be employed in giving any religious education whatever. This course would be welcomed by some educationalists, and others who are weary of the prolonged conflict. They contend that the Churches should undertake the work of teaching religion to the children, and that if they organized themselves they could do so effectively. Many such persons would be prepared to allow full facilities to the religious bodies for giving religious instruction in the school buildings before or after the secular lessons. On the other hand many thoughtful people fear that if no religious instruction is given by the teachers most of the children in the poorer districts of the large towns and in many rural schools will not receive any religious instruction. They have no confidence in the ability of the Churches to organize the vast body of volunteer teachers who would be required if the work is to go on as it is being done at present. Further the Nonconformists fear that not only would they lose the Bible instruction which is now given in the school, but they would have to meet the danger of active Anglicans, particularly High Churchmen, availing themselves of the right of entry to the schools and bringing the children under their religious influence. Besides the ordinary English parent

thinks his child ought to be taught something about God and the Bible, and he would be made uncomfortable if it could be said with truth, that religion was banished from the schools. Therefore what is called the secularist solution is by no means an easy one for a Liberal Government, however much it may commend itself to politicians and educationalists. Another plan, much simpler and free from the risks just named, is to take out of the national system the schools which particularly desire definite religious teaching. It is argued that if these schools could be taken out of the national system and supported exclusively by Grants from Imperial taxes, the Passive Resister who at present objects to any money paid by him in local rates being given to their support, would have no longer any ground of grievance. But the drawback of such a scheme is that the Government could not well give such schools financial support from taxes equal to the average amount spent from rates and taxes in the Local Authority's areas without incurring serious opposition. The Local Authorities at present are clamouring for relief of their education burdens by increased Government Grants, and they would revolt against a proposal to give larger Grants to schools exempted from their control. Besides the more attractive the Government make the financial conditions of "contracting out" the more schools would be likely to avail themselves of such a scheme, as at present many supporters of the denominational schools chafe under the public control to which they have been subjected by the Act of 1902. If any great proportion of the denominational schools were to "contract out" the uniform national system which the country desires would be practically destroyed. It should be added that if the Liberal Party succeed in carrying legislation which will fully satisfy the demands of the Nonconformists they will cause resentment among Anglicans and Catholics, who will find undenominational teaching practically established by the State in the schools of the country for which all have to pay whether they are satisfied with them or not.

Secondary and Higher Education.

Catholics in England for many years have had the choice of numerous excellent Colleges and Boarding Schools for children whose parents could afford to pay a liberal pension. Of late years the restrictions upon the education of Catholics at the Universities of Oxford and Cambridge have been largely modified, with the result that not only are there many young laymen at both Universities, but at St. Edmund's Hall, Cambridge, and at Pope's Hall and Hunter Blair's Hall, Oxford, candidates for the priesthood have an opportunity of following the University course. Steps are being taken to provide for the University training of Catholic women, and facilities already exist for the training of women teachers for Catholic Secondary Schools. Unlike the elementary schools the secondary schools of England which receive aid from Government have no position by Act of Parliament. Secondary education having been left alone by the State until the Act of 1902 which gave power to the Local Authorities to aid or maintain secondary schools out of public funds, there is this anomalous position that whereas no elementary school can be carried on without Government control anyone may open a secondary school. But gradually by giving Grants the Government has been able to bring many secondary schools to some extent under its control. Needless to say the schools to which wealthy parents send their children have held aloof from all Government inspection or control. They have taken no Grants and therefore the Government has obtained no power over them. Other schools have been satisfied to be recognized as efficient by the Government without applying for any financial aid, but six hundred secondary schools with an enrollment of 104,938 scholars are now State aided. Forty-two of these schools with 5,880 scholars are Catholic schools; a fine achievement, seeing that they have all been established without any help from endowments or public money. The aid which is given to secondary schools takes the form of Grants from money voted each year by Parliament, subject to such conditions as

the Board of Education may impose. Hitherto these conditions have not been onerous, nor have they in any way interfered with the religious character of the school, but the new regulations for secondary schools which came into force 1st of August, 1907, have introduced very sweeping changes and have made the conditions on which Grants can be received exceedingly difficult. Taking advantage of the power to attach conditions to Grants to secondary schools the Government have introduced into these schools, practically speaking, the very changes they wished to make in the elementary schools, but have been unable to effect by an Act of Parliament. There being no statute to protect the secondary schools, and the House of Lords having no power over a vote of money, all that the Liberal Government had to do was to embody their changes in new regulations, lay them on the table of both Houses of Parliament for a month, and then failing any action by the Commons they have for the current year the force of an Act of Parliament.

The main changes introduced have been the abolition of religious tests both for the governing body and the teaching staff, the introduction of Cowper-Temple religious teaching into the school, the bringing in of popular control by granting the Local Authority right to make appointment to the governing body and making the Conscience Clause of the elementary schools apply both to day scholars and boarders. The regulations do not compel existing State aided secondary schools to accept these conditions, but they offer them Grants twice as large as they now receive if they consent to accept them. Otherwise they must be content with the present small grants. There is one loophole by which some schools may escape the full force of these changes, viz., the power given to the Local Authority where they consider the school necessary for the locality to ask that the new provisions regarding the religious character of the school may be waived by the Board of Education and the higher grants given. But this exception applies only to existing schools now on the Grant Lists. No new school is to receive Grants unless it accepts all the provisions of the new regulations, nor may any waiver be granted

in its favour. The new conditions are such that no Catholic school could accept, it follows therefore that unless the Local Authorities are favourable and ask for an exception to be made in their case they will have to be content with the small grants on the old scale, and what is still more serious no new Catholic school can receive any Grants at all.

Pupil Teachers' Centres and Training Colleges.

The training of Pupil Teachers for the elementary schools is now considered part of the work of secondary education. Formerly these candidates for the teaching profession studied at special Central Schools called Pupil Teachers' Centres. In many cases they passed directly from the elementary school to the training Centre. Recently the Board of Education have required all Pupil Teachers' Centres to be organized in conjunction with a secondary school, and the candidates for pupil teacherships to spend several years in a secondary school before their apprenticeship begins. At the end of the pupil-teachership such candidates as are successful proceed to the training colleges for teachers, either day or residential, where the ordinary course extends over two years. If they pass their college examination successfully they become fully qualified certificated teachers, and proceed to appointments in the elementary schools at commencing salaries of Ninety-five pounds for men, and Ninety pounds for women in the large urban centres. In the rural districts the commencing salaries for assistant teachers are generally considerably lower. The Catholic Training Colleges in England for teachers are well equipped and most efficient. There is one for men at Hammersmith, London, with accommodation for 114 students, and there are six for women with places for 668 students. All these places are at present filled and more students could be received if there were accommodation for them. Hammersmith College is the property of the Catholic Education Council, which is the successor of the Catholic Poor School Committee, which was founded in 1847. All the Colleges for women are the property of religious orders, the oldest and

best known being that of Notre Dame, Liverpool, founded in 1864, which is closely followed by the Sacred Heart College, London, 1873. The other Colleges at Salford, Southampton, Hull and Newcastle-on-Tyne have all been recently established to meet the great increase in the number of candidates for the teaching profession. From the figures given above it will easily be seen that the women outnumber the men to the extent of about 7 to 1. In fact in the Catholic elementary schools there are hardly any Assistant Masters, and in many cases even boys' schools and mixed schools have Head Mistresses. Until 1907 the Residential Training Colleges have always been regarded by the Government as strictly denominational both as to staff and students. Where day training colleges have been established either as part of a residential college or as a separate institution, the Government have insisted on a Conscience Clause for the students as a condition of Grants, but simultaneously with the issue of the new regulations for secondary schools, the Board of Education have made changes in the conditions of admission to Residential Training Colleges. The principal change is that no student shall be rejected on the ground of religious faith or by reason of his refusal to undertake to attend or abstain from attending any place of religious worship or any religious observance, or instruction in religious subjects in the College or elsewhere, nor on the ground of social antecedents or the like. This means that the Government wish to force Catholic Training Colleges to admit all comers whether they be Catholics or not, and the penalty for refusal is to be, first, a heavy pecuniary fine, and secondly, the total withdrawal of all Grants if the refusal is persisted in. Needless to say the Catholic Authorities have firmly intimated to the Government that they cannot consent to admit non-Catholics to their Colleges. As the new regulations do not concern the students now in college, but affect those who enter in September, 1908, it is impossible to say how the matter will end. To sum up the whole position of the Catholic State aided schools in England, it may briefly be said that the price of financial aid from the State is public control by Local Authorities as well

as a Central Department, and limitation as to the freedom of the schools to give religious instruction in what manner they think best, with a veiled threat that if these conditions are not accepted to the full, denominational schools shall cease to exist, and religion shall be banished from the elementary school curriculum.

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DR. JOHN McLOUGHLIN,[1] THE FATHER OF OREGON.

The story of the life of Dr. John McLoughlin is largely the history of the early Oregon Country. Before the treaty of 1846 between our government and England the "Oregon Country" embraced an area of approximately four hundred thousand square miles, and extended from the present northern boundary of California and Nevada to the present southern boundary of Alaska. It was bounded on the east by the Rocky Mountains and on the west by the Pacific Ocean. The great commercial artery of this vast region was the Columbia River with its tributaries. The first permanent settlement on the Columbia was made 1811, when the Pacific Fur Company, under the control of John Jacob Astor, founded Astoria at the mouth of the river. The Pacific Fur Company was taken over in 1813 by the Northwest Company, of Montreal, which continued the fur trade with the Indians until 1821 when it in turn was merged with the historic Hudson's Bay Company. It is on the occasion of this coalition that McLoughlin comes in view as an important factor in the history of the Pacific Northwest. Three years earlier, in 1818, a convention between the

[1] Numerous books have appeared dealing with early Oregon history. Of these, some are frankly imaginative; others suffer from sectarian bias. The works that will be found most helpful in regard to the life of Dr. McLoughlin are: "The River of the West," by Mrs. Frances Fuller Victor; "Bancroft's History of Oregon," which is also largely the work of Mrs. Victor; "Dr. John McLoughlin," by Frederick V. Holman, of Portland, Oregon, formerly Director, but now President of the Oregon Historical Society. This work was published in 1907 by The Arthur H. Clark Co., of Cleveland, Ohio. This excellent monograph is the only complete and critical study of the life of McLoughlin which has appeared. It is supplemented by a number of documents of great historical interest, some of which have not been published before. Those interested in knowing more of McLoughlin, of the details of his career in Oregon, and of the unfair treatment of him, should read this monograph. The present article is largely based on Mr. Holman's work. Mr. Holman is not a Catholic.

United States and Great Britain had provided that the Oregon Country should remain free and open to the people of both countries for ten years. This agreement was subsequently extended indefinitely, subject to termination by either party on twelve months' notice. In 1846, at the suggestion of our government the arrangement terminated, and a treaty signed at Washington determined the boundary line between our territory and the Dominion of Canada. The years that intervene between 1818 and 1846 are thus known as the period of Joint Occupancy. It can be readily seen that the administrative problems arising under such conditions would be of an extremely delicate nature and tax the highest executive powers. During almost the whole of this period of Joint Occupancy, Dr. John McLoughlin was autocrat of the entire Oregon Country.

McLoughlin was born October 19, 1784, in Parish La Rivière du Loup, Canada, and was baptized on November 3, of the same year. Both of his parents were Catholics; his father of Irish, his mother of Scotch, descent. The boy seems to have been reared in the home of a maternal grandfather who brought him up in the Established Church of England. It is certain that prior to the date of his conversion to the Catholic faith in 1842 it was his custom at Fort Vancouver to read the services of the English Church to the congregation of officers and employees who attended. The influence of a maternal uncle decided the boy to become a physician. He made his studies partly in Canada and partly in Scotland and probably in France. In early manhood he joined the Northwest Company and was placed in charge of Fort William, the chief depot and factory of the company, situated at the mouth of the Kaministiquia River on the north shore of Lake Superior. Here he met and married the widow of Alexander McKay, a former partner of John Jacob Astor in the Pacific Fur Company. Their union was blessed with four children, all of whom are dead. Several grandchildren survive, but none perpetuates the name McLoughlin.

In 1821 when the Northwest Company was about to coalesce with the Hudson's Bay Company, Dr. McLoughlin as a partner

in the former strongly opposed the combination as unfair and prejudicial to the interests of his Company. When the coalition had taken place, the Hudson's Bay Company officials in recognition of his executive ability appointed him Chief Factor of the Company in the Oregon Country. McLoughlin came overland to Astoria in 1824 and assumed charge of the business interests of the Company. He soon perceived that the great trading post should be located near the confluence of the Willamette and Columbia Rivers. Accordingly he founded Fort Vancouver on the north side of the Columbia River about seven miles above the mouth of the Willamette. In 1839 he constructed a new fort at the distance of a mile from the original fort on the site of the present United States Military Barracks, known as Vancouver Barracks.

With his headquarters at Fort Vancouver Dr. McLoughlin was Chief Factor of the immense commercial interests of the Hudson's Bay Company, in the midst of a hundred thousand Indians. In a letter published in the *Oregon Spectator,* September 12, 1850, McLoughlin speaks of his relations with the Indians: "When the Hudson's Bay Company first began to trade with these Indians they were so hostile to the whites that they had to mount guard day and night at the establishment, have sentinels at the gates to prevent any Indian entering unless to trade, and when they entered to take their arms from them. The Columbia could not be travelled in parties of less than sixty well-armed men; but by the management of the Company they were brought to that friendly disposition that *two* men for several years back can travel in *safety* between this (Oregon City) and Fort Hall." There were no Indian wars in the Oregon Country during the entire period of McLoughlin's administration at Fort Vancouver from 1824 to 1846. The first Indian war began with the Whitman massacre in 1847, the year after McLoughlin retired from the Hudson's Bay Company. Mr. Holman rightly ascribes this remarkable fact to the commanding personality of the Chief Factor. He writes: "Physically, Dr. John McLoughlin was a superb specimen of man. His height was not less than six feet, four inches. He carried himself as a master, which gave him an

appearance of being more than six feet and a half high. He was almost perfectly proportioned. Mentally he was endowed to match his magnificent physical proportions. He was brave and fearless; he was true and just; he was truthful and scorned to lie. The Indians, as well as his subordinates, soon came to know that if he threatened punishment for an offense, it was as certain as that the offense occurred. He was absolute master of himself and of those under him. He was *facile princeps*. And, yet, with all these dominant qualities, he had the greatest kindness, sympathy and humanity." Shortly after his arrival in Oregon McLoughlin put a stop to the sale of liquor to the Indians. In 1834 a rival trader, named Wyeth stopped selling liquor to the Indians at McLoughlin's request. A few years later an American vessel came to the Columbia River to trade, having a large supply of liquors. The Chief Factor prevented the sale of the liquor to the savages by buying up the entire quantity.

Fort Vancouver was a haven of peace for the early immigrants after their dangerous trip across the plains. All travellers who drifted into the Columbia River country found at the Fort a most hospitable welcome. Nathaniel Wyeth, whom we have instanced as a rival trader, came overland in 1832. His party arrived at Vancouver in a destitute condition. In Wyeth's "Journal" under date of October 29, 1832, we read: "Arrived at the fort of Vancouver. Here I was received with the utmost kindness and hospitality by Dr. John McLoughlin, the acting Governor of the place. Our people were supplied with food and shelter. I find Dr. John McLoughlin a fine old gentleman, truly philanthropic in his ideas." On leaving Fort Vancouver in February, 1833, Wyeth writes: "I parted with feelings of sorrow from the gentlemen of Fort Vancouver. Their unremitting kindness to me while there much endeared them to me, more so than would seem possible during so short a time. Dr. McLoughlin, the Governor of the place, is a man distinguished as much for his kindness and humanity as his good sense and information; and to whom I am so much indebted as that he will never be forgotten by me." And Wyeth was a competitor of the Hudson's Bay Company. Among

others whose experience was similar to that related by Wyeth, was the naturalist Townsend who came to the Fort in 1834. Writing of the reception his party met at the hands of Dr. McLoughlin, Townsend says: "He requested us to consider his house our home, provided a separate room for our use, a servant to wait upon us, and furnished us with every convenience which we could possibly wish for. I shall never cease to feel grateful to him for his disinterested kindness to the poor, houseless and travelworn strangers."

McLoughlin's relations with the early Protestant missionaries form an interesting chapter in the events of this period. The first missionaries to arrive were the Methodist ministers, Rev. Jason Lee and his nephew, Rev. Daniel Lee. They came with Wyeth's second expedition in 1834. The following year, Rev. Samuel Parker, a Presbyterian minister, arrived at Fort Vancouver. Parker returned to the East in 1837, and published a book, entitled "Journal of an Exploring Tour Beyond the Rocky Mountains" in which he speaks of his reception at the Fort in the following terms: "Dr. J. McLoughlin, a chief factor and superintendent of this fort and of the business of the Company west of the Rocky Mountains, received me with many expressions of kindness, and invited me to make his residence my home for the winter, and as long as it would suit my convenience." In the same work under date of Monday, May 11th, 1836, he says: "Having made arrangements to leave this place on the 14th, I called upon the chief clerk for my bill. He said the Company had made no bill against me, but felt a pleasure in gratuitously conferring all they have done for the benefit of the object in which I am engaged." In 1836, two more Presbyterian ministers who acquired a great deal of notoriety in early Oregon history, namely, Marcus Whitman and Henry Spalding, came to Vancouver. They were destitute when they arrived at the Fort. Dr. McLoughlin with his usual kindness furnished them with everything they needed and permitted Mrs. Whitman and Mrs. Spalding to make their home at the Fort for several months while the men were establishing the Mission. Marcus Whitman is the hero whose famous mid-winter ride to save Oregon to the United

States has been recited in prose and verse. This "Whitman Myth" has been exploded by Professor Bourne, of Yale, in his critical study, "The Legend of Marcus Whitman," published in his volume of *Essays in Historical Criticism* (1901).

The Methodist missionaries, as has been said, came in the year 1834. They were received by McLoughlin with his usual open-handed hospitality and were assisted in establishing their Mission, being treated, as Jason Lee says in his dairy under date of September 29, 1834, "with the utmost politeness, attention and liberality." At the invitation of Dr. McLoughlin, Jason Lee preached at the Fort. In March 1836 the officers at the Fort made up a purse of more than a hundred dollars which they presented to Lee for the Mission. In fact, from their inception and for some years after, the success of all the missions whether Methodist or Presbyterian was due to the generosity of McLoughlin. This is frankly admitted by Rev. Gustavus Hines, the Methodist author of the *Missionary History of the Pacific Northwest.* In 1837 the Methodist mission was increased by the arrival at Vancouver of a party including Anna Maria Pittman, who soon became the wife of Jason Lee. Early in 1838 Lee went East on business for the Mission. He had been gone three months when his young wife died. With the fine thoughtfulness and sympathy that characterized him, Dr. McLoughlin dispatched a messenger as far as Westport, Missouri, to bear the news to Jason Lee. In view of these acts of kindness the subsequent conduct of the members of the Mission towards Dr. McLoughlin can be read only with astonishment. While Jason Lee was in the East on the occasion just mentioned, he induced the Missionary Board to raise $42,000 to send a large party of missionaries with plentiful provisions to Oregon on the ship *Lausanne.* The party that reached Vancouver in 1840 on the *Lausanne* is known in Methodist annals as the "great re-inforcement." Among the number were Rev. Alvin Waller and George Abernethy, who was to be steward of the Mission, and who afterwards held the position of Governor during the time of the Provisional Government of Oregon. These men were to cause McLoughlin much trouble. When the *Lausanne* arrived McLoughlin sent fresh provisions

to the members of the "great re-inforcement" and provided for them at the Fort. "Why this large addition to the Oregon Mission and these quantities of supplies, were sent and this great expense incurred," says Mr. Holman, "has never been satisfactorily explained. The Methodist Oregon Mission was then, so far as converting the Indians, a failure." After 1843 the station lost much of its character as a mission and became a trading post.

Meanwhile the Catholic missionaries came on the scene. The first to arrive were Father Francis Norbert Blanchet and Father Modeste Demers, who crossed the Rocky Mountains between the wonderful peaks of Mt. Hooker and Mt. Brown, and reached Oregon in 1838. A few years later the Jesuit Father De Smet came and worked with wonderful results among the Flatheads and Kalispels. It was Father Blanchet, afterwards Archbishop, who established the mission at St. Paul, the oldest Catholic mission in Oregon. It was Father Blanchet, too, who came most intimately in contact with Dr. McLoughlin. During the years immediately following 1838 the two became close friends. It was due to the influence of Father Blanchet that McLoughlin was brought to investigate the claims of the Catholic Church. The only account we possess of the circumstances surrounding the conversion of Dr. McLoughlin is that given by Archbishop Blanchet in his *Historical Sketches of the Catholic Church in Oregon,* published by the Catholic Sentinel Press in 1878. Archbishop Blanchet's book is now very rare. Under the caption, "The Remarkable Conversion of Dr. John McLoughlin," we read: "It is but just to make special mention of the important services which Dr. John McLoughlin—though not a Catholic—has rendered to the French Canadians and their families, during the fourteen years he was Governor at Fort Vancouver. He it was who read to them the prayers on Sunday. Besides the English school kept for the children of the bourgeois, he had a separate one maintained at his own expense, in which prayers and catechism were taught in French to the Catholic women and children on Sundays and week days by his order. He also encouraged the chant of the canticles, in which he was assisted by his wife and daughter who took much

pleasure in this exercise. He visited and examined his school once a week, which was already formed of several good scholars, who soon learned to read French and became of great help to the priest. He, it was, who saved the Catholics of the Fort and their children from the dangers of perversion, and who finding the log church the Canadians had built a few miles below Fairfield in 1836, not properly located, ordered it to be removed and rebuilt on a large prairie, its present beautiful site.

"To that excellent man was our holy religion indebted for whatever morality the missionaries found at Vancouver as well as for the welfare and temporal advantages the settlers of the Cowlitz and Wallamette valley enjoyed at that time. At the time the two missionaries arrived Dr. McLoughlin was absent, but was expected to return in the following September. The good work of that upright man deserved a reward; he received it by being brought to the true Church in the following manner. When he was once on a visit to Fort Nesqually, 'The End of Controversy' by Dr. Milner fell into his hands. He read it with avidity and was overcome and converted by it at once. On his return to Fort Vancouver he made his abjuration and profession of Faith at the hands of the Vicar General, on November 18, 1842. He made his confession and had his marriage blessed on the same day; and prepared himself for his first communion by fasting during the four weeks of Advent which he passed on his claim at the Wallamette Falls, now called Oregon City, in having the place surveyed into blocks and lots. Being thus prepared he made his first communion at Fort Vancouver at midnight Mass on Christmas, with a large number of the faithful women and servants of the Hudson's Bay Company. The little chapel was then full of white people and Indians; it was beautifully decorated and brilliantly illuminated; the *plain chant* was grave; the chant of the canticles of Noel in French and Chinook jargon, alternately by two choirs of men and women, was impressive; as well as the holy performance around the altar; in a word, it was captivating and elevating to the minds of the faithful commemorating the great day of the birth of our Savior."

Archbishop Blanchet then observes that on a similar occasion the following year, 1843, Hon. Peter Burnett, afterwards first Governor of California, received the impressions of the Catholic Church which eventually led to his conversion. Burnett was leader of the company of immigrants who came to Oregon in 1843 and as a guest of Dr. McLoughlin attended midnight Mass on Christmas of that year. Burnett relates this event in the Preface to his book entitled, "The Path which led a Protestant Lawyer to the Catholic Church." Reverting to Dr. McLoughlin, Archbishop Blanchet continued (page 70). "From the time of his conversion till his death, Dr. McLoughlin showed himself a true and practical Christian and a worthy member of the Holy Church; never missing the divine services of Mass and Vespers on Sundays and Holy days; going to the holy table nearly monthly and preaching strongly by word and example. On going to church each Sunday he was often accompanied by some Protestant friends; one of them inviting him to go and assist at the service of their church, he answered him: 'No sir, I go to the Church that teaches truth, but not to a Church that teaches error.' On hearing of this great man the Holy Father, Pope Gregory XVI, sent him the insignia of the Knights of the distinguished Order of St. Gregory, which Archbishop Blanchet delivered him on his return from Europe in August, 1857 (?)." It was in 1846 that McLoughlin was knighted.

At the time of his conversion McLoughlin's fortunes and powers were at their zenith; his prospects were golden. During the years of his administration at Fort Vancouver he had built up the business of his Company to enormous proportions. The Indians were peaceful and obedient and he commanded the respect as well as the obedience of the officers and employees of the Company. His salary reached the, for those times, almost princely sum of $12,000 annually. He had completed his fifty-eighth year with the physical and mental powers of the very prime of manhood. Joining the Catholic Church at this time was, humanly speaking, most ill-advised. To the prejudice against McLoughlin as a British subject before and during the "54-40 or fight" campaign of Polk in 1844, was added the

prejudice against him as a Catholic which as Mr. Holman remarks, was intensified locally in Oregon by "a partial success of the Roman Catholic missionaries with the Indians, where the Protestants had failed." Then, there was also McLoughlin's land claim at Oregon City which was coveted by members of the Methodist Mission, and of which we shall have occasion to speak later on. The ten years following the conversion of McLoughlin were to witness important developments in the Oregon Country.

Beginning with 1842 a tide of immigration set toward Oregon from the Eastern States. Of the one hundred and twenty-five persons who came in 1842 very few remained in Oregon. On their arrival they were assisted very generously by Dr. McLoughlin and when nearly half of their number set out for California a few months later, they were furnished by him with supplies with the understanding that they would repay the Hudson's Bay Company's agent, at Yerba Buena (now San Francisco). Most of them did not pay and McLoughlin assumed personal responsibility for their indebtedness to the Company. The first great influx of home-builders came in 1843. The company, consisting of nearly nine hundred persons, set out from Independence, Mo., on their long and tedious journey across the plains and mountains. They were lead by Hon. Peter H. Burnett, who became the first Governor of California, and J. W. Nesmith, afterwards United States Senator from Oregon. On reaching the Columbia River they followed its course. Their greatest difficulty was in getting from the upper to the lower Cascades. As the rafts could not be taken over the rapids it was necessary to cut a trail around the Cascades. Meanwhile the rains set in. The condition of the immigrants became desperate. They had not anticipated such hardships and were ill prepared for them. Few had sufficient food or clothing and many were absolutely destitute. Dr. McLoughlin came to their relief. He furnished boats to carry them from the Cascades to Vancouver. He sold supplies to those who were able to pay and gave credit without collateral to all who were in want. By his orders the sick were nursed and cared for in the Company's hospital at the Fort. While the immigrants were following the course of the Columbia River, The Dalles Indians

plotted to massacre the entire party. One can readily see what would have been the result of such a catastrophe. It would have prevented for many years the development of the Oregon Country by the Americans and this is precisely what the Hudson's Bay Company would have desired. They wished to prevent the settlement of the country so as to keep it a rich field for their exploitation,—a wild country for wild animals. To carry out the wishes of his Company, Dr. McLoughlin need only have permitted events to take their course. The Indians would have effectually discouraged immigration and the Oregon Country would have been saved to Great Britain and the Hudson's Bay Company for years to come. But McLoughlin put aside the interests of company and country to protect the higher interests of humanity. We learn from his own pen how the massacre was averted. In a document now in the possession of the Oregon Historical Association he says: "In 1843, about 800 immigrants arrived from the States. I saw by the look of the Indians that they were excited and I watched them. As the first stragglers were arriving at Vancouver in canoes, and I was standing on the bank, nearer the water there was a group of ten or twelve Indians. One of them bawled out to his companions, 'It is good for us to kill these Bostons (Americans).' Struck with the excitement I had seen in the countenances of the Indians since they had heard the report of the immigration coming, I felt certain they were inclined to mischief, and that he spoke thus loud as a feeler to sound me, and to take their measures accordingly. I immediately rushed on them with my cane, calling out at the same time, 'Who is the dog that says it is a good thing to kill the Bostons?' The fellow trembling, excused himself, 'I spoke without meaning harm, but The Dalles Indians say so.' 'Well,' said I, 'The Dalles Indians are dogs for saying so and you also,' and left him. I had done enough to convince them I would not allow them to do wrong to the immigrants with impunity. . . . I immediately formed my plan and kept my knowledge of the horrid design of the Indians secret, as I felt certain that if the Americans knew it, these men acting independently of each other would be at once for fighting, which would lead to their total destruction,

and I sent two boats with provisions to meet them; sent provisions to Mr. Burnett . . . being confident that the fright I had given the Indians who said it was a good thing to kill the Bostons, was known at The Dalles before our boats were there, and that the presence of the Hudson's Bay Company people, and the assistance they afforded the immigrants, would deter the Indians from doing them any wrong, and I am happy to be able to say that I entirely succeeded."

When the immigrants arrived at their destination their trials did not cease. They had come in the fall of the year and were without provisions. The problem was to provide for their needs until the next harvest, if, indeed, they should have a harvest. Again McLoughlin came to their relief without solicitation. He furnished the necessary supplies, gave credit, supplied food and clothing and loaned the settlers seed wheat and farm implements. All this, it will be remembered was strictly against the regulations and policy of the Hudson's Bay Company. McLoughlin assumed personal responsibility for the payment of these debts, to his subsequent sorrow. In referring to the treatment accorded to the immigrants Mr. Burnett who lead the party wrote in his Journal of travels: "The kindness of Dr. McLoughlin to this emigration has been very great. He furnished them with goods and provisions on credit, and such as were sick were sent to the Hospital free of expense where they had the strict and careful attendance of Dr. Barclay, a skillful physician. . . . Had it not been for the kindness of this excellent man (McLoughlin) many of us would have suffered greatly." Much more could be quoted from immigrants of 1843 to the same effect.

The following year witnessed an increased immigration. About fourteen hundred persons formed the company. A large part of their goods and provisions were lost in the long journey. Again Dr. McLoughlin came to the rescue. John Minto, one of the pioneers of 1844 states that the immigrants of that year descended the Columbia River in boats furnished from the Fort; the hungry were fed and the sick cared for and nursed in the hospital. Another pioneer of 1844, Joseph Watt, gives the following account in his "Recollections of Dr. John

McLoughlin:" "We had eaten the last of our provisions at our last camp, and were told by Hess (whom McLoughlin had sent with a bateau to bring the party down the Columbia) that we could get plenty at the fort, with or without money;—that the old Doctor never turned people away hungry. This made us feel quite comfortable, for there was not a dollar among us. . . . We soon found the Doctor in a small room he called his office. . . . We then made known to him our wants. We were all out of provisions." McLoughlin offered to supply provisions at the Fort for their immediate necessity. "Several of our party broke in, saying: 'Doctor, I have no money to pay you, and I don't know when or how I can pay you.' 'Tut, tut, never mind that; you can't suffer,' said the Doctor. He then commenced at the head man saying, 'Your name, if you please; how many in the family, and what do you desire?' Upon receiving an answer, the Doctor wrote an order, directing him where to go and have it filled; then called up the next man, and so on until we were all supplied. . . . Such was the case with every boat load, and all those who came by land down the trail. . . . We did not know that every dollar's worth of provisions, etc., he gave us, all advice and assistance in every shape was against the positive orders of the Hudson's Bay Company. . . . In this connection I am sorry to say that thousands of dollars virtually loaned by him to settlers at different times in those early days was never paid, as an examination of his books and papers will amply testify."

In 1845, about three thousand people came to Oregon. There was quite as much destitution among the new arrivals as there had been during the preceding years. Mrs. Perry, who still lives at St. Helen's, Ore., was one of the immigrants of 1845. She informed the present writer that the company become destitute of provisions long before they reached Oregon. Fortunately, in those days the countless buffaloes that ranged the plains furnished means of sustenance. Mrs. Perry continued: "No food ever tasted better than the buffalo meat dried in the dust as it hung on strings on the side of the immigrant wagon. When the lower Cascades were reached we were met by a bateau sent by Dr. McLoughlin with provisions for the party. Each

family was supplied with flour enough for one baking." Another pioneer of 1845, who has left an account of the arrival of the party in Oregon was Stephen Staats. "On our arrival (at Oregon City)," said Mr. Staats, in his address before the Oregon Pioneer Association in 1877, "those of us in advance were kindly and hospitably received by old Dr. McLoughlin. He immediately furnished us with provisions, without money and without price." The immigration of 1845 is the last with which we are concerned here. Before the arrival of the immigrants the following year, McLoughlin's resignation from the Hudson's Bay Company had taken effect.

In forming any adequate estimate of the assistance rendered by McLoughlin to the early immigrants, two facts must be borne in mind, namely, that his action was in direct opposition to the policy of his Company, and that while he was performing these works of kindness he was aware that members of the Methodist Mission were trying to rob him of his extensive land claim at Oregon City. Of this injustice we shall speak presently. In answer to the question whether the Secular Department of the Methodist Mission assisted the early immigrants in a way similar to what was done by Dr. McLoughlin, Mr. Holman writes (page 89): "If so, I have found no trace nor record of it. Undoubtedly Methodist missionaries, individually, did many kindly acts to destitute immigrants. Had Dr. McLoughlin acted with the supineness of the Methodist Mission towards the immigrants of 1843, 1844, and 1845, and especially that of 1843, the consequences would have been terrible."

The Hudson's Bay Company, as has been said, was opposed to the humanitarianism displayed by Dr. McLoughlin. In 1845 Capt. Warre and Lieut. Vavasour, of the British army, were sent to Oregon as spies. They remained in the neighborhood of Vancouver for some time and were present when McLoughlin succored the American immigrants of 1845. They also learned how he had given assistance to the settlers of preceding years and they charged him in their report with being unfaithful to his country and to his company. As regards the claims of England, it will be remembered that the Oregon

Country during McLoughlin's administration was in a condition of Joint Occupancy as provided by the Convention of 1818 between our country and Great Britain. Consequently American citizens in the Oregon Country had precisely the same rights as had British subjects. The Hudson's Bay Company had, indeed, a monopoly of the fur trade from the British government, but with the express stipulation that American traders should not be interfered with. The special advantages of the Company had enabled it to maintain a practical monopoly in Oregon for a quarter of a century and it naturally enough came to regard the Americans as trespassing on its private reserves. Dr. McLoughlin answered the charge in a dignified manner. He pointed out that his action was for the best interests of the Company; he had neither the right nor the power to drive the Americans out of the territory; consequently he did his best to prevent them from becoming idle and dangerous to the Company. He admitted giving assistance to the early immigrants, saving the lives and property of the sick and destitute, and of making it possible for the settlers to raise a crop for themselves and for the next year's immigrants, instead of permitting them to become dependent on the Company for support. "If we had not done this," said he, "Vancouver would have been destroyed and the world would have judged us, treated as our inhuman conduct deserved; every officer of the Company, from the Governor down, would have been covered with obloquy, the Company's business in this department would have been ruined, and the trouble which would have arisen in consequence would have probably involved the British and American nations in war. If I have been the means, by my measures of arresting any of these evils, I shall be amply repaid by the approbation of my conscience."

Sir George Simpson, who was Governor-in-Chief of the Hudson's Bay Company, criticised McLoughlin very severely for assisting the Americans. The correspondence became very bitter. McLoughlin declared that no person possessed of common humanity could do otherwise than he had done. This brought back the command from Simpson to render no more assistance to the immigrants under any circumstances. Mc-

Loughlin replied with his resignation; "If such is your order I will serve you no longer." That was in 1845. Twelve months had to elapse before the resignation became effective. In 1846 he retired to Oregon City to pass his remaining days on the land claim he had taken up as early as 1829. As Chief Factor he had received $12,000 annually and despite the loss of many thousand dollars through the fault of the early immigrants, he was still a wealthy man for those days. He looked forward to a peaceful and happy old age in his new home. But he was destined to bitter disappointment in his hopes.

Before McLoughlin retired to Oregon City in 1846, his land claim had been disputed by members of the Methodist Mission. Late years have brought into prominence the Oregon Land Frauds. The events which we shall now narrate may well be called the 'Original Oregon Land Fraud.'

In 1829, several years before the arrival of any of the Mission party, McLoughlin had taken possession for himself as a personal claim, of the present site of Oregon City with the water power at the falls of the Willamette River and also of an island situated near the crest of the falls, later known as Governor's Island, but now called Abernethy Island. The position of the island made it extremely valuable for the use of water-power. It is now the site of a station of the Portland General Electric Company. In 1829 Dr. McLoughlin began the erection of a saw-mill at the falls. Three years later he had a mill-race blasted out of the rocks at the head of the island. In 1840 Rev. Jason Lee, Superintendent of the Methodist Mission applied to him for the loan of some timbers with which to erect the Mission building. McLoughlin gave him the timbers and a piece of land on which to build. Within a short time after the arrival of the ship *Lausanne* in 1840, with the "great reinforcement" for the Methodist Mission, there appeared a disposition on the part of Rev. Alvin Waller, who was given charge of the local mission near Oregon City, to defraud McLoughlin of his land claim. The following year another representative of the Mission, named Hathaway, began to build on the island. McLoughlin protested and Hathaway ceased building. In 1842 McLoughlin became a Catholic. He spent the month of De-

cember of that year on his claim laying it out into blocks and lots and gave it the name ' Oregon City.' Five days after McLoughlin's conversion, Hathaway deeded the island to the Oregon Milling Company, most of the members of which belonged to the Methodist Mission. By this deed Hathaway conveyed to that Company all his " rights " (*sic*) to the island, and further undertook to defend the title against all persons " (the Lord excepted)." Of course, Hathaway had absolutely no " right " to the island. He had " jumped " McLoughlin's claim. The island was subsequently " conveyed " to Governor Abernethy; whence the name Abernethy Island. In 1849 Abernethy in turn conveyed his title to the island to W. P. Bryant, the first territorial Chief Justice of Oregon. Judge Bryant's district included Oregon City. One can readily see what chance of legal redress now remained. While Hathaway was religiously conveying rights and titles to an island he never owned, the Rev. Alvin Waller retained legal counsel and laid claim to all of the rest of McLoughlin's land. In order to avoid trouble McLoughlin bought up Waller's ridiculous pretensions. For the consideration of five hundred dollars Waller surrendered to McLoughlin " all claims, rights and pretensions whatsoever " to the tract of land in dispute. This was in 1844. Apparently the trouble was definitely settled; in reality it had just begun.

The conspiracy against McLoughlin assumed definite form in 1849 when Samuel Thurston was elected Territorial Delegate to Congress from Oregon through the efforts of the Mission Party. The legislation in which Oregon was chiefly interested at that time was the passage of a land bill by which settlers could obtain a legal title to their land. And with Thurston manipulating this piece of legislation, we come to the event we have called the Original Oregon Land Fraud. The Oregon Donation Land Bill, the passage of which was urged by Thurston, was so framed as to secure to the early settlers a title to their lands, with one specific exception. By the terms of Section Eleven of the Bill, the Oregon City Claim (*i. e.* Dr. McLoughlin's land) was to be put at the disposal of the Legislative Assembly for the establishment of a State University. It was further provided that Abernethy Island and such lots in

Oregon City as were held by anyone except Dr. John McLoughlin should be secured to the respective holders. The effect of this section of the Bill was simply to confiscate by Act of Congress all of McLoughlin's land, amounting to nearly six hundred and forty acres, including the site of Oregon City. All persons who had secured pieces of land from McLoughlin, previous to March 4, 1849, whether fraudulently, *e. g.* the Abernethy Island, or by purchase, were to be confirmed in their title. To secure the passage of a Bill containing such an iniquitous provision required more than ordinary duplicity. Thurston came to the task fully prepared to carry out the behests of those to whom he must look for re-election. To compass his ends he issued a letter to the members of the House of Representatives concerning the proposed Bill, and in particular, concerning Section Eleven. The part of the letter devoted to the discussion of McLoughlin's claim is a tissue of deliberate falsehoods. Among other mis-statements, Thurston declared: "This claim has been wrongfully wrested by Dr. McLoughlin from American citizens. The Methodist Mission first took the claim, with the view of establishing here their mills and Missions. They were forced to leave it under the fear of having the savages of Oregon let loose upon them; and, successively, a number of citizens of our country have been driven from it while Dr. McLoughlin was yet at the head of the Hudson's Bay Company, west of the Rocky Mountains. Having at his command the Indians of the country, he has held it by violence and dint of threats up to this time." Again; "He (McLoughlin) is still an Englishman, still connected in interests with the Hudson's Bay Company, and still refuses to file his intentions to became an American citizen."

McLoughlin had declared his intention of becoming an American citizen on May 30 of the previous year and had voted at the general election in June against Thurston as Thurston was well aware. The calumny that McLoughlin had wrongfully wrested the claim from American citizens was so outrageous that Thurston thought it best to keep his letter to the Representatives from becoming known in Oregon until after the pass-

age of the Bill. The only copy of the letter that reached Oregon before that date bore on the reverse side in Thurston's handwriting the following note:

"Keep this still till next mail, when I shall send them generally. The debate on the California Bill closes next Tuesday, when I hope to get it passed—my land bill; keep dark till next mail.

"THURSTON."

"*June* 9, 1850."

No wonder he wished the proceedings to be kept in the dark. They would not bear the light.

In the debate on the Bill, Thurston declared that the Hudson's Bay Company had been waging war on our country for forty years. He continued: "Dr. McLoughlin has been their chief fugleman, first to cheat our government out of the whole country, and next to prevent its settlement. In 1845 he sent an express to Fort Hall, 800 miles, to warn American emigrants that if they attempted to come to Willamette they would all be cut off; they went and none were cut off. How, sir, would you reward Benedict Arnold, were he living? He fought the battles of the country, yet by one act of treason forfeited the respect of that country. A bill for his relief would fail, I am sure; yet this bill proposes to reward those who are now, have been, and ever will be more hostile to our country—more dangerous because more hidden, more jesuitical."

As soon as it became generally known that Thurston was resorting to falsehood and calumny to deprive Dr. McLoughlin of his land a public mass meeting of protest was held in Oregon City. A resolution was drafted repudiating the selection of McLoughlin's property for a University reservation, declaring that McLoughlin "merits the gratitude of multitudes of persons in Oregon for the timely and long continued assistance rendered by him in the settlement of this Territory." A memorial was sent to Congress setting forth that McLoughlin was justly entitled to his land claim. But the Bill had become a Law before the memorial reached Washington and the attention of Congress was being devoted to more important concerns than the property rights of an old man in the wilds of Oregon. Shortly after the passage of the Bill a mass meeting was held

at Salem, the stronghold of the mission party. Resolutions were drawn up strongly upholding the action of Thurston; declaring that "the Hudson's Bay Company, with Dr. McLoughlin as their chief fugleman, have used every means that could be invented by avarice, duplicity, cunning and deception to retard American settlement, and cripple the growth of American interests in Oregon." And the framers of this resolution were of the men whom Dr. McLoughlin had fed and clothed and housed. He had cared for their families and nursed their sick. He had loaned them thousands of dollars which they had never returned. He had saved them from the cruelty of the Indians. And this was their expression of gratitude!

In 1854 the lower house of the Oregon Legislature refused to memorialize Congress in favor of the restitution of McLoughlin's claim to its rightful owner, and even a resolution expressing the gratitude of Oregon for McLoughlin's work was indefinitely postponed. And so the Father and benefactor of Oregon became impoverished; his lands confiscated, his extensive improvements rendered useless and unsaleable, his very home taken from him by the iniquitous conspiracy. He was indeed suffered to occupy the house simply because no one had any interest in evicting him. It was no longer his. In a document already referred to, Dr. McLoughlin thus sums up the results of his labors in the Oregon Country: "I founded this settlement and prevented a war between the United States and Great Britain, and for doing this peaceably and quietly, I was treated by the British in such a manner that from self-respect I resigned my situation in the Hudson's Bay Company's service, by which I sacrificed $12,000 per annum, and the 'Oregon Land Bill' shows the treatment I received from the Americans." Fortified by the last rites of the Church Dr. McLoughlin died at Oregon City, September 3, 1857, a broken-hearted man. His body lies in the churchyard. The place is marked by a simple stone.

In October, 1862, three years after Oregon had become a State, the Legislative Assembly did tardy justice to the memory of McLoughlin by returning to his heirs the confiscated land claim. Twelve years had elapsed since the passage of the

Oregon Donation Land Bill reduced him to destitution, and five years had flown since his body had been laid in the churchyard. Dr. John McLoughlin was beyond power of legislative enactments, but the State of Oregon did credit to itself by this official condemnation of the conspiracy against its greatest benefactor. Still no appropriate recognition of the services of McLoughlin has yet been shown by the Oregon Country. In 1887 the people of Portland had a life sized portrait of McLoughlin painted for the Oregon Pioneer Association. The portrait now hangs in the place of honor in the Senate chamber of the State Capitol at Salem. In St. John's Catholic Church, at Oregon City, is to be seen a memorial window representing McLoughlin as a knight of St. Gregory. The most fitting monument yet erected to his memory is the parish school, at Oregon City, named in his honor the 'McLoughlin Institute,' which was dedicated with fitting ceremonies and addresses on Sunday, October 6, 1907.

The Catholics of the Pacific Northwest may claim as their own the 'Father of Oregon', they have a hero that is found without blemish. "Of all the men," says Mr. Holman, in the concluding paragraph of his 'Life of McLoughlin,' "whose lives and deeds are essential parts of the history of the Oregon Country, Dr. John McLoughlin stands supremely first—there is no second. In contemplating him all others sink into comparative insignificance. You may search the whole world, and all its histories from the beginning of civilization to today, and you will find no nobler, no grander man than Dr. John McLoughlin. His life and character illustrate the kinship of man to God. He was God-like in his great fatherhood, in his great strength, in his great power, and in the exercise of his strength and of his power; he was Christ-like in his gentleness, in his tenderness, in his loving-kindness, and in his humanity."

Edwin V. O'Hara.

Portland, Oregon.

CATHOLIC SOCIAL ACTIVITY IN EUROPE.

In the preface to his latest book,[1] Professor Max Turman, of the University of Fribourg, declares that for the Catholics of France the supreme need of the hour is the mutual reconciliation and the union of all men of good will who appreciate moral and spiritual ideals. He believes that the field of social endeavor presents splendid opportunities for meeting this need, and submits the studies and discussions contained in this volume as proofs and illustrations of his faith.

The book is divided into four parts, of which the first deals with the Industrial World; the second, with the Rural World; the third, with Certain Organizations for Social Propaganda; and the fourth, with Some Social Laws and Facts. In the opening chapter he calls attention to the lack of social training in the schools and colleges of France, and points out the great need of such training for an employer or director of industry. An employer cannot adequately fulfill his directive and industrial functions except he is personally acquainted with his employees, thinks of them always as human beings, and takes a sympathetic interest in their families, homes, and general conditions of life. To this end experience is, indeed, necessary, but there is also need of instruction in the moral and social principles that should be applied in his relations with his employees. As an illustration of the difficulties and the opportunities bound up with this neglected side of the employer's function, the author cites the experience of M. Emmanuel Rivière. When this gentleman took control of the "Grande Imprimerie" at Blois, he found a great deal of Sunday work, many operatives absent from the shops on Mondays, much drunkenness, and very little practical Catholicity. His first steps were to abolish the practice of working on Sunday, to insist upon promptness and regularity, and to forbid smoking and drinking in the establishment. He was fully aware that

[1] "*Activités Sociales*," par Max Turman, VIII, 393, 2iéme ed., Paris, 1907.

these regulations would be resented by the workers, but he deliberately set himself the task of making them popular. Assembling his employees, he informed them that henceforth they were to meet him regularly for the sake of mutual acquaintance, the prosperity of the industry, and their own as well as his welfare. Notwithstanding the suspicion and indifference with which this proposal was received, he persevered until he had convinced them of his good will and sincerity, and made them responsive to his plans and devoted to his interests. Space is wanting for a detailed description of the complete and manifold success, material, moral and religious, that followed his efforts. Fundamentally it was all due to his deep and disinterested love for every one of his workers. This love he was able to prove by deeds, by the knowledge, interest, and sympathy which he manifested concerning their conditions, needs, and aspirations.

It must be confessed that the achievement of M. Rivière would probably not make a strong appeal to the average American. In the first place, the plan seems to be quite inapplicable to businesses of great size, especially those conducted by corporations. That a large proportion of modern employers do treat their employees as so many machines, so many units of labor force, is practically if not literally true. It is true of many industries whose directors have humane instincts and wish to treat their "hands" humanely; nay, who do accord such treatment to those employees with whom they come into frequent personal contact, such as their domestic servants. But the very magnitude of the business, we are told, renders any other course impossible. Now this view contains much exaggeration. Be the industry never so large, say, a trans-continental railroad or a steel trust, its subordinate managers, such as heads of departments, superintendents, foremen, and overseers, who have continuous personal association with those employees over whom they exercise immediate control, could manifest a sympathetic personal interest in the lives of these men, and could exhibit those proofs of human feeling and kindness which would at once benefit, please, and conciliate them. Such a policy could

be enforced, just like any other policy, by the supreme authority in the industry.

An arrangement of this sort is feasible even in joint-stock companies. The common saying that corporations are soulless, though figurative and harsh, is strictly true as to one aspect of the corporation, and is true of almost all aspects of many corporations as now administered. It is strictly true, in the sense that there is no single person vested with complete control of the business. It is true in a much wider sense, inasmuch as the members of the corporation do not regard themselves as personally responsible for its faults, whether of commission or omission. The executive officers and the directors hold themselves accountable to the stockholders, as provided in the organic articles of the company; but they rarely feel any serious moral responsibility toward the general public. On the other hand, the shareholders acquit themselves of personal responsibility for the acts of the corporation on the ground that their part in its management is so indirect and remote. The practical consequence is that moral accountability for corporate misconduct is not accepted by any human being. But this extraordinary condition is not at all necessary. The corporation is not a Frankenstein beyond the control of its members. The respective conceptions of their position and duties so complacently adopted by directors and individual stockholders are both false. The obligation of treating employees humanely, and dealing fairly by consumers, exists just as truly as in the private business; and it rests upon both the officers and the general body of the stockholders in proportion to their respective functions and powers. If the former would compel all subordinate managers to attend to the social and human side of their directive functions, the body of the stockholders would no longer be able to shirk their share of the responsibility. They would be forced either to approve the action of their representatives, or to repudiate it and thus become directly chargeable with neglect of duty.

The objections that we have been considering are wholly without application to the multitude of small industries. In all of these the establishment of personal and mutually helpful

relations between employer and workers is easily attainable. In the great majority of them, however, no attempt is made to realize this condition.

Again, the conduct of M. Rivière is apt to strike many as patronizing, condescending, harmful to the independence and self-respect of the workers. It did very well for the Middle Ages, when the laborer looked up to the employer as his "master," and the latter felt bound to take care of the former in much the same sense that he felt bound to take care of his own children. At any rate, it is unsuited to the workers of America. For these do not "look up" to their employer; they look him straight in the face, as equal to equal. What they demand is justice, not charity or patronage. And leaders of opinion, whether lay or clerical, who preach amicable relations, charity, and personal sympathy between employer and employee, do but utter empty and unwelcome platitudes.

Here, too, we have a little truth combined with much exaggeration. Undoubtedly the laborer's conception of his position has changed with the change in the position itself. He no longer regards himself as a semi-servile or semi-filial dependent, but as an equal of his employer; and he does demand justice and resent condescending patronage. And all who believe in democracy, yes, in Christian democracy, ought to rejoice in this later and more reasonable attitude. Nevertheless this attitude is entirely compatible with personal interest and solicitude on the part of the employer. No matter how fully the claims of justice and of democracy are satisfied in the wage-contract, there will always be room for the duty of Christian charity. In industrial relations, as well as elsewhere, this means simply the Golden Rule. How many employers seriously put themselves the question: "Should I approve the conduct of an employer who should compel me to live in the conditions in which these employees of mine now live?" The attitude of the average employer—habitual and subconscious rather than actual and deliberate, yet dominative practically—is that the laborer is an inferior sort of being whose inferior needs and outlook readily enable him to put up with almost any condi-

tions of existence. This complacent assumption very few employers take the trouble to put to the test of concrete, personal inquiry. Such negligence is a violation of charity, a failure to recognize the laborer as a man and a brother. On the other hand, the conduct of M. Rivière, and of every other employer who strives to know, consult, sympathize with, and promote the welfare of his employees is merely the Golden Rule applied to the relations of employment. When undertaken in the spirit of true charity, these actions differ entirely from patronizing and condescension, and they have never yet been resented or refused by any group of laborers. Even in our day workingmen complain loudly that the employer has no thought of them as fellowmen, that he is wholly indifferent to any other bond than the "cash-nexus."

Indeed, the more careful an employer is to safeguard the principles of justice and democracy in dealing with his employees, the more likely is he to comply with the requirements of charity. Contrariwise, the man who ignores the former will also neglect the latter; for justice, democracy, and charity all imply a due regard for the personal dignity of the individual and his equal worth with other individuals. So, when an employer refuses to discuss questions of business with his men his refusal is in most cases dictated by a belief that they are not his equals in any concrete sense, that his position as employer makes him their superior in many other respects, and that they are not co-operators with him, but merely instruments in carrying on what is exclusively *his* business. This attitude is in reality a survival of the ancient relation of master and serf, but divorced from the accompanying feeling of personal solicitude. Organization and collective bargaining have diminished considerably this arrogance on the part of employers, by compelling them to meet their employees on an equal footing, but the good work should be carried much further. The whole situation may be summed up somewhat as follows: Both charity and justice demand that the employer treat his workers as human beings who have the same nature and needs as himself; that he should therefore know how far these needs are met by the

wages and other conditions of work which obtain in the industry; that if any of them are unable to live decent human lives in the present conditions, he should voluntarily apply a remedy. How many employers take the trouble to ascertain the minimum reasonable cost of supporting a family, and compare this with the wages that they pay? If his business will not permit him to give fair compensation he ought to take the workers into his confidence, and show them the actual impossibility of doing more. This much he owes to them as men and brothers.

Professor Turman truly and pertinently observes that the policy through which M. Rivière won the good will of his employees will be followed by similar results among men generally, as soon as it shall be intelligently adopted by those who wield any kind of authority. "The day when the people of France perceive that we love them, without any hidden motives (arrière pensée) of politics or ecclesiasticism, that day hostile laws and decrees will become impossible of application" (p. 13).

The humane theories and practices of M. Rivière have been applied on a larger scale and in a more developed manner in the factory of Leon Harmel, near Rheims. This forms the subject of the author's second chapter. More than twenty years ago Harmel established a "board of control" composed of representatives of his employees both male and female. These meet with him every fifteen days to discuss the interests of the business and of its employees. By this means they are enabled and encouraged to get beyond the foreman, and come into personal contact with M. Harmel himself. So well has the experiment worked that the relations between employer and employees, the material condition of the latter, and the general features of the establishment are almost ideal. Shop discipline is so well maintained that the fines for infractions do not exceed fifteen francs per year among five hundred workers; the employees are exceptionally long-lived and their families numerous; accidents have been reduced to a minimum and the victims properly cared for; in the matter of apprenticeship the interests of the

learner, the skilled worker, and the business have been all given due consideration; with a working day of ten-and-one-half hours, the product is as large as it was when the daily period was one of twelve hours, and the reduction has had a good effect upon the morals of the workers; wages are fixed with the co-operation and consent of the "board of control;" the amount of remuneration required to maintain a decent standard of living is carefully determined, and all families whose total income does not reach this amount are subsidized out of a fund provided by M. Harmel; the aged are given tasks suitable to their strength, and receive a pension when they are no longer able to work. In a word, the policy is to treat the workers as human beings who have definite needs, definite rights, a sense of self-respect, and the capacity to respond to humane treatment. Harmel encourages his employees to feel that the business is in some sense theirs, and that as co-operators with him they have a right to meet him on an equal footing for the discussion and determination of all matters that concern both them and him. In so far as practicable, the enterprise is conducted as an industrial democracy, based upon the principles of Christian morality.

The author concludes the first part of his work with an account of an association of Catholic workers, known as "*le syndicat des Petits-Carreaux.*" It is open to laborers in every branch of industry, and its primary object is to extend the advantages of organization to Catholics who are unwilling to enter anti-Catholic and socialistic unions. Among its particular aims are: to obtain work for unemployed members; to secure a minimum wage; to perform the functions of a mutual aid society; and to help men to increase their efficiency and better their position generally. It also acts as a co-operative purchasing association. Although composed exclusively of Catholics, it is affiliated with the International Association of Workingmen.

The very general use of machinery in agriculture has effected the "industrialization" of that business, as is seen in the decreasing number of small proprietors and the increasing num-

ber of wage-workers. Changes of this sort tend to confirm the socialist theory of economic evolution, and are favorable to socialist propaganda. Nor has the opportunity been neglected. Efforts to organize the rural workers on the basis of socialist principles have been active and widespread, and have met with considerable success, especially among the woodcutters and the vineyard laborers. To counteract this movement an association has been formed which aims to include all agricultural laborers of every description, and there have also been organized mixed unions of proprietors and wage-earners; but they are both too young to justify predictions concerning their future. Another evil that has resulted from the introduction of machinery is a decrease of rural employment, and a consequent migration of large numbers to the cities. Moreover, many of those who remain are obliged at certain seasons of the year to find work elsewhere. In the interests of these latter Catholic associations have been formed which provide insurance, prevent exploitation, and strive to keep the absent workers in touch with their homes.

But the greatest institution that exists in France for the improvement of rural life is that of the "*jardins ouvriers,*" or workingmen's gardens. Realizing that the unoccupied land in the vicinity of his town (Fourmies) could be made to supplement the insufficient earnings of the urban laborers, the Abbé Gruson bought, in March, 1900, 75 *ares,* called together 28 heads of families, and informed them that they could have equal shares of this tract if they would do their best to cultivate it for the benefit of their families. The men heard the announcement gladly, but hesitated, evidently fearing that they would be expected to attend Mass and to vote for the *curé's* candidates at the municipal elections. They were promptly reassured: "To assist at Mass on Sunday is for Catholics a grave obligation. As your pastor I am bound to call your attention to that obligation as often as occasion presents itself. If you heed my directions you do right; if you do not heed them you do wrong. But I shall not on that account deprive you of your garden; for, whether or not you fulfill your religious duties, you have always

the same need of vegetables" (p. 151). The offer was accepted, the project was successfully carried out, more land was bought and more gardens established, until in 1905 they numbered at Fourmies alone 450, and were providing an important portion of the livelihood of 2,300 persons. The total number of persons benefited throughout France by *jardins ouvriers* had in the same year reached 45,000. Furthermore, the Abbé Gruson found that the health, morals, and religious attitude of his people were not less favorably affected than their material conditions. By means of this enterprise he has got into contact with the members of his flock, disarmed prejudices, and considerably increased the number of those who are not merely nominal but practical Catholics.

Another *curé,* whose modesty prevents the author from mentioning his name, founded a number of rural savings banks in a community that was hostile to both Church and priest. This was at Saint-Acheul. At the Sunday Mass there were present a few women and children but not one man, and every day salutations of the good *curé* were scarcely ever returned by any member of his flock. Yet, as soon as the advantages of the banks had been made clear and their success assured, the people began to realize that their pastor was truly interested in their welfare, and many of them returned to the practices of their religion.

When the Abbé Tervaux was sent to the parish of Vielle-Loye he found religion at the very lowest ebb. Realizing that he could do nothing in a religious way until he had won the good will and confidence of the people, he set about to become acquainted with their material conditions and needs. As a result of his investigation, energy, and initiative there have been established in that community a co-operative society whose members are enabled to purchase goods at a considerable reduction, a mutual insurance society, cheap medical assistance, a rural bank, and a co-operative creamery. The inhabitants realize that all these benefits are due to their *curé,* and no longer regard him as useless. They have not all become practi-

cal Catholics, but the number of these latter is constantly increasing.

The experience of these zealous priests indicates one method by which many of the irreligious and indifferent communities of France (and of other countries likewise) may be won back to the Church. Ignorance, misunderstanding, and prejudice, rather than brutishness, malevolence, or radical unbelief,—are mainly responsible for these defections. The majority of those who have fallen away are neither aggressively hostile to religion, nor unresponsive to efforts made on their behalf by the clergy. As Professor Turman observes, they demand proofs that the interest of the priest in them does not arise exclusively from political or ecclesiastical motives. When their hearts and their gratitude have been won through services that they are capable of appreciating—material services,—they will be in a mood to listen to appeals in the name of religion. This program is neither simple nor easy. It requires tact, self-sacrifice, and the courage to persevere in the face of numerous discouragements and failures. But the examples cited by M. Turman show that the effort will be justified by the results. Many of the priests of France, and other priests who are not French, probably regard the organization of rural banks and co-operative purchasing societies as entirely outside of the sacerdotal sphere. Undoubtedly it is—where conditions are normal. The priest must take people as he finds them. If the conditions are abnormal the methods of regaining the people will likewise have to be abnormal. In such cases the priest is in reality a *missionary* to the unbelieving, or at least to the incredulous, and is under the necessity of using the extraordinary methods that are adopted by the true missionary everywhere. His first duty is to break down prejudices and establish an understanding between himself and the people whom he desires to convert. He must enable them to rediscover him. If, as we are frequently assured, the first step toward this end in the religiously indifferent communities of France will only be taken when the *curé* comes out of the sacristy, the step can take no surer form than that of social activities and services. Moreover, they are

most effective and badly needed works of Christian charity; consequently they are in themselves altogether worthy of the best efforts of Christ's priesthood.

So much for the six chapters that compose the second part of Professor Turman's work. The third part begins with a description of the *semaines sociales,* or "social weeks," conference weeks, which are held once every year. At these meetings lectures are given and discussions are carried on during six days on both the theory and practice of social activity. The institution was originated by the Volksverein in Germany, and is largely responsible for the widespread and increasing interest taken in social problems by the clergy and laity of that country. It was adopted in France in 1904 by the Catholics of Lyons. The *semaine sociale* for 1905 was held at Orleans, for 1906 at Dijon, and for 1907 at Amiens. The topics discussed at the Amiens conference will give some notion of the work:

"Are there Christian Principles in Social Economics?" by the Abbé Antoine.

"Purpose of Use of Natural Goods," by the Abbé Calippe.

"The Social Sense and the Formation of the Christian Conscience," by the Abbé Six.

"The Wage-Contract and the Labor-Contract," by E. Duthoit.

"The Demands of Justice with Regard to Wage-Conditions," by A. Boissard.

"Monopolistic Combinations of Production," by M. Turman.

"The Present State of Labor Legislation in France," by M. Lecoq.

"The Social Action of the Church in History," by G. Kurth.

"Catholic and Social Notes on the Cathedral of Amiens," by J. Brunhes.

"Religious Progress and Social Progress," by the Abbé Sertillanges.

The Catholic social reformers of France have not hesitated to import ideas from other countries than Germany. From the United States they have adopted the organization known as "the consumers' league." The first *ligue sociale d'acheteurs* was established in Paris in 1902. As in America, its membership is confined to no one class, but is open to all who are purchasers of goods. Prominent in its program is the recommendation that members who happen to be employers should treat the latter humanely. M. Turman is quite correct when he observes that this action is far from being superfluous; for many who are sincerely desirous of helping to abolish social evils overlook the opportunities of effecting reforms in their every-day relations with those about them. Occupied with large schemes of social betterment, and with the responsibility of their neighbor, they neglect their own responsibility and the reform of themselves. The principal method of the French association is like that of its American prototype: it investigates the conditions of employment in commercial and industrial establishments, circulates a "white list" of those that treat their employees fairly, and urges its friends to patronize these. It studies, moreover, the needs and conditions of certain special classes of workers, for example, domestic servants. Many of these, particularly in Paris, work in dark kitchens, and occupy rooms that are insufficiently furnished with air, heat, and light. The league then draws up a second "white list," containing the names of those householders who provide humane conditions for their servants. Branches of the league have been established at Toulouse, Rennes, Marseilles, Dijon, and other places in France, as well as in Holland, Belgium, Switzerland, and Italy.

The *ligue sociale d'acheteurs* is yet too young to furnish grounds for predictions concerning its future. At least two serious obstacles impede its way to general success. In the first place, the reforms that it aims at require personal activity and sacrifices in the every day relations of life. The average person finds it comparatively easy to engage in social activity when its objects are remote and its demands upon him merely the payment of moderate contributions, and when he is still

able to flatter himself that he is better than those who are responsible for the far off evils which he is aiding to remove. When, however, the reformer is required to examine into his treatment of those with whom he comes into frequent and immediate contact, to institute corrections where corrections are needed, and to undergo the inconvenience and expense of always buying from establishments that are known to treat their employees humanely, the work becomes too intimately personal. It is apt to jar unpleasantly upon complacent self-esteem, easy conceptions of responsibility, and deep-rooted selfishness. The second obstacle is the fact that the movement demands the active and sustained co-operation of large numbers of persons who have no common bond of union or sympathy beyond the desire to uplift their oppressed fellow creatures. All who are willing to contribute to the attainment of the end aimed at by good intentions become members of the organization. Otherwise they will easily relax their vigilance, or at least be ignorant of some of the names on the "white list." Moreover, the duty of patronizing only fair employers, and purchasing only those goods that have been produced in fair conditions of employment, does not seem to the average person to be of a very pressing nature. The producer is too far away; his claims upon us are apt to appear in about the same light as those of the impoverished natives of China or India.

Nevertheless the obligation exists, and the attempt to impress it upon the minds and consciences of men is well worth while. A sufficient number of consumers can be organized and educated along this line to bring about a material improvement in the lives of thousands of producers. After all, the problem of providing the worker with a decent livelihood reaches back ultimately to the consumer. If the State were, as it surely ought, to enforce a living wage throughout the whole of industry, the consumer is the one upon whom the extra burden would chiefly fall. What the State could justly compel him to do he is at present obliged to do, within the limits of reasonable effort. And this obligation applies to the consumers of our own country quite as certainly as to those of France.

After describing briefly the badly needed work that has been begun at Lyons through the *secretariat social,* which co-ordinates and federates the various social movements and activities, the author takes us across the Alps into the province of Bergamo. The Catholics of this diocese are exceptionally free from the internal dissensions which afflict their brethren in other parts of Italy. This happy condition is mainly due to thirty years of incessant activity and vigilance. The social movements, achievements, and institutions that must be credited to the Bergamese are remarkable in variety, completeness, and effectiveness. Within the limits of the diocese are 45 societies for mutual insurance, a diocesan labor union which has done effective work for impartial justice, co-operative bakeries, mills, and other industries, managed according to the most up-to-date methods, a co-operative building association, a remarkably successful peoples' bank, an "economic kitchen," institutes and libraries for popular instruction, and a wide distribution of social literature in the form of pamphlets. All these associations and institutions are combined in a diocesan federation, and have offices in a magnificent Peoples' Hall.

The efficacy of arduous and long-continued effort is shown on a larger scale by the history of the Centre party of Germany, and of the Volksverein. The Volksverein was founded by Windthorst in 1892, for the purpose of combating errors and efforts directed against the Christian order of society. In 1905 it had nearly 500,000 members, and had already become the best equipped and most successful force against socialism in Germany. Herein lies the chief reason why the socialists are strongest in the great Protestant provinces and cities, and weakest in Catholic centers of population. Among the most important of the activities of the Volksverein is its use of the printing press. In the year 1903 alone it distributed thirteen and one-half million tracts and pamphlets, and furnished biweekly contributions on social and economic subjects to 361 Catholic periodicals. There is a central library which sends gratuitously to all members of the association important pamphlets and periodicals. Nor does the organization confine itself to the work of opposing socialistic and anti-Christian move-

ments. It has a positive and constructive program of social reform. Thus, its members in the Reichstag have aided materially in passing the compulsory-insurance and old-age pension laws, as well as other enactments for the protection and benefit of the workers both in city and country. They are formally and earnestly committed to a progressive program of social and industrial reforms which will give the masses practical proof that their interests are dear to the hearts of the Catholics. Another item in its constructive program is the annual course of studies and instruction in social and economic science. These continue for the space of two-and-one-half months, and are attended by delegates from the various associations of workingmen. Finally, the Volksverein has a bureau of information for the use of all who are interested in social studies. In a word, its methods and institutions amply justify the words of Professor Turman: "The fight against socialism has been, one might say, only an incident . . . the supreme end which the Volksverein holds before its members is the coming and the triumph of complete Christianity" (p. 284).

The sixth and last chapter of the third part of the book deals with the socialists of Germany. Attention is called to their methods of propaganda, splendid organization, immense numbers, and to the tremendous opposition and obstacles which they have been obliged to fight against from the beginning. The energy, ability, perseverance, and sacrifices that have signalized their history are indeed worthy of a better cause, and of imitation by their Catholic opponents.

In the opening chapter of the final section of his work, the author describes the part played by the Archbishop of Quebec in settling a strike of the shoeworkers of that city, in the year 1900. Having induced the men to return to work, he made a thorough examination of the questions at issue. His first decision was that the men should be freely permitted to exercise their natural right of combining, but that they should introduce some modifications into the by-laws of their union. These conditions fulfilled, he outlined a method by which all the other differences and all future differences could be satisfactorily ad-

justed. In accordance with its provisions, the laborers appointed a "grievance committee," and the employers a "conciliation committee;" the two bodies then conferred together, and readily arrived at an agreement. In case they should be unable to agree in the settlement of any subsequent dispute, the Archbishop's plan provides that the matter be submitted to arbitration.

Next follows a chapter on the Italian emigrants. Previous to the year 1905, more than 3,300,000 of the inhabitants of Italy had left their native country, and the annual exodus is steadily increasing. For the most part these emigrants are Catholics by tradition rather than by conviction or by instruction. A considerable portion of them confounds capitalism with clericalism, and takes an attitude of hostility toward both. They feel precisely, says the author, as does a large section of the laboring class of France. Neither they nor their French fellows are capable of making any attempt to answer the arguments of the socialists. Moved by the manifold helplessness of the emigrants, Bishop Bonomelli, of Cremona, founded in 1900 a society to assist them in the matter of passports, correspondence, indemnity for accidents, reductions in railroad fare, information regarding the country to which they are going, and to provide them with books and newspapers. This organization has done an immense amount of good. In the year 1904 it obtained for the emigrants reductions in railway fare to the amount of more than 1,000,000 francs. It takes an active interest in their moral, religious and social welfare. The details of this phase of its work, and of the activity of its founder, on behalf of the Italians in Switzerland, are replete with interest and inspiration (pp. 325-328).

The last three chapters treat respectively of governmental activity against tuberculosis and other contagious diseases, the international association for labor legislation, and the juvenile courts of America. As the author clearly shows, the first of these is in accord with Catholic social doctrine, the second has received the approval of the Holy See, while the third have been an unqualified success.

The appreciation and the success that have followed the efforts of the Bishop of Cremona, of the Catholics of Bergamo, and of the three French *curés* whose experience has been briefly told in preceding paragraphs, tends to strengthen the thesis, or theory, that the large defections from the Church—or at least, from practical Catholicism—in France and Italy would never have occurred had the clergy (bishops and priests) always done their duty fully and intelligently. According to the upholders of this theory, many distinct forces, such as erroneous doctrines, human passion, the perverse activity of secret societies, and the tyranny of those in possession of political and economic power, have had a part in producing these defections; but all these agencies could have been rendered and kept comparatively harmless by energetic, wise, and vigilant action on the part of the clergy. The theory is in brief, that during a long period the clergy were too complacent to the powers of the world, specifically, governments and political dynasties, the nobility and the aristocracy, and the possessors and controllers of great wealth; whereas, they should have resisted the encroachments—both upon the Church and upon the masses—of the first class, and accorded to the second and third classes only Christian justice and Christian charity. They frequently and at critical moments failed to impress upon the wealthy and powerful *in terms specifically suited to the situation* the just claims of the poor and weak. In their zealous opposition to excessive liberty and destructive economics, the clergy often permitted themselves to be placed in an attitude of hostility to democracy and to social reform. They overestimated the influence of the political and industrial powers of the day, and underestimated the strength, and self-consciousness, and mentality of the masses. Though actuated by the highest motives, they have frequently failed to take sufficient account of new ideas and new conditions, to understand the people of their own generations, to get into touch with them. Too many of the clergy acted so as to justify these famous words of Cardinal Newman: "As far as I can see, there are ecclesiastics all over Europe whose policy it is to keep the laity at arm's length, and hence the laity have become dis-

gusted and become infidel, and only two parties exist, both ultras in opposite directions."

Whether or not this theory is true to the extent described, it undoubtedly contains a great deal of truth, and goes far toward explaining the dominant causes of the deplorable conditions that it professes to explain. In so far as it is true, it teaches a lesson whose value is not restricted to France or Italy.

While it is hoped that the foregoing pages contain a fairly good account of the general plan and contents of "*Activités Sociales,*" it must be confessed that the valuable and varied details of methods therein described have been perforce almost entirely passed over. The latter must prove of great practical interest to all who are occupied with works of social reform. The book is probably the fullest account yet written of the efforts that have been and are being made by the Catholics of Europe to solve the social question, or rather, a whole group of social questions. To us in America it ought to prove somewhat disquieting by way of contrast. Of all movements, associations, and institutions described in Professor Turman's work, there is scarcely one that has its counterpart among the Catholics of the United States. We have many institutions, such as hospitals and asylums, for the relief of actual want and suffering, but few if any for the *prevention* of these and other social evils. We have scarcely any institution which aims at removing *social* causes of evil, and benefiting large groups of individuals. When we look at the Volksverein, its institutions and its achievements, and then turn our eyes upon ourselves, we are obliged to confess that nothing of this nature can be placed to our credit. We have not even one periodical devoted to social reform, or to the diffusion of Catholic teaching on social and economic questions. Yet we do not hesitate to utter general warnings against the dangers of socialism, and to reiterate the truism that only Christianity can solve the social problem. Not only have we little or nothing of our own, but we are not conspicuous in the non-sectarian social movements. True, the evils of erroneous social doctrines and unjust social practices are not yet as great here as they are in Europe, but they are greater

perhaps than most of us think. Although comparatively few of our working people are identified with socialism, a considerable proportion of them are more or less favorable to it, and need only the pressure of hard times to take that step. The great majority both of the laboring and the middle classes believe that the practices of industrial combinations and of high finance are unfair and dishonest, and, given sufficient provocation, would deal out cynical and excessive retribution. To meet these dangers as well as to provide a constructive plan of social reform, Catholic principles and Catholic organized effort are both essential. The former we have in abundance; the latter is still among the gifts of the future.

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NOTES ON EDUCATION.

The Crucible.[1]

"*The Crucible* aims at forming a connecting link between the various religious orders engaged in teaching, affording them an opportunity for the exchange of ideas not only with one another, but with the teaching profession in the outside world. In this way it is hoped to do something to cancel the effects of isolation, which cannot fail to be a serious handicap at a time when educational progress owes so much to a spirit of co-operation. . . . The magazine chronicles also modern Catholic movements in social work throughout the world, and aims at arousing a more general interest in the great field of labor which opens before Catholic lay women under present social conditions, and in which they already take so large a part."

We hope that *The Crucible* may find a large circulation among the Catholic educators of this country both in our Catholic schools and in the public schools. Its articles are helpful and inspiring and cannot fail to stimulate us.

Our teachers who are looking for thoughtful articles on topics of present educational interest from a Catholic standpoint will find this little magazine helpful and very suggestive, even though the problems with which it deals refer to the situation in England rather than to that which confronts us in this country.

In the editorial in the first number of the magazine we find an able discussion of a problem that will interest all who are responsible for Catholic education in this country. "The policy of the Board of Education would appear to be to bring all secondary schools eventually under some definite scheme or

[1] *The Crucible*, a Catholic magazine of higher education and social work for women. Published quarterly at 89 Woodstock Road, Oxford, England. Subscription price, $1.25 per annum, post free.

schemes of organization and inspection; and to provide for their being staffed by properly qualified teachers. The difficulties encountered in the development of this policy are not without their significance for us. . . . What is the significance for us? This: Inefficient schools have not to fear direct extinction from the government, but the competition of rate-aided schools offering an excellent education for a very low fee. Such schools will certainly be planted in districts where no adequate education is attainable. We have, then, a choice between pressing forward towards excellence at all costs, or seeing the education of Catholic children gradually passing out of our hands.

"In conforming to the present government requirements we undoubtedly consult our best interests; but our ambitions cannot rest here. If Catholic education is to be in the front rank of the higher education of the country, we must aim at scholarship and culture that lie beyond and above these requirements. We need a closer association of mind. It is conceivable that if the present standard were our final goal, we could attain it, even if we remain in our present disunited state. It is inconceivable that we should attain Catholic culture without drawing together. In no other way can we gauge our own strength and find the common denominator from which we start. While we are isolated, this is at best guess work. Union is particularly important in a non-Catholic country where we easily lose one another. All intellectual effort is enfeebled by isolation, and this is most true in respect to the educational ideal. We cannot realize too quickly and too keenly that the only way we can make an onset at all is by standing shoulder to shoulder. . . .

"This magazine hopes in a modest way to do something towards furthering the desired unity. . . . In another way, it may also prove useful. It may help to interest parents in the work of education, by giving them a better opportunity of seeing what is being done and of understanding why it is done. Unless there is some sympathy and co-operation in the home, the work of the school is greatly crippled."

After all, educational problems are international rather than

local. We may use different words in England and in the United States to describe the same situation and the same educational entities, but the problems are very much the same in both countries. We may speak of "forms" in one country and "grades" in another and have the same thought back of the words in both cases. And so we may speak of the competition of "rate-aided" schools offering an excellent education for a very low "fee" in England and mean about the same thing that we would describe here as the competition of Catholic schools with public high schools and state universities.

The alternative, too, is about the same here as it is in England. "We have, then, a choice between pressing forward towards excellence at all costs or seeing the education of Catholic children gradually passing out of our hands." While it is well here, as in England, that our teachers conform to government requirements, our ambition must not rest here. We, too, "must aim at the scholarship and culture that lie beyond and above these requirements." And the remedy suggested in England will go far towards remedying the situation here; "we need a closer association of mind."

The Catholic Educational Association, the Catholic University and the *Catholic University Bulletin* are all working towards this desirable unity of purpose and towards this high ideal of Catholic culture and scholarship. We must not rest content while our forces are scattered, and while the pens of our Catholic teachers, that are endowed with the power to help the cause of education, are hidden away in obscurity.

Correspondence Courses.

All who are interested in the progress of Catholic education in this country will be glad to learn that several correspondence courses of fundamental importance to the teacher are now being given by Professors in this University. Classes are organized at present in The Psychology of Education, the History of Education, the Teaching of Religion, the Study of Language, Logic, Latin, and the Constitution of the United States. The instruc-

tors who are conducting these courses are: Rev. Edward A. Pace, D. D., Ph.D., Professor of Philosophy; Rev. William Turner, D. D., Professor of Logic and the History of Philosophy; Rev. John Damen Maguire, Ph. D., Professor of Latin Language and Literature; Rev. Thomas E. Shields, Ph. D., Associate Professor of Psychology; Charles H. McCarthy, Ph.D., Professor of United States History.

Through these courses teachers in our various Catholic educational institutions who are unable for the present to attend the University may become acquainted with its methods and aims and with the personality of its professors. The resources of the University are thus in a measure placed within the reach of a multitude of our teachers who could not otherwise have access to them. This can scarcely fail to bring about in due time a closer co-ordination of all our schools, a better mutual understanding among them, and the acceptance of a high and uniform standard of work.

Among the many advantages enjoyed by the correspondent student may be numbered the following: He receives the maximum of personal attention from his instructor; thoroughness and self-reliance are rapidly and successfully built up; in every phase of the work he may advance as rapidly as his talents and the time at his disposal justify; he may select such time and place for his work as best suit his convenience.

For teachers, correspondence courses possess a special advantage, inasmuch as they may be profitably pursued in connection with the actual work of the class room. It is well to remember that the class room is the only laboratory in which educational theory may be tested and in which educational principles may be mastered through their concrete expression.

Text-Books for Our Catholic Schools by Professors in the Catholic University.

The aim of the correspondence courses referred to above is twofold: First, to afford teachers in novitiate training schools, colleges, academies and parochial schools an opportunity to

study, by means of correspondence, both the professional subjects which are needed in the work of teaching and the academic subjects which are included in the curriculum. Second, to provide our schools with text-books which, while meeting the requirements of present educational standards, will safeguard the interests of religion.

The endeavor throughout is to bring the methods used by our teachers and the text-books placed in the hands of our children into agreement with each other and into harmony with the educational principles embodied in Our Lord's method of teaching and in the organic activity of the Church.

The text-book used in each of the correspondence courses is written by the instructor and is issued in twenty to twenty-five chapters to the correspondents for their own use and for the use of their pupils, where the correspondent happens to be teaching the same subject.

With each chapter of the text-book explicit instructions are sent to the correspondent for the conduct of the work, which consists of eight lessons, each of which is to be mastered in the order indicated before work is begun on the subsequent chapter. This plan permits the free play of educational principles of great importance which sum up the conclusions of biology, psychology and philosophy in so far as these sciences bear on educational problems.

The issuing of the text-book to the students chapter by chapter permits of the development of interest and curiosity to a degree quite unattainable when the entire text is furnished in a single volume. All who are familiar with recent developments in the science of education are aware that interest is assigned a central place in all modern educational methods. Interest arises from partially known truths and is developed by organizing the previous content of the mind with reference to the truth to be acquired; it should precede and be the measure of acquisition.

But this principle is no new thing in the world; it is one of the most conspicuous features in Our Lord's method of teaching and in the organic teaching of the Church. The sixth chapter of the Gospel according to St. John shows us how our

Lord prepared the multitude for the establishment of the Holy Eucharist. He practically formulated this principle on various occasions, as when He said, " I have many things to say to you, but you cannot bear them now." During many centuries the Chosen People were prepared by the Prophets for the coming of the Messiah. It required forty years of wandering in the desert to render the Children of Israel, who had grown accustomed to Egyptian bondage, fit for entrance into the Promised Land. St. John the Baptist announced himself as " A voice of one crying in the wilderness, prepare ye the way of the Lord, make straight His paths." And the Church always prepares her children during four weeks of Advent to celebrate the birth of Christ and during seven weeks of Lent to celebrate His triumph over death.

The course on the Psychology of Education has been followed by several thousand of our teachers during the past two years. With their co-operation the text of this course is now completed and issued in twenty-five separate chapters. Its title, however, is not adequate to its contents; it should have been written the Philosophy and Psychology of Education, for the work is concerned with the philosophy of education quite as much as with its psychology. In it several of the fundamental principles of education are formulated and examined in the light of philosophy and science, while the student's attention is also called to their embodiment in our Lord's method of teaching and in that which the Church follows.

The philosophy and psychology of the method employed in these correspondence courses are set forth in Chapters II, XI and XII of The Psychology of Education. In the special method courses, such as the Teaching of Religion and the Study of Language, the principles worked out in The Psychology of Education are applied to the detailed work of the class room. But in all the courses, whether academic or professional, these same principles will be found embodied. The Psychology of Education is, therefore, the basis of the method employed throughout the other courses and it should be at hand as a work of reference for all who are pursuing these correspondence courses.

The importance to the teacher of a clear understanding of the principles on which the science and art of teaching rest will not be denied by anyone who is familiar with the work of education. "The principles of education are not purely theoretical; they find their application in the school room. They are, or should be, the source and inspiration of method. Educational literature at present gives a large place to the discussion of 'methods;' and the impression is sometimes conveyed that method is a sort of technique or set of fixed rules which the teacher should master in detail and apply invariably. Special devices for teaching this or that subject are apt to take the place of principles. The teacher, in consequence, is helpless to improve a method that is good or to remedy the defects of a method that is bad. The way out of the difficulty is obvious.

"The foregoing survey of the educational field suffices to show that what we call education is not a rigidly established system of theories and devices. It is subject to manifold influences in the scientific, social, political and religious environment. But again, this environment is not stationary. It is constantly changing; and the explanation of each change is to be sought in the past. Similarly, to understand education as it now is, we are obliged to know how it has come into its present condition. The problems that confront us to-day are not absolutely new. They are the results of a long development. Administration, organization, theory and practice have passed, in the course of time, through various phases. It is only when the importance of each phase is understood and the connection between phase and phase perceived that the real nature of modern education can be grasped. The very fact that education is a vital process is sufficient reason for studying its growth.

"For those who are engaged in the work of teaching there are more cogent reasons. It is needful to know how a given theory originated and through what vicissitudes it has passed, how a particular method was devised and why it succeeded or failed, where and by whom a plan of study was tested and with what results. In a larger sense, also, it is needful to appreciate the power for good and evil which has been exerted by philosophy, religion and government as well as the influence of artistic and industrial progress.

" The Catholic teacher has a peculiar interest in the history of education. The Church is essentially a teaching body: 'Going therefore, teach ye all nations.' In fulfilling this mission the Church has come in contact with all sorts of civilization, philosophy and science. Her work has met with opposition from many sources and yet she has adhered to her principles of education, thus giving evidence of her vitality and her power of adaptation.

" It is important for the Catholic teacher to realize how much the Church accomplished, previous to the Reformation, by preserving the learning of antiquity, providing schools for the people, establishing the universities and developing the sciences. What has been done in more recent times both in Europe and in America goes to show that the Church, though primarily concerned with the teaching of religious truth, is the patron of education in all its forms.

" The history of education in the United States bears witness to the vigor and zeal of the Church as a teacher. The growth of the parochial schools, the activity of the various religious orders, the generosity of our Catholic people in supporting the schools and the eagerness of Catholic teachers to profit by every advance in method are evidences of what the Church is able and willing to do when she is left free to carry on her work." [1]

The importance to the teacher of a knowledge of the history of education is very generally recognized, but up to the present time it has been difficult for our Catholic teachers to obtain an adequate handling of the subject in English from the Catholic standpoint, and they will rejoice to know that a work on this subject is now available from the pen of Dr. Pace. Three chapters of this work have already been issued to correspondence classes and the remaining seventeen chapters will appear in due course. It should take its place beside the Psychology of Education in the library of every Catholic school of the country.

The scope of the other text-books announced above will be dealt with in later issues of the BULLETIN; at present we merely wish to call the attention of all those who are interested in the

[1] Pace, *The History of Education*, pp. 5-8.

matter to the fact that they may obtain text-books in The Psychology of Education, The History of Education, The Teaching of Religion, the Study of Language, Logic, Latin and the Constitution of the United States.[1]

Teachers in Catholic schools enjoy through these correspondence courses and these text-books peculiar advantages. They receive instruction in method and general direction and expert advice in the conduct of their work from the authors of the text-books which they are using in the class room. Then, too, when difficulties arise, they may turn to their instructors, who stand ready to answer their questions, to suggest appropriate reading, to correct erroneous impressions which may have been left upon their minds by the de-Christianized or unfair literature which may have fallen into their hands. They thus come to realize gradually that the University and its resources are in a measure placed at their disposal to be used for their own improvement and for the betterment of the work of Catholic education.

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From Our Teachers.

1. Discuss fully all points in the present lesson on which your study and experience have led you to adopt a different view from that expressed in the text. 2. What advantages accrue to the teacher from the study of the history of education? 3. What reasons can you assign for the motor training of children and for the manual training of older pupils?[2]

I.

"One tendency is to continue adding subjects, to lengthen the course and, if necessary, to make it more elective." (*The Psychology of Education,* p. 31.)

If the "lengthening" here referred to means in point of time, the opposite seems to me to be true. Greater amounts

[1] For prices and prospectus apply to T. E. Shields, Dunbarton Hall, Pierce Mill Road, Washington, D. C.

[2] Shields, *Correspondence Course on the Psychology of Education,* Lesson III.

of work are being pushed into shorter periods. Parents, teachers, and pupils seem to have one idea, how quickly the preparation for the university, the world, or trade can be made. Does not the fact of the constant complaints made of students entering college on account of the deficiencies in their elementary training prove that the foundations of their education have been too hastily laid? Considering the vast addition to the school curriculum in the few years that have just passed, are not high school graduates much younger than formerly?

"The play of children can be made an important factor in educational work." (*Psychology of Education,* p. 34.)

For the sake of childhood's most precious possession, I think that play and education should be kept apart. Play brought into the classroom does no serious harm to class work, but its own interests are injured. Can any one teach a child to play? I think the best that the teacher can do is to watch without being noticed and get stores of instruction from the unconscious revels of children, but if he join the game, he should join in it as one of them, keeping his dignity and yet not pretending to give laws or rules or to correct bad methods. When children are at play is not the time to teach lessons in politeness. It would be better to let a child loose on the streets, if you must teach him to play, than to give him over to the instruction of an older person. Too, the child with a bit of street before him has better means of play than the one with a roomfull of ready-made toys. Play is so natural that few children have to be taught it. Have you not seen a little one playing all day with himself as any number of imaginary companions? But if the child, from too much contact with grave elders, seems to be lacking in this respect, hand him over to children. By imitation he will soon learn from them.

He who has known years of free, unrestrained play, the intense delight of finding out ways and inventing means, who has played with the winds, the crickets, frogs, poplar trees, and the stars, would he exchange his experiences for those of a little kindergartner who has his play found out for him? They who think to amuse a child, teaching play by means of elaborately constructed toys, make a great mistake. The best that

a healthy child can do with them is to take them to pieces: that is the only way of escape they afford his passion of "finding out." If a child wants sand to play with, do not order a load, let him go and find it; if he cannot, he will probably find something that will suit his purpose as well and the search has given just the experience in which he delights.

II.

The dominant note in a true teacher's vocation, ringing strong and clear through all the teaching day from the hours of intense study to those of class exercise on to the time of quiet reflection, should be aspiration. We do not live for to-day or to-morrow, and if ours is a living vocation—in itself alive and casting the germ of life abroad,—we do not teach for to-day or to-morrow, we do not teach for time at all, but for power, scope, eternal life; and so we must have an end and a direction, we must aspire. What we have determined as the high star of our aspiring, that characterizes our every act. We may do much or little in our profession, we may be strong or weak, but if the end be correct and noble, and the way to that end be clearly seen, whatever much or little we do will be productive. This makes necessary a vast amount of meditation, reflection on personal experience, and the assimilation through study of the experience of others. We cannot find the ideal drawn out or pictured for us in regular form; we can find it in the inner content of our mind, in healthy introspection. The practical common-sensible world has small respect for the dreamer, but who has made the world a most practicable place to live in, except the inventor, the dreamer? When we look to the lives of those who are acknowledged the world's greatest educators, we see that their theories, though born of the spirit of the age, fled far past the slow actualities of their times. We see wide pathetic contrasts between their ideas and the results of their ideas. Have we come yet in practice to the sublime thoughts of Cato? But though they made failures in impressing their theories on the institutions of their day, yet in the strength

of their ideals they did a work that has lasted. And on us who are by vocation and profession educators, there must be, strong and cogent, the necessity of forming an ideal, clear, and though, because of its infinite nature, not definite, yet with a well defined direction.

The making of an ideal should be directed by a systematic study of the general ideal of education from its birth in the first home of the race until now. Its history is the most interesting. At times we will see it hidden, apparently lost, as in the days of the worship of the Classics, when education had no end beyond itself, or, at the most, the end lay but one step farther—culture, while at another period, that noble era of beginnings when it must have been extremely good to live, the ideal of education soared up to the very heavens and carried with it men's hearts, so high that they raised even the stones of earth and shaped the unwieldy masses into delicate points and spires against the sky. Through all we see a mighty influence working on the ideal of education—the spirit of the age. We see, too, acting slowly and in hidden ways, education moulding the thoughts of men and so turning this spirit to its own ideal. Here lies the benefit of the study of education's past—tracing the course of the ideal as it acts and is acted upon, and here lies the secret of our success as teachers. We may fix the ideal of our own times, and impress it by unanimous, universal effort upon the whole world, until the thoughts and actions of all men are imbued with its spirit and look upward to eternal life. This task of the teacher, provided he work steadily on to the ideal, is made of intense interest and joy, for "aspiration is inspiration."

The teacher who has gotten sight, through a study of the history of education, of the end towards which his work should tend, must look again to that history for another message. So mighty a work as that of forming, controlling and directing the mental life of many millions must have a basis strong and large, proportionate to its vast purposes. Since education has this work to do, it must have first principles exceedingly well defined, unified, ancient and catholic in their application. A knowledge of these principles is most necessary to every one

who professes to teach, and not only knowledge, but that they enter in and take possession of the thinking soul, that they broaden out the floor of the mind, break down the cell-walls of petty self-concentered methods, doing more for right learning and teaching than erudition or personality. This knowledge, begotten as it is of things, is that which gives power. Without it the study or practice of any special method is useless, frequently harmful, for if a method be contrary to the principles of education, if it be not born of them, taking thence life, form and direction, it can do no part of education's work and may do much that is opposed. Dealing as it does with the living mind, education must be based on the laws of mental growth; naturally we turn to the sciences of the mind and the instrument through which it works for a knowledge of these principles. Books on this subject offer much light, but it is from an intelligent study of the history of education that we obtain most. There we see the pupil and the teacher, we follow them from the first days of civilization, watching the processes of mental growth, its beginning, how it proceeded, what were the results. There are many successes, many failures, and we learn from both; we see, too, "how far high failure overleaps the bounds of low success." Studying the lives and theories of educators, we become expert in predicting just what kind and what measure of victory will be theirs inasmuch as they observed or disregarded the laws of mental life, the first principles of education. Thus, by taking their works apart, making their experience ours, we learn what are the primal laws of education and what is their application.

Education is yet a "new world," it contains vast tracts of the unexplored and offers more mysteries than the distant planet. The teacher with well-trained mental faculties has an inventor's mind, finding out much truth in his chosen field, yet meeting difficulties at every turn. These difficulties resolve themselves into educational problems, upon their solution the character of education depends. Many of them taking their origin far in the past have stood the probing of the greatest minds of the centuries and yet remain unsolved, while others, settled several times, have reawakened and taken a new life;

still others have been solved, forever perhaps, nevertheless it is important to know that they once were questions. But no answer has been or can be given until the conditions of the problem are thoroughly understood. The clearer the insight, the more fully and intensely it is apperceived, the more simple grows the right solution. Where is this knowledge to be gotten?

And so we have come to another use which the teacher can make of the History of Education. All the problems are there and each is in its proper setting. In truth, the history of education may be looked upon as the history of the problems of education, the criteria by which men have judged them, their action and reaction on society. One of the problems which is constantly appearing in the annals of education is the education of women. The emancipation of woman, brought about by Christianity, gave new meaning to this question which, though agitated at different periods before the Christian era, could never be fairly considered in the light in which the pagan beheld woman. The Church has always been for the higher education of woman, but it has allowed a wide field of conjecture on what lines this higher education should be carried out.

As to the first point, there is sufficient proof in the lives of many women-students of the past. St. Paula and her companions were well-versed in the lore of their day, and though the limitations of their field of knowledge were much narrower than ours, what is of more consequence than the body of knowledge is the fact that they were true students. Before them the virgin Catherine had stood before the greatest pagan philosophers of the court of Alexandria and while they, ashamed, hid their scrolls in their sleeves, she, unassisted, refuted with the simple directness of the truth the labyrinthine subtleties of her opponents. It may be maintained that she spoke by miracle, but we can as reverently and as rationally hold that Catherine, naturally gifted with a high order of intelligence and of a spiritual nature, was a student. The latter point, as to what is the correct interpretation of the term "higher education of women," the history of education in our own times offers many interesting questions and decisions.

And, a little more, perhaps the problems of education are

not troubling the teacher as she goes from one plain duty to another through the day; then it is all the greater necessity that she study the history of education to find questions, difficulties. Not what knowledge a mind possesses, but what it is after, what is perplexing it, giving it no rest, that is the potential energy that makes mental power. Not the land that he knows, but the point of light of the undiscovered land which creates the inspiring fire of genius. And so the teacher will study education's past until the mind becomes alert for problems, takes a questioning attitude, growing with each new effort at solution that can be offered.

Again, in the history of education the teacher finds encouragement and instruction. The whole world of education, in all the past, is for the teacher of to-day. Once in the days of the Gospel Christ, being come into the synagogue of his childhood's home, read to the people the sayings of the ancients concerning him, then, closing the book, He said, " This day is fulfilled this scripture in your ears." The teacher who has read the sayings of the seers of education, theories looking ever futurewards, can say humbly, thinking of their great cost, and reverently considering the responsibility, " In me to-day are these things to be fulfilled."

III.

Motor training, in a general, and manual training, in a more specific sense, denote similar processes. Reasons for their place in education are obvious, nevertheless, as long as there are voices complaining that the industries are demanding too much of the school, it is well to treat the subject as an educational problem, applying to it the criteria by which such problems may be judged. From first principles, from the history of education and the industries, from the sciences, we obtain several reasons for the training of motor action and the instruments of motor action, the muscles. Education must meet the need of the child. A child's first need is self-expression. Provide the sensory stimulus that will cause the proper reaction, and the child has found an interest which will lead it on to ex-

pression, growing in intensity and rapidity. The thought that prompts to action is the only one that is living. Education which teaches to think excluding action deadens the instrument of thought.

The child needs adaptation to its environment. To provide this is the duty of the school. In the outside world religion and the industries make pressing demands. All these demands the school professes to satisfy when she professes to train the pupils for God, the world, and himself.

The world now, more than ever before, wants an army of workmen whose senses are educated to that force and delicacy which science requires to manipulate its million miracles. Skill can be acquired when the training has begun in early youth. The little child is at play, nature constantly offering sensory promptings, getting rapid and varied motor reactions. Shall industry take him and pretend to train his motor faculties excluding sensory impression, or shall education train his intellect, neglecting action? They had both better leave the child to nature. But the school, keeping in mind the underlying principles of true education, perfects nature by supplying rich sense stimuli and watching over and carefully guiding the natural reactions. By thus providing the proper channels for thought's overflow, the school cultivates in the child's mind right and strong habits of thought.

Christianity in the second of its two requirements presupposes in its followers an altruistic spirit. This spirit is nourished, not by what enters the mind, but by what goes forth. Imagine an individual whose mental processes all end in the brain and you have the most selfish being the race can produce. This needs no explaining. The opposite course, that of obtaining numerous motor reactions, takes the individual from the world of self into that of men and things. But this must be begun in childhood, so that much usage may render the outflow smooth and strong. The duties of the Christian do not end with the world of men and things but with his Maker. Those who propose to tell us what these duties are all insist on action. What is religion according to St. James? "Religion clean and undefiled." And St. Paul, after bringing up images of

all that is good and holy, says, "Haec agite." From this we learn that those ideas that do not give birth to action are unprofitable. The dreams, meditations, resolutions which suggest or bring about, directly or indirectly, motor reactions are those which tend towards life.

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Compare the value of an education from which all scientific knowledge is excluded with the value of an education from which all religious culture is eliminated.[1]

"And nature, the old nurse, took
The child upon her knee,
Saying, 'Here is a story book
Thy Father has written for thee.'"

Goethe said that genius begins in the senses. If this is true, then thinking begins there too. When a being is born into the world everything about him is foreign, the acquaintance of this strange land can be made only through his perceptions. Any study, therefore, that will compel him to learn facts from his senses is good, because it is not possible for the mind to make for itself any new idea; the materials of all his ideas must come from without.

Through the sciences one is taught to know man and the world, physical and natural, so through them and through them only, will he acquire the keen perceptive faculties necessary for his success and for his enjoyment. To know the importance Aristotle attached to the direct study of nature, we need but recall his persuading Alexander the Great to employ two thousand, or more, men in Europe, Asia and Africa to collect all the information possible of the animal life in those countries before he himself would attempt his stupendous work. The minds of our greatest thinkers have ever been storehouses of

[1] Shields, *Correspondence Course on the Psychology of Education*, Lesson IX, Question 4.

thought material which they gathered from their first sources and then sifted, sorted and used at will.

It is absurd to fancy for a moment that one could really sympathetically interpret

> "Meadows trim with daisies pied,
> Shallow brooks and rivers wide,"

unless memories of similar perceptions were awakened, nor is it possible to get the clearly-cut perceptions on which all accurate thinking depends if one turns not in earnest to nature herself.

> "What do you read, my Lord?
> Words, words, words."

Mill put it most excellently when he said, "Words, however well constructed originally, are always tending, like coins, to have their inscriptions worn off by passing from hand to hand, and the only possible mode of reviving it is to be ever stamping it afresh by living in the habitual contemplation of the phenomena themselves, and not resting in our familiarity with the words that express them." Words without ideas: this is a common form of affectation.

If one cannot translate his concepts into definite images he cannot think clearly, his conclusions will never be real, he is unfitted to teach, to preach or to practice.

"The man of thought strikes deepest and strikes safely."

Complete education implies an all-round development of the human being. It is reasonable to suppose, then, that an oversight in the training of the intellect, of the will, or of the moral nature will result in an individual imperfect in proportion to the degree in which stress was placed on one side at the expense of the others.

"There is much contention among men whether thought or feeling is the better; but feeling is the bow and thought the arrow; and every good archer must have both. Alone, one is as helpless as the other. The head gives artillery; the heart, the powder. The one aims, and the other fires." But where the arrow, intellect, is not guided by conscience the results are very often disastrous.

It has been frequently stated that the most dangerous, the most desperate of criminals are those whose intellects are keen, whose wills are firm, but who seem to be quite lacking in a moral sense. While knowledge comes from man, truth has its source in God: it is independent of the human mind; it existed before the creation of man and will continue after man has ceased to be.

The aim of all thinking is to discover truth, and knowledge is worth while only in so far as it is based on truth. An education, therefore, without religion, the essence of truth, could in no proper sense be termed an education, for the purpose of a true education is "to give to the body and to the soul all the beauty and all the perfection of which they are capable."

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Query: Admitting that natural qualifications and professional training are as necessary to the teacher as to the members of any other profession, is it necessary that the teacher of primary grades should be acquainted with the higher studies?

Sister Marie Celeste.

Covington, Ky.

Professional training is more necessary for teachers in the primary grades than for those in the more advanced grades. The reasons for this are obvious. The child begins his mental life, as he does his physical life, in almost total dependence on others. As he approaches maturity in either case he gains in independence. The teacher is largely a purveyor of truth for the older pupils, but for the younger pupils he has to render a large assistance in the assimilation of the truth presented, and it is precisely in this latter aspect that the professional training of the teacher meets its severest test. But the teacher has to do more than to present

truth and to render due assistance in its assimilation. He must build the foundations with reference to the superstructure. Not every truth that can be assimilated should be presented; the determination of the truths to be presented and the manner of their presentation are inseparably bound up with the ideals that should be formed in the pupil's mind and this demands of the teacher a large outlook and definite knowledge of the fields of truth into which the mature pupil shall enter. From this consideration alone it seems evident that no teacher of a primary grade can do his work satisfactorily without an intelligent comprehension of the final stages of mental development towards which it is his duty to guide the unfolding mind of the child. Where the teacher is not in possession of this knowledge, it is the old story of the blind leading the blind.

At the present time much stress is being laid on the academic training of teachers in subjects other than those which they are actually engaged in teaching. Naturally objections are frequently heard from the teachers who are already burdened with the routine work of the class room and who very frequently fail to discern the benefits to be derived from attendance at lectures that seem unrelated to their work. It would seem, however, that both theory and experience prove that this larger outlook and this continuance of academic work on the part of the teacher is necessary if his work is to be kept from degenerating into mere lifeless routine. The situation might be very materially relieved if the academic courses urged upon the teachers were of such a nature as to reveal their connection with the professional training of the teacher and with the practical work of the class room. And then, too, the teacher might well be relieved of a great deal of the useless drudgery at present so often indulged in of voluminous reports, daily, and weekly, and monthly, on many unimportant items, and the still more futile drudgery of correcting innumerable exercises.

THOMAS EDWARD SHIELDS.

BOOK REVIEWS.

Histoire des Conciles, d'après les documents originaux, par Charles Joseph Hefele (1809-93), nouvelle traduction française faite sur la deuxième édition allemande, corrigée et augmentée de notes critiques et bibliographiques par un religieux Bénédictin de l'abbaye Saint-Michel de Farnborough, Vol. I (in two parts). (Paris, Letouzey et Ané, 1907) xv., 1233.

Dom Henri Leclercq, of the French Benedictines of Saint Michael, at Farnborough, England, aided by his confrère, Dom Fernand Cabrol, has undertaken, in addition to other learned burdens, the preparation of a new French translation of Hefele's History of the Councils. The former French translation, made by the Abbé Delarc (Paris, 1869-78, 12 vols., 8o) includes only the seven volumes of the first edition of Hefele (1855-74). In the meantime a second edition was begun by the master himself, four volumes of which he was able to see through the press (Freiburg, 1875-79), while the fifth and sixth were revised by his disciple, Dr. Alois Knöpfler, now professor of Church History at Munich (1886-90). At the same time Cardinal Hergenröther undertook to continue the work of Bishop Hefele, and in an eighth and a ninth volume (1886-90) brought the second edition down to the eve of the Council of Trent. An English translation by William C. Clark, begun in 1871 on the original German edition, had reached its fifth volume in 1896, *i. e.* as far as the Seventh General Council in 787. In the meantime a generation of active workers in every province of ecclesiastical history has created a strong demand for an improved Hefele, especially as regards the councils of the patristic period and the numerous grave critical questions connected with them. In one way or another the materials have multiplied, while improved instruments of research, new facilities for the same (especially in the Orient), a heightened critical temper, and ardent rivalries (national, racial, and academic), have made common a scholarship that in the middle of the nineteenth century was still a rare and enviable thing. So it comes about that even the second edition of Hefele is already antiquated in some respects,

and there is a strongly felt need for a revision of the work which shall bring it up to the standard of its own original excellence and keep it for years to come an indispensable source of accurate information on the ecclesiastical and religious life of the Catholic Church, as viewed from the standpoint of her councils and synods, *i. e.* from the hill-tops and peaks whence the whole topography is easily grasped in all its relations, remote and near. This treatment need not detract from the general utility of Hefele's masterly work. Its large grasp of all the questions and problems of public ecclesiastical life, its choice of important documents, its rare gift of brief and lucid summary, its fullness and reliability of description, its equitable yet critical temper, its right ecclesiastical spirit, its delicately correct dogmatic exposition with all proper shading, its pronounced fondness for illustration of Christian life and ecclesiastical discipline from the monuments and documents of social archaeology—above all its photographic reproduction of the complicated mediæval ecclesiastical world, revealed it at once as one of those influential works that are not easily imitated or repeated, however much they may suffer or demand occasional additions. It is not too much to say that no ecclesiastico-historical work of the nineteenth century approaches in influence and authority this History of the Councils begun at Tübingen by the youthful "repetent" on the morrow of his ordination to the priesthood (1833), and continued with growing magisterial power through every succeeding decade until it grew to be a work better fitted for some imperishable society of Maurists than for one man's activity, however extensive and energetic. Yet amid all this he found time to inaugurate the Catholic patristic scholarship of Tübingen by his edition of the Apostolic Fathers (*Patrum Apostolicorum Opera,* 1839), to write a long series of historical, liturgical, and archæological articles for the *Theologische Quartalschrift* (the more valuable ones reprinted as *Beiträge zur Kirchengeschichte, Archäologie und Liturgik,* 2 vols., 1864), some of them yet indispensable and all of them highly impulsive for ardent young minds. He was also one of the most faithful collaborateurs on the first edition of the Kirchenlexikon, and not a few of his articles still grace the second edition of that enterprise which alone suffices to save from oblivion the merits of German Catholic scholarship in the nineteenth century. This does not exhaust the tale of his academic merits. His services at the Vatican Council as a consultor of the preparatory commission cannot be forgotten (Funk, in *Allg.*

deutsche Biographie, L. 109-15; Roth, *Karl Joseph von Hefele,* Stuttgart, 1894; Granderath, *Geschichte des vatikanischen Konzils,* Freiburg, 1903-1906, I-III passim), nor the beneficent ministry of his closing years as Bishop of Rottenburg (1869-93), the solitary diocese of his native little kingdom of Württemberg. Dom Leclercq and his collaborateur have enriched the notes of Hefele partly by bibliographical additions, partly by entirely new and often very valuable notes, which offer the results of later research, or titles of newer works, periodical articles, etc., *e. g.* the note (pp. 312-13) on the date of the Council of Elvira (300, not 305 or 306) and that on the Council of Ancyra in 314 (p. 298). The added references to the patrologies (Greek and Latin) of Migne will be much appreciated, also the occasional indications of more recent editions of patristic and other works. An excellent new bibliography of the Councils (pp. 97-124) is of primary importance, and lends fresh value to the noble introductory study of Hefele from which many nineteenth century students first learned the nature and function of the great ecclesiastical assemblies that have done so much to mould Catholicism in its actual form. This bibliography itself, says Dom Leclercq, is but a résumé of that given in the scholarly work of another Benedictine, Dom Henri Quantin (*Jean Dominique Mansi et les grandes collections concilaires,* Paris, 1900). Finally nearly 200 pages of appendixes (pp. 1047-1221) make this first volume of the new French translation a peculiarly serviceable one, for they bring to the notice of many scholars important critical discussions and bibliographical information concerning important problems of early church history not easily found or remembered amid the enormous modern literature on the first three or four Christian centuries. These appendixes deal with the apostolic council of Jerusalem (1047-70), the apostolic (?) council of Antioch (1071-87), the chronology of the councils of Carthage from 251 to 256 (1088-1118), a council of Seleucia-Ctesiphon before 325 (1119-1124), the Coptic Fragments relative to the Council of Nicaea (1125-38), the various recensions of the Council of Nicaea in the Western canonical collections (1139-76), the composition of provincial councils (1177-81), the sixth canon of Nicaea and the suffragans of Alexandria, Antioch, Rome and Carthage (1182-1202), the Apostolic Canons (1203-21). Besides the table of contents there is also a very serviceable analytic table that enables

the reader easily to find whatever is pertinent to a given council, person, institution, event, etc. To no small extent this work is truly a " refonte et revision " of the first volume of the second edition of Hefele. Externally, the clear, bold, fresh type, both of text and notes, is very attractive, while at almost every page the rich bibliography and the added documentation proclaim it a work indispensable for every library, private or public, that makes any pretence at keeping abreast with the latest activity in this province of ecclesiastical history.

THOMAS J. SHAHAN.

Der Menschensohn. Jesu Selbstzeugnis für seine messianische Würde. Von Fritz Tillmann. Freiburg i. B., Herder, 1907. Pp. viii, 182. Price, $1.20 net.

Der Stammbaum Christi bei den heiligen Evangelisten Matthäus und Lukas. Eine historisch-exegetische Untersuchung. Von Peter Vogt, S. J. Freiburg i. B., Herder, 1907. Pp. xx, 122. Price, $1.00 net.

Der alttestamentliche Zinsverbot im Lichte der ethnologischen Jurisprudenz sowie des altorientalischen Zinswesens. Von Dr. Johann Hejcl. Freiburg i. B., Herder, 1907. Pp. viii, 98. Price, .75 net.

These monographs constitute the twelfth volume of the well known collection " Biblische Studien," edited by O. Bardenhewer.

1. Portions of the work of Dr. Tillmann was submitted by him to the University of Bonn, in 1905, as a Doctorate dissertation. After having explained his point of view (pp. 1-8), the author devotes his first Chapter (9-60) to an historical study of the term " Son of Man " in patristic literature and in Catholic exegesis. We note (p. 26), the severe criticism of Father Rose's *"Etude sur les Evangiles,"* which seems to us justified. This is followed by a similar analysis of the various non-Catholic interpretations of the term. The second Chapter (60-83) explains " Son of Man " philologically, and determines its starting point in the Old Testament, more specifically in Daniel's vision. Dan. vii, 13. The use of the Danielic " Son of Man " in the Apocryphal Jewish literature forms the subject of the third Chapter (84-106). The fourth

Chapter (107-147) deals with the use of the expression in the New Testament, beginning with a statistical list of the passages and proceeding to their interpretation. The author reaches the important conclusion that even in passages when the appellation seems to be non-messianic, it is so in reality. The reason that prompted Jesus to adopt this self-designation as a substitute for Messias, is to be found in the messianic expectations of His time; Jesus had to avoid adding fuel to the burning imaginations of his contemporaries (Chap. V. pp. 147-169). Against those who on the strength of the relative silence of the New Testament books other than the Gospels, pretend that Jesus never used this title, Dr. Tillmann, explains this silence in the last Chapter of his work (169-176).

The work is carefully done and the author shows himself thoroughly familiar with the bibliography. Any one who wants to deal with this important problem cannot overlook Dr. Tillmann's scholarly contribution.

2. The question of the genealogies of our Lord, is one that has had a special attraction for scholars. Father Vogt gives more than 300 names of men who have successively taken up the problem but whose conclusions are hopelessly at variance. The reader will find all these opinions agreeably grouped in the Introduction (viii-xix). The first part of the work (1-73) is an analysis of the data of tradition. The famous letter of Julius Africanus († 237) is analyzed and criticised minutely, both in its polemical part and in its positive teaching; the value of his testimony and of his authorities is strongly, perhaps too strongly, assailed. The Fathers that came after him have been greatly influenced by him, but we do not find the requirements that would make of their combined testimonies a form for subsequent ages. Consequently, the only way towards a solution is the direct examination of the evangelical documents themselves. This the author does in his second part (73-122). Matthew, he grants, gives the genealogy of Joseph and therefore only the legal genealogy of Jesus. The main difficulty is Luke, iii, 23 ff. Following the principle that the most reasonable, the simplest, and most natural explanation has the best chances of being the true one, he reaches the conclusion that St. Luke gives the genealogy of the Blessed Virgin, or in other words, the real genealogy of our Lord.

There is all through the work of Father Vogt a spirit of earnestness and conviction that we can but admire. He has advocated his view as well as could possibly be done and certainly as well as has

ever been done; but, we must confess, we do not share fully his enthusiasm. To mention only a few points, which to our mind would require more thorough investigation, we would call attention to the fact, that it is Joseph and not Mary who is claimed to be of the house and family of David, Luke, i, 27; ii, 4, and if the St. Luke intends to show that our Lord is the son of David, as he undoubtedly does, there is, *caeteris paribus,* a certain presumption that he will do it according to his former utterances. Again, we cannot help thinking that if St. Luke had wanted to give the genealogy of the Blessed Virgin, he would have said so, for, he a Gentile writing for Gentiles, did not feel the scruples of the Jewish Matthew, in giving explicitly the genealogy of a woman. Besides, we would like to have the author's opinion concerning the origin of the genealogy of St. Luke; was it elaborated by Luke himself, or did he find it already in existence in a Jewish record? This is rather important for the interpretation of the genealogy itself. In spite of the scholarly efforts of the author to make Luke iii, 23, refer to Mary, all that can be said is that this interpretation is possible, but obviously it is more of an objection against Father Vogt's opinion, than of a proof in its favor.

All in all, the solution proposed by Father Vogt is as good as another, but does not seem to be more than a reasonable opinion. This, like the preceding monograph, and like most of the contributions incorporated into the *Biblische Studien,* is full of sound information, and even if we cannot follow its conclusions we cannot afford to ignore it.

3. The Old Testament forbids absolutely all interest on a loan between Israelites, Ex. 2; Deut. xxiii, 20, 21; Lev. xxv, 36, 37; it is the purpose of Dr. Hejcl to investigate the origin and development of this prohibition. He shows that generally speaking, within families and tribes, interest was originally unknown and that it was gradually introduced in the various dealings with those who did not belong to the community (3-17). The second (18-22) and the third (22-56) chapters treat of the loan-interest among the peoples with whom the Israelites came in contact, viz. Egypt and Assyria-Babylonia. Having thus cleared the way, Dr. Hejcl, takes up more directly the subject of his work and treats of the origin and evolution of interest among the Jews themselves. This chapter (56-91) is comprehensive enough to appeal alike to the biblicist, ethnologist, assyriologist, economist, etc.; we must thank the author for having carefully examined the age,

literary origin and historical value of the Biblical texts which contain the prohibition, before using them as witnesses in the case at issue. Finally, in a last chapter (91-98), he summarizes the results to which he has been led by his previous study. Loan-interest was forbidden among the Jews out of love for their poor brethren, but was allowed with regard to foreigners. In spite of undeniable influences of Babylonia over Palestine, the representatives of the religion of Yahweh, have always upheld the prohibition in its absolute form. The work of Dr. Hejcl has the additional advantage of being also a contribution to the Babel and Bible controversy. The monograph is methodical, accurate, thorough and scholarly; we do not hesitate to recommend it to our readers. Works of this kind are too scarce.

R. Butin, S. M.

Die Briefe des Apostels Paulus an Timotheus und Titus. Von Dr. Johannes Evang. Belser. Freiburg i. B., Herder, 1907. Pp. viii, 302. Price, $1.90, net, bd.

The question of the Pastoral Epistles, for being old, has lost none of its interest and importance. These letters claim to have been written by St. Paul, but are they really from his pen? or are they due to some one else under the assumed name of the Apostle? Difficulties abound: the ecclesiastical hierarchy that is supposed, the errors that are reproved, many of the ideas that are held, the style in which these ideas are expressed; these, and many other features of the Pastoral Epistles, when compared with the letters that are certainly Pauline, give rise to many problems and to many doubts. It is not surprising therefore that opinions should vary. Some maintain that these Epistles are not of St. Paul, others that, in their present form, they are amplifications of some Pauline Epistles, and finally others uphold the traditional belief that Paul himself is their author. It is to this latter class that Dr. Belser belongs. As most of the arguments adduced against the Pauline authorship are taken from the contents of the letters themselves, Dr. Belser's commentary must be welcome to all, all the more, because Catholic commentaries on the Pastorals are few and far between. Dr. Belser, having already treated of the authorship, date, etc., of the letters, in his *Einleitung in d. Neue Testament,* merely summarizes his former results in the present volume. He rehearses briefly the patristic testimonies on these points and with but few additions of his own, concludes that St. Paul wrote these letters after having

regained his freedom. The errorists whom he opposes are judaizers (1-9). There is no reason to deny the Pauline origin or to assert that these epistles are amplifications of genuine letters of St. Paul (9-13). The only difficulty to the Pauline authorship is the style and vocabulary, for neither is Pauline, but we must remember that these letters are a new kind of correspondence, that the conditions of St. Paul, and the subject matter itself are different; we must bear in mind the fact that his stay in Rome may have affected his diction, and besides, it is not unknown in history that a man has had actually different style at different periods of his life (13-14). The hypothesis of an amanuensis is not considered.

Each epistle, in the commentary, is prefixed with a few observations concerning their date and place of composition: 1 Timothy was written in the year 65, in Macedonia; 2 Tim. in the summer of 66, in Rome during the second imprisonment; Titus in the fall of 65, at Corinth or in Macedonia.

The commentary proper is rather extensive; the analysis minute and painstaking both from a philological and from an historical point of view. These merits are further enhanced by copious quotations from the best ecclesiastical commentators, such as St. John Chrysostom, St. Thomas, Cornelius a Lapide, etc., whom the author faithfully follows. In general, the author has avoided all polemics; he is satisfied with stating what he thinks to be the correct interpretation and seldom calls attention to the fact that other meanings different from his own have been attached to the texts.

Here and there within the commentary proper, the reader will find little excursus, printed in smaller type and dealing with various points of history of textual criticism; cp. *v. g.*, p. 78 on the relations of the singular bishop of the Pastorals to the plural bishops or presbyters of the other epistles and of the Acts. These add greatly to the efficiency of the work. Still there are a few points which we would like to see treated more fully by such a skilled pen as Dr. Belser's. To give but one or two instances: It seems strange that some ten years after St. Paul had left Ephesus, the number of widows should have increased so much as to make an organized charity necessary in that Church, and that in order not to burden the community, only those who were over sixty and fulfilled some other requirements would henceforth be enrolled in the sodality (1 Tim. v), while the younger ones are advised to marry again. There seems to have taken place some deep change in the social conditions of Ephesus, which the epistles of the first imprisonment hardly reflect. Again, once we assume that St. Paul is the author

of the first epistle to Timothy, it becomes imperative to explain the following difficulty: Only a few months before St. Paul wrote this epistle he was with Timothy at Ephesus; how then did he feel the need of writing, not indeed an epistle, but such an epistle? The difficulty is better felt than expressed, but when reading this letter we cannot help thinking that St. Paul does not refer to a policy already outlined to Timothy, nor to advices already given (cf. also iii, 14, 15); and on the other hand, he insists on things that Timothy, as companion of St. Paul, must have well known. Of course we cannot dictate to St. Paul what he should have said or done, but his habits and methods make these peculiarities very surprising. St. Paul, while at Ephesus, must have seen the abuses and at least begun to remedy them, why is there no allusion to this former work? Why enter into such minuteness with regard to the qualities of a bishop and of widows, when he must have said the very same orally while at Ephesus. These difficulties are not unsurmountable but a commentary on the Pastorals would have been a proper place for their full treatment. It is only fair to state, however, that scattered in the commentary we have many of the elements of solution. As it is, the work of Dr. Belser answers a great need; priests in the ministry as well as professional biblicists are sure to find in it first-class information amply sufficient to make the present volume a welcome addition to their library.

R. Butin, S. M.

La Loi d' Amour. II. Miséricorde. Par L. A. Gaffre. Paris, Lecoffre, 1906. Pp. xvi, 268.

After having given us "*La Loi d'Amour, I. La Charité,*" the author adds to the series a second volume: La Miséricorde. He is preoccupied with the social conditions and endeavors to bring about a more perfect realization of the Christian ideal. Although intended primarily for French readers and referring directly to French conditions, the present work will not be without interest and usefulness to American readers as well. The author examines successively, the nature of mercy, its obligation from natural and evangelical law, its rewards and its effects. As an illustration of Christian mercy, the parable of the Good Samaritan is commented upon and adapted to modern conditions. In these days of social unrest the present volume will uphold the Christian theory both against culpable egotism and against radical and dangerous innovations.

R. Butin, S. M.

BOOKS RECEIVED.[1]

The Black Book of Limerick. By Rev. Jas. MacCaffrey. Dublin, M. H. Gill & Son. 1907. Pp. cxx, 187.

Delecta Biblica. By a Sister of Notre Dame. New York, Longmans, Green & Co. 1907. P. 79.

Historical Records and Studies. By U. S. Cath. Hist. Society. New York. 1907. Pp. 247.

The Secret of the Green Vase. By Francis Cooke. New York, Benziger Bros. 1907. Pp. 248. Price, $1.25.

The Economic History of the U. S. By Ernest Bogart Ludlow, Ph. D. New York, Longmans, Green & Co. 1907. Pp. xiii, 521. Price, $1.75.

The Petals of a Little Flower. By Sr. Teresa. Boston, Mass., Carmelite Convent. 1907. Pp. vi, 165.

Ancient Catholic Homes of Scotland. By Dom. Odo Blundell, O. S. B. New York, Benziger Bros. 1907. Pp. xvi, 199.

Many Mansions. By William Samuel Lilly. New York, Benziger Bros. 1907. Pp. xi, 260.

The Churches Separated From Rome. By Mgr. L. Duchesne. New York, Benziger Bros. 1907. Pp. 219.

Told 'Round the Nursery Fire. By Mrs. Innes-Browne. New York, Benziger Bros. 1907. Pp. 154.

The Fathers of the Desert. By Emily F. Bowden, 2 vols. New York, Benziger Bros. 1907.

The Story of Ellen. By Rosa Mulholland (Lady Gilbert). New York, Benziger Bros. 1907. Pp. 433. Price, $1.50.

The Curé's Brother. By David Bearne, S. J. New York, Benziger Bros. 1907. Pp. 111. Price, .75.

[1] Books received from publishers or authors will be placed on this list, with imprint *and price, when marked.* In this way, each work will be promptly brought to the attention of our readers. In many cases, a lengthy notice will be given in a subsequent number of the BULLETIN.

ROMAN DOCUMENTS.

LETTER OF HIS EMINENCE THE CARDINAL SECRETARY OF STATE TO HIS EMINENCE, CARDINAL GIBBONS, CHANCELLOR OF THE CATHOLIC UNIVERSITY OF AMERICA.

Signore Cardinale Arcivescovo di Baltimore,
Cancelliere dell' Università Cattolica di America,
Baltimore.

Emo e Rmo Signor Mio Ossmo

Ricevuto il pregiato foglio che l'Eminenza Vostra mi dirigeva nella Sua qualità di Cancelliere dell'Università Cattolica di America, mi sono recato a ben grata premura di rappresentare al Santo Padre i nobili sentimenti dei quali Ella a nome dei Superiori e degli insegnanti di quell' illustre Ateneo si faceva degnissimo interprete. L' adesione emessa dai detti Superiori e Professori alla condanna delle idee moderniste è giunta assai gradita all' Augusto Pontefice, il Quale vede in questa spontanea protesta una bella conferma della Sua antica persuasione riguardo al cattolico convincimento di cotesti Suoi fedeli: convincimento che armonizza splendidamente sia col vero progresso delle scienze, sia col dovuto ossequio verso la Suprema Cattedra di Verita. La Santità Sua si compiace quindi del l' omaggio, e mentre invia ringraziamenti ed imparte un' affettuosa Benedizione Apostolica a quanti intesero compiere questo filiale officio, forma altresì caldi voti perchè l' Università Cattolica Americana, già tanto benemerita della Chiesa, aggiunga alle sue glorie anche questa di avere cioè efficacemente premunito la nuova generazione di ogni contagio delle invadenti eresie.

Colgo poi ben volentieri l' incontro per confirmarle i sensi di profonda venerazione con cui, baciandole umilissimamente le mani, mi onoro di essere.

Di Vostra Eminenza
Umilmo Devmo Servitor vero
R. Card. Merry Del Val.

Roma, 11. *Decembre* 1907.

[Translation.]

To His Eminence,
The Cardinal Archbishop of Baltimore,
Chancellor of the Catholic University of America.

Your Eminence:—

On receiving the esteemed letter which Your Eminence wrote me in your capacity of Chancellor of the Catholic University of America, I hastened with great joy to make known to the Holy Father the noble sentiments so worthily expressed by you in the name of the Superiors and the Teachers of that illustrious Institution. The August Pontiff was greatly pleased with the adhesion given by the aforesaid Superiors and Professors to the condemnation of modernist ideas. In this spontaneous act He sees a pleasing confirmation of the persuasion which He has always cherished concerning the Catholic belief of those loyal children of His, a belief which harmonizes splendidly on the one hand with the true progress of the sciences, and, on the other hand, with the reverence due to the Supreme Chair of Truth. His Holiness is, therefore, deeply pleased with their homage, for which He returns them His thanks and bestows an affectionate Apostolic Blessing on all who have taken part in this act of filial devotion. At the same time, he prays most earnestly that the Catholic University of America, which has already rendered so great services to the Church, may add to its glories also that of having efficaciously preserved the new generation from all contagion of the heresies that are assailing us.

It gives me great pleasure on this occasion to reassure you of my profound veneration, etc., etc.

Your Eminence's most humble and most devoted servant,

R. Card. Merry Del Val.

Rome, *December* 11th, 1907.

THE RIGHT REVEREND RECTOR APPOINTED BISHOP OF SEBASTE.

The following is the official document known as *Informatio,* announcing the appointment of Right Reverend D. J. O'Connell, Rector of the University, to the titular See of Sebaste. The Pontifical Bulls containing the Official Act of appointment are on their way from Rome. While the date has not yet been announced,

we understand that the Consecration will take place at Baltimore about Easter.

Eme et Rme Domine.

Sanctissimus Dominus Noster in proximo Consistorio proponet titularem Ecclesiam Episcopalem Sebasten, sub Archiepiscopo Laodicen., vacan. per obitum b. m. Nicolai Zoccoli ultimi illius Episcopi extra romanam curiam defuncti; item relationem addet super qualitates R. P. D. Dionysii O'Connell, Presbyteri dioecesis Richmondiensis, ad eamdem Sebastenam Ecclesiam ex benignitate Sanctitatis Suae promovendi.

Sebastia, urbs olim episcopalis Phrygiae Pacatianae sub Archiepiscopo Laodiceno, inter mere titulares Ecclesias usque adhuc detinetur; quapropter eius status heic non recensetur.

Ad memoratam Ecclesiam promovendus est praefatus R. P. D. Dionysius O'Connell ex legitimis, catholicis honestisque parentibus in Hiberniae loco *Donoughmore* nuncupato ortus et in quiquagesimo nono aetatis suae anno constitutus. Presbyteratus ordine nec non laurea doctorali in sacra theologia dudum donatus sacri ministerii operibus se totum addixit. Primum clero Richmondiensis dioeceseos adscriptus, in Consiliarium episcopalem simulque Rectorem Missionis in Ecclesia civitatis *Winchester* deputatus est. Deinde Romae Rector Conlegii pro foederatis Americae septentrionalis Statibus electus atque inter Urbanos Antistites cooptatus est. Demum in Americam iterum reversus, Supremus Moderator catholicae studiorum Universitatis Washingtoniensis omnium plausu hucusque est renunciatus. Vir itaque omnigena doctrina, rerum gerendarum prudentia, morum suavitate vitaeque integritate apud omnes apprime conspicuus: dignus propterea habendus qui ad memoratam Sebastenam Ecclesiam in Episcopum promoveatur.

Haec omnia constant ex processu iuxta consuetas normas confecto.

Supplicatur pro expeditione cum decreto emittendi professionem fidei ac iuramentum fidelitatis praestandi, illamque sic emissam illudque rite praestitum ad Urbem intra praefixum tempus mittendi; cum retentione munerum queis actu potitur; cum indulto ad memoratam Ecclesiam Sebasten. minime accedendi quousque inter mere titulares Ecclesias ipsa detinebitur; nec non cum clausulis necessariis et opportunis.

Scipio Tecchi
Substitutus Sacri Consistorii.

Rev. Denis J. Stafford, D. D.

In the late revered pastor of St. Patrick's Church, in this city, the University possessed a staunch and constant friend whose untimely death it has every reason to deplore. The archdiocese rightly laments a distinguished ecclesiastic, whose rare oratorical gifts, fine literary taste, splendid physique, and rich voice made him a unique figure and won for him universal admiration. His beloved people of St. Patrick's mourn the good priest to whom every interest of his flock was sacred and all whose hours were devoted to the promotion of their spiritual and temporal welfare. The Catholic people of Washington are justly conscious that they have lost a representative priest, always willing and able to stand forth as their spokesman and on all such occasions highly respected and admired by the non-Catholic population of the Capital. But while his death is in every way a genuine loss of Catholicism, it is particularly felt by the University in whose mission he was a sincere and even enthusiastic believer. All its interests, hopes, and ideals were dear to him. His church and residence were ever open to its professors and students. Its trials hurt him and its joys uplifted him. He came to its aid with a noble ardor, when generous confidence was most needed, and pleaded its cause with his parishioners and others so successfully that the contributions of his Church alone to the annual collection for the University ranked with those of good-sized dioceses. He bequeathed to the University his large and valuable library. Dr. Stafford admired profoundly the intellectual and artistic glories of the Catholic Church in the past, and his ardent, enlightened patriotism made him trust that in the future they would be repeated in his own beloved country. The Catholic University seemed to him a pledge of the fulfillment of that hope, and as such he cherished it dearly, and longed to see it realize one day all the hopes of its founders. Had he rounded out the span of life to which he might naturally have looked forth, he would no doubt have seen realized in good measure the large hopes which he shared in common with the first generation of the University's benefactors and friends, among whom he will always be counted. The University extends its sympathy to his bereaved relatives, his orphaned parish, the people of Washington and the archdiocese itself. May he rest in peace!

UNIVERSITY CHRONICLE.

Lectures by Professors.—On January 4th Rev. Dr. Shields lectured before the Catholic Women's League, of Chicago, Ill., on "The pedagogical principles in the Church's Organic Activity." On the 5th he lectured to the faculty and students of St. Mary-of-the-Woods on "The Method of Teaching Religion." On December 12th and 30th Very Reverend Dr. Creagh, Dean of the Faculty of Theology, delivered two lectures on "Church and State" and "Practical Catholicity," at Worcester, Mass., final lectures in the course which he gave under the auspices of the State Council of the Knights of Columbus.

Meeting of the Association of American Universities.—The Annual Meeting of this Association was held January 9 and 10 at the University of Michigan, Ann Arbor, Mich. Fourteen of the principal Universities of the country were represented. The delegate from the Catholic University of America was Very Rev. Dr. Pace, Dean of the Faculty of Philosophy. Among the topics discussed were: "The Aim and Scope of the Association," "The Possibilities of Intellectual Co-operation Between the United States and Latin America," "The Part of the Undergraduate College in Preparation for Professional Education," and "The Doctor's Dissertation." At the close of this meeting, January 10, Rev. Dr. Pace delivered an address before the Association of Catholic Students of the University of Michigan, to whom he was introduced by the Reverend Edward Kelly, Rector of St. Thomas' Church. Father Kelly has exerted himself in behalf of the Catholic students attending the University of Michigan, and has won for himself the respect both of the student body and of the professors in charge of that institution.

Dr. Dunn Honored.—Dr. Joseph Dunn, Professor of Celtic at the Catholic University, received word recently through the French Embassy at Washington that the French Government has appointed him Officier d'Académie, *palmes académiques.*

The Catholic University Bulletin.

Vol. XIV. *March, 1908.* *No. 3*

"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LERINS, *Commonit, c. 6.*

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EDUCATION IN IRELAND.

THE CATHOLIC UNIVERSITY QUESTION.*

i. The Fundamental Fact.

What gives rise to a University Question in Ireland is the fact, recognized by all, that there is at present in that country no fairly well equipped teaching body which Catholics trust with the higher education of their young men and women; that, in other words, rightly or wrongly, but from religious conviction, Catholic young laymen refuse to attend any school of anything like university rank, save one or two, which for lack of State endowment are inadequately equipped for purposes of university education.

There are in Ireland two universities: The University of Dublin, with one—Trinity—College; and the Royal University, with, as we may say, four colleges, one in each of the provinces; the Queen's Colleges of Belfast, Cork and Galway; and University College, Dublin—survival, as we may call it, of the Catholic University founded by Newman. There are, in addition, colleges for special professions: Maynooth and seven other Catholic ecclesiastical seminaries; the Catholic University School of Medicine and the Royal College of Surgeons; a Royal

* We publish this article out of its regular place in the series on *Education in Ireland* because of the interest which centers on the University Question during the present session of the British Parliament.—(Editor.)

College of Science, intended for higher technical instruction; a Veterinary College; a college for Presbyterians; and a few small colleges for the higher education of women.

As most of these special schools either are not intended for the education of laymen, or are languishing for lack of endowment and organic connection with a living university, we may leave them out of account as affecting the essential fact—that there is no fairly well equipped school of higher studies to which Catholics are willing to send their sons and daughters. The only State-endowed schools of university standing are Trinity College, the three Queen's Colleges, and University College; while for special studies there are St. Patrick's College, Maynooth, the College of Surgeons, the Catholic University School of Medicine, the College of Science, and the Veterinary College.

Trinity and the Queen's Colleges are shunned by Catholics on religious grounds; University College and the Catholic University School of Medicine are badly housed and equipped; the College of Surgeons is almost as bad as Trinity, Maynooth College is not for laymen. There is, therefore, at present in Ireland no fairly well equipped school of higher studies to which Catholic parents are willing to send their children. That is the fundamental fact which gives rise to a university question in Ireland.

There are other facts which, though subsidiary, are of sufficient importance to cause dissatisfaction, even though Trinity and the Queen's Colleges were made acceptable to Catholics. For, apart from considerations of religion, there are complaints of the way in which these institutions are managed; as well as that the trend and character of the teaching are not suited to the present most pressing needs of the Irish people. Under this aspect, however, the question does not present any great difficulty; it would be settled very quickly if only we could get over the difficulty of religion.

ii. Trinity College.

This establishment is situated in the very heart of the city of Dublin, on a site so large as to afford room not only for extensive buildings, but for spacious cricket, football, and tennis

grounds, as well as Fellows' gardens; besides which there is a large area, known as The Wilderness, planted at present with trees and shrubs. The buildings consist of a (Protestant Episcopalian) chapel, residences, halls, lecture-rooms, library, museums, laboratories, etc.; laid out, for the most part, in four quadrangles, with a magnificent frontage on College Green, the centre of the city. No university in Europe can boast of a finer position.

In the Report of a Royal Commission which, in 1906, inquired into the state of the College, I find its total income for the year ending 1905 set down as £92,985;[1] of which, as far as I can make out, about £48,000 was derived from State endowments, the remainder being made up of interest on private donations and students' fees. The State endowment consists (1) of landed estates in different counties of Ireland; (2) of ground rents in the city of Dublin; and (3) of mortgages, Bank of Ireland Stock, and other investments in commercial undertakings, principally railways. As a small portion of the capital invested in this way may have been derived from savings on the private endowments of the College, I am not in a position to state exactly the amount of income derived from State funds. The estimate given £48,000—will not, I think, be found to be wide of the mark.

Trinity College was founded by Queen Elizabeth as a strictly Protestant institution, and retained this character till the year 1873, when an Act of Parliament, known as Fawcett's Act, threw open to members of all denominations all offices in the College, with the exception of those held by professors and teachers in Divinity. Notwithstanding this change, it is a fact that nearly all the offices are held at present by non-Catholics—indeed by members of the only denomination to which they were open before the passing of Fawcett's Act. I shall have to return to this fact with a view to determine its cause; for the present I merely state it as a fact, which, however we may dispute about the cause, is itself indisputable. For the past thirty years there have been one or two Catholics, never more, on the staff at any one time.

[1] See *Appendix to Final Report*, p. 490.

The number of students in the College is at present about 1,000. In one Return [2] I find it given as 1,114 in January, 1906; in another [3] as 965 in July 1st of that year; and in a third [4] as 1,250 on May 1st of the same year. Of these 1,250 students 929 belonged to the (Protestant Episcopalian) Church of Ireland; 140 were Catholics; 88 Presbyterians; 33 Methodists; and there were 60 others.[5] For the six years from 1901 to 1906 the average number of students on the books was 1,002, of whom 251 resided within and 751 outside the College.[6] There were 69 women students on the 1st July, 1906.[7]

At the present time (Jan., 1908) it is permitted to students to obtain degrees at the University of Dublin by passing examinations only, without residence or attending lectures in Trinity College. It appears probable that about ten per cent. of the graduates obtain their degrees solely by examination, and that the number of such graduates is decreasing.[8]

As to the government of the College, it is sufficient for my purpose to say that it is vested, practically, in three bodies; the Board, the Council, and the Senate; that the Senate Board consists of the Provost and the seven most Senior of the Fellows, known as Senior Fellows; of the Doctors or Masters of the University; and the Council of the Provost and sixteen members elected out of the Senate, four by the Senior Fellows, four by the Junior Fellows, four by the Professors who are not Fellows, and four by those members of the Senate who are not entitled to vote as Fellows or Professors.[9] The Council so constituted "is empowered to nominate to all professorships, ex-

[2] *Appendix to First Report* of the Royal Commission on Trinity College, Dublin, and the University of Dublin (quoted in future as *Report of Commission on Trinity College*), p. 21.

[3] *Appendix to Final Report* of same, p. 337.

[4] *Ibid.*—"I called the attention of the Secretary [of the Commission] to the return you asked for as to the number of students on our books on the 1st July, and I pointed out to him that it would be better if the numbers were taken on the 1st May." (*Ibid.* Evidence of the Provost, p. 200.)

[5] *Ibid.*, p. 337.

[6] *Appendix to First Report*, p. 21. [7] *Ibid.*

[8] *Final Report* of Commission on Trinity College, n. 159.

[9] *Ibid.*, n. 69.

cept those the nomination to which is vested in some other body, and except certain professorships in the School of Divinity; but the nomination of the Council is subject to the approval of the Provost and Senior Fellows." [10] This applies to the appointment of Professors, Lecturers, etc., as distinguished from Fellows, whose election, as Fellows, depends on competitive examination. Besides the Provost there are seven Senior and 24 Junior Fellows; 69 Professors, Lecturers, or Assistants, who are not Fellows; and 24 other officials.[11]

In Trinity College there is a Faculty of Divinity, in which there are twelve Professors, Lecturers, or Assistants, whose emoluments amounted in 1905 to £3,186, almost all of which came from funds supplied by the State. The students in this Faculty have, of course, many other advantages, from libraries, museums, residences, grounds, lectures of professors in other Faculties [12] none of which would be available if the Faculty of Divinity were removed from the College, as it would have been long since were it not endowed with public funds. There is, besides, the Chapel, in which the service is that of the (Protestant Episcopalian) Church of Ireland. For the conduct of this service, in addition to what is paid to the Professors in the Faculty of Divinity, there is a sum of £357 shared by nine other officials.[13] Further, the Rev. Mr. Gray, one of the Senior Fellows, receives as Catechist an income of £150 a year. As showing the standing of the different denominations, I find two items of £32 and £16 paid to two Presbyterian Catechists in the same year, 1905.

[10] *Ibid.*, n. 70.

[11] A detailed list of the officials and their emoluments is given in the *Appendix to the First Report* of the Commission on Trinity College, pp. 11 ff.

[12] I find, for instance, that among the Junior Fellows there is a Professor of Hebrew, with two assistants, both Junior Fellows, all paid out of the State Endowment. There are moreover, professors and lecturers in Logics and Ethics, all plainly intended for the benefit, for the most part, of Divinity students; who have in addition the advantage of lectures in the Ancient Classics, Modern Languages, Mathematics, Physical Sciences, etc.; all of which in strictly denominational colleges have to be provided without any aid from the State.

[13] *Appendix to First Report* of the Commission, p. 19.

As Ireland is a poor country, in which, if education were costly, it would be beyond the reach of all but the comparatively few, it will be interesting to estimate the expense of taking a degree in Trinity College. From a Supplemental Statement [14] submitted by the Rev. T. T. Gray, one of the Senior Fellows, we learn that "the total cost (in fees) of the B. A. degree at present is £83.4.4, made up of an Entrance Fee of £15, eight half-yearly payments of £8.8.0, and £1 for the Degree and Testimonium." Accordingly, the first year costs in fees, £31.16.0; and the remaining three years £16.6.0 each. To this must be added the cost of living; which varies, of course, with the style. I do not know what it comes to for those who have rooms in the College; but I am aware that there are distinguished men who, when students of the Royal University, did not spend for board and lodging more than fifteen shillings a week. Let us put it at £1 a week, which those who know student life in Dublin will deem a fairly liberal allowance. For 36 weeks, which is about as much as is contained in an academic year, this comes to £36; or, with fees, to £52.16.0, for the first year, £67.16.0. To this, of course, must be added expenses of traveling, books, clothes, besides a modest share of pocket-money. By way of set-off, however, it must be remembered that there are numerous and valuable prizes; as also that for those whose family reside in the neighborhood of the University, the main item, for board and lodging, would not be felt so much; finally, that many very worthy men have contrived to pass their student days on little more than half the £1 a week which I have allowed for board and lodging.

I promised to return to the question why, notwithstanding Fawcett's Act, so few Catholics have succeeded in obtaining office in Trinity College for more than thirty years. Trinity men, of course, and Protestants in these countries, with but a few noble exceptions, ascribe this failure to the malign influence of the Catholic priesthood, who are afraid to allow those over whom they tyrannise to be enlightened. Catholics openly proclaim that it is due to the fact that Fawcett's Act, while doing away with formal tests, has had little or no effect on the almost

[14] Published in the *Appendix to Final Report*, p. 345.

equally effective test which is informal. That this is the true mind even of Protestants, is plain from the fact that it is mainly on this very score they object to the endowment of a University for Catholics, in which there would be no formal test whatever.[15] The Council of the Royal University Graduates Association put it very well when they say, as quoted in the note at the foot of this page, that "it is not the absence of tests but the constitution of the Governing Body which is important." Fawcett's Act left the Governing Body of Trinity College absolutely Protestant at the beginning of the new period; and there will never be fair play and genuine open competition till Catholics get representation on that body in proportion to the number of students they can send into the College. This implies, of course, that the Governing Body must be selected for a time on grounds other than academic; but, surely, the competition under which Fellows were selected since the passing of Fawcett's Act was free and open only in name; since, the Governing Body being entirely Protestant, Catholics could not be reasonably expected to enter the College and compete. The Present Governing Body, therefore, has not been selected from the best men in Ireland by competition which was truly free and open; this, as we shall see, has been implicitly admitted by those Fellows and Professors who proposed in 1906 to give Catholics, selected at first on non-academic grounds, one-fourth of the seats. In any case, it is only the very simple or the very prejudiced who pay much attention now to the poor kind of academic distinction that is gained, merely by passing an examination for Fellowship, by one who never afterwards did anything and can show no published work of acknowledged merit.

[15] This fact is too well known and too often repeated to need proof. At a meeting of the Council of the Royal University Graduates Association held at Belfast on Dec. 18, 1907, the following statement was unanimously adopted: "The Council renews its protest against the proposal to establish at the expense of the State a new sectarian College, and in view of what Mr. Birrell said in his speech in Belfast, desires to point out that the absence of tests is no proof that an institution is unsectarian. The Jesuit College in Dublin is free from tests. It is not the absence of tests but the constitution of the Governing Body which is important." (*The Daily Express*, Dublin, Dec. 20, 1907, p. 6.)

iii. The Royal University.

This institution may be said to have been founded in 1845, when three Colleges of university standing were established, one in each of the cities of Belfast, Cork and Galway. These Colleges, known as Queen's Colleges, were ready for the reception of students in the session of 1849-50, and were soon afterwards formally combined into what was called the Queen's University,[16] which was dissolved in 1879. At the time of its dissolution those who had taken degrees were allowed all the rights and privileges of graduates of the Royal University, which was founded in the same year, to take the place of the Queen's, but on a broader basis. Only those who matriculated and attended lectures in one of the three Queen's Colleges could graduate in the Queen's University; whereas the Royal confers degrees on mere examination, even though the preparation of the candidate should be altogether due to private study.

It must not be understood, however, that the Royal University is a mere examining board and not a teaching body. There are 29 fellowships, each worth £400 a year, which are held on condition that "if required, by the Senate, the holders shall give their services in teaching students of the University in some educational institution approved by the Senate, wherein matriculated students of the University are being taught."[17] Five such institutions have been approved, and the Fellows are required to teach therein, being distributed as follows: University College, Dublin, 15; Queen's College, Belfast, 7; Queen's College, Cork, 3; Queen's College, Galway, 3; Magee College, Londonderry, 1. The Royal University, accordingly, is a teaching body in so far as it commissions 29 Fellows to teach in recognized Colleges.[18]

[16] See the Memorandum of Dr. G. Johnstone Stoney, published in the *Appendix to the Second Report* of the Royal Commission on University Education in Ireland (quoted in future as the Robertson Commission), p. 313.

[17] Fellowship Scheme embodied in the original Statutes of the University. See *Final Report* of the Robertson Commission, p. 6.

[18] Since the graduates of the Royal University, who are Catholics for the most part, began to press on Trinity College, it has been the cue of

There are, moreover, 8 "Medical Fellows;" besides a large number of Examiners, and Assistant Examiners, who, though not bound by the terms of their appointment to teach in any institution, yet are practically all attached as Professors to some "approved" College. The Senate, which has the bestowal of these places, takes care that they are given only to such Professors, thereby securing higher remuneration, and, presumably, more competent teaching for the Colleges which receive this indirect endowment. It is pretty well recognized in Ireland, especially among the sharp student class, that one's chance of securing a pass, exhibition, scholarship, or other prize, in the Royal University, is considerably improved if one reads under the Professors who, as Fellows or Examiners, conduct and report on the examinations. The natural result is a tendency to attend the lectures provided in this way by the University and not to depend on private study, extern teaching, or what is called "grinding." [19]

the supporters of the latter to insist that the Royal University is but an examining body. For the same reason the Protestants have been denouncing the Intermediate Examinations as being tests of mere "cram"—their own candidates having been well beaten.

[19] The subjoined Table, taken from the *Appendix to the First Report* of the Robertson Commission, p. 284, gives the percentage of students who passed the various examinations in Arts after preparation by private study or private tuition. This does not mean that the remainder studied in one of the five "approved" Colleges; but only that their names were entered as having studied either in these or in some of the smaller Colleges of something like university standing:

MALE STUDENTS.

	Total Number of Students for the 3 years, 1898–1900.	Number of those who studied privately or under private tuition during same period.	Proportion per cent., for the period 1898–1900, who studied privately.
MATRICULATION :—			
Passed, ...	1568	226	14.41
Passed with Honours, . .	158	11	6.96
Gained 2nd Class Exhibition,	49	2	4.08
Gained 1st Class Exhibition,	26	2	7.69
FIRST UNIVERSITY :—			
Passed, ...	858	208	24.24
Passed with Honours, . .	86	7	8.13
Gained 2nd Class Exhibition,	33	2	6.06
Gained 1st Class Exhibition,	27	2	7.40

The Fellows and Examiners of the Royal University, as has been said, are all appointed by the Senate, which is itself appointed by Dublin Castle—the British Government. In the original Statutes it was provided "that in course of time the fellowships of the University should be thrown open to competition among the graduates"; but as this, if carried into effect, "would have made the system of indirect endowment impracticable, the Statutes were amended in 1888, and this regulation omitted. The Senate has, accordingly, continued to the present time to appoint Fellows, by open voting without competitive examination.[20]

As there is no formal test, religion is supposed not to be taken into account in making any of these appointments; the religious test, however, is very real, not only as regards appointment to fellowships and examinerships, but as regards the retention of those offices. The Senate, in the first place, is half Catholic and half Protestant; this though Protestants have complete control of Trinity College and the Queen's Colleges—the only other State-endowed establishments of university standing. The half-and-half Senate takes care that the fellowships and examinerships are given half-and-half. As Examiners are appointed but for one year, you may imagine how severe the religious test is

SECOND UNIVERSITY:—			
Passed,	470	118	25.10
Passed with Honours,	88	10	11.36
Gained 2nd Class Exhibition,	26	1	3.84
Gained 1st Class Exhibition,	12	—	—
B. A.:—			
Passed,	300	69	23.
Passed with Honours,	77	12	15.58
Gained 2nd Class Exhibition,	30	7	23.33
Gained 1st Class Exhibition,	17	1	5.88
M. A.:—			
Passed,	37	7	18.91
Passed with Honours,	21	3	14.28

Note the decrease in the percentage of those who passed with honours and secured prizes. The women who studied privately make even a worse show; but then many of those who did not study privately, though they were not allowed to attend lectures in the approved Colleges, had the advantage of being taught by the Fellows and Examiners in other institutions.

[20] *Final Report* of Robertson Commission, p. 6.

for those positions. Nor is it less severe for the office of Fellow, the holders of which must in any case come up for reappointment every seven years. "It is the custom of the Senate to select for fellowship only such persons as are Professors in some one of the five ["approved"] Colleges. In fact, the President of each College has practically the appointment of the Fellows assigned to his College, as . . . the person nominated by him is in every case elected by the Senate. It may also be mentioned that a Fellow holds his fellowship only so long as he retains his professorship in the College with which he was connected at the time of his appointment as Fellow." [21]

With Senators appointed on the half-and-half principle, and a necessary working understanding that the same principle shall apply to the appointment of all teachers and examiners, it is easy to fancy the severity of the religious test. In Ireland we do not complain of this, since we are all—Protestants as well as Catholics—in fact, whatever we may be theoretically, in favour of denominational education. The absence of formal tests is part of the huge sham under which we starve, mentally as well as economically; a sham which, to tell the truth, is not confined to Ireland.

The Royal University has out of State funds an annual income of £20,000. This is "supplemented by the fees received from the students, and by the interest on certain investments made in the early years of the University, when the receipts were considerably in excess of the expenditure. In the year 1900-01 these investments, which then represented £48,000, yielded an interest of £1,884; and the fees of students amounted to £3,880; so that the total income of the University in that year was, roughly, £25,765." [22] Of this sum £4,918 were expended on administration, *i. e.,* on office salaries and allowances, traveling expenses of members of the Senate, stationery, printing, and other incidental expenses. A sum of £5,713 was distributed as rewards to students in the form of exhibitions [and other prizes]; while as large a sum as £13,766 represented the cost of examination. As regards the latter sum it is important to note

[21] *Ibid.,* p. 6.
[22] *Final Report* of Robertson Commission, p. 9.

that it includes £8,499 paid as salaries to Fellows, and £2,765 paid as remuneration to Examiners,[23] who, it will be remembered, are employed as teachers in " approved " Colleges.

" The seat of the University [as distinguished from the five Colleges] is in Dublin, where buildings suitable for offices and examination halls have been provided by the State. The buildings of the University also contain a Library, a Museum, and excellent Laboratories; but these are used solely for examination purposes. . . . The total expenditure . . . in connection with the purchase, alteration, extension, and maintenance of the University buildings since its foundation, has amounted [at the date of the Final Report from which I quote] to £91,779." [24]

The total number of candidates for examination by the University was 3,733 in 1906—an increase of 259 over that of the preceding year. Of these 3,733 there entered for Matriculation 1504, of whom but 993 passed. Those who passed one or other of the University examinations, including Matriculation, came to 2,388, 1,156 being rejected, and 189 either retiring or not presenting themselves, though entered on the lists.[25]

It is not easy to ascertain with exactness the total number of *bona fide* students in the University, as some of those who fail to pass one or other of the examinations continue their studies and come up again.[26] I am not quite sure, moreover, whether the figure 2,388, of those who passed, represents so many different individuals, as it is possible that same individual may have passed more than one examination. Besides, that figure is swollen by 993 who are reported as having passed merely for Matriculation; and, judging by analogy from preceding years, it is safe to conclude that very nearly half of the matriculated students pass no further examination and cannot be reckoned among the *bona fide* students of the University.[27] Setting off

[23] *Ibid.* [24] *Ibid.*

[25] *Twenty-fifth Report of the University* (for 1906), p. 18.

[26] Having once passed an examination one can present oneself for the next examination after an interval of years. This makes it impossible for the Secretaries to tell the number of the students, except by giving the number of those who present themselves for examination in any one year.

[27] For the quinquennial period 1900-1904 the average number matricu-

these against those who, having matriculated, failed to pass any higher examination but remained *bona fide* students, the number of those who passed any of the examinations—2,388—would represent the number of students in the University.

No official cognisance is taken of the religion of the students. The list, however, of those who passed the different examinations, as found in the University Calendar, gives, after the names of the candidates, the places where they studied, thereby supplying those who know Ireland with a rough but sufficiently accurate means of ascertaining their religion. I have gone through the list of those who matriculated in 1906 and found the proportion of Catholics to Protestants to be about 2 : 1. It must be borne in mind that this is but a rough estimate, as there is a large number—especially of those who prepared for the examination by private study—whose religious belief we have no means of ascertaining, except that it is fairly safe to presume that for them the proportion is substantially the same as for the others.

Accordingly, on the supposition that the total number of students was 2,388 in 1906, and that two-thirds were Catholics, there should have been 1,559 *bona fide* Catholic students in the University.[28]

Here again, as in the Intermediate system, we have two-thirds of the numbers, but must be content with merely a moiety of the offices and ruling power.

lated yearly was 729, of whom 322 on the average are reported as having passed no further examination (*Report of the University* for 1906, p. 17).

[28] In his evidence before the Robertson Commission (*Appendix to Second Report*, nn. 6602 sqq.) Mgr. Molloy, Rector of the Catholic University, said that he estimated the number of non-Catholic University students at that date in Ireland at 1,500. The number of Catholic students who would be likely to enter the proposed new College in Dublin which he advocated, he estimated at 700 to start with, rising to 1,000 in a few years, and in the course of ten or fifteen years to 2,000. The difference between his estimate and mine may possibly be accounted for by the fact that the number of students who came up for examination at the Royal University increased very considerably, from 2,685 in 1901, when his evidence was given, to 3,733 in 1906—the number on which my estimate is based. There can be little doubt that the great body of this increase is on the Catholic side.

iv. The Queen's Colleges.

Among the Colleges "approved" by the Senate of the Royal University—in the sense of being allowed the advantage of the teaching of the Fellows of that institution, and of having practically all the Examiners taken from their staff—the Queen's Colleges hold a position of special interest, inasmuch as all three, and only they, are directly endowed by the State. They were established, as has been said, in 1845, one in the chief town of each of the provinces of Ulster, Munster, and Connaught; Trinity College being supposed to meet the needs of Leinster. "A sum of £100,000 was then provided for the purchase of sites and the erection and equipment of the Colleges, and an annual grant, not exceeding £7,000 for each College, was placed on the Consolidated Fund. The sum of £100,000 allocated to buildings and equipment, . . . was supplemented before the Colleges were opened by a grant of £12,000 for the outfit of Museums, Libraries, and other departments. In addition to this endowment each College has received since the year 1854 an annual Parliamentary Grant of about £1,600 in aid of expenses of maintenance. At present each of the Colleges contains, besides an Examination Hall and ordinary lecture rooms, a Library, Museums, Laboratories, and residences for the President and the Registrar." [29]

The direct endowment by the State is increased by the amount spent annually by the Commissioners of Public Works (Ireland) on the different Colleges, for new works, maintenance and supplies, furniture and fittings, rent, fuel, light, water, etc.; which averaged £2,680 for the quinquennial period 1896-7 to 1900-1.[30] There are other sources of direct endowment. "In an able pamphlet published last year (1904), Dr. Delaney, S. J., points out that 'the estimates for the past three years, 1901-2-3, show that the total expenditure on the three Colleges in three years amounted respectively to £34,098, £34,916, and £34,966; and

[29] *Final Report* of the Robertson Commission, p. 10.
[30] *Appendix to First Report* of Robertson Commission, p. 286.

this last sum, £34,966, is also the estimate for the current year (1903-4).' Including the charge involved in the original outlay, the total cost to the tax-payer is £38,000 a year." [31]

"The Colleges are identical in their constitution; they are undenominational, and the Professors are forbidden, by the Statutes of the Colleges, to teach any doctrine or make any statement derogatory to the truths of revealed religion, or injurious or disrespectful to the religious convictions of any portion of their class or audience, or to introduce or discuss political or polemical subjects." This regulation affects only official utterances; outside their lectures, apparently, there is no formal restriction, though there might be and is a very real one. "The President and Professors in each case are appointed by the Crown [which means Dublin Castle] and constitute the 'body politic and corporate' of the College. The Council of each College, in which are vested powers of general government and administration, consists of the President and six Professors elected by the Corporate Body. . . .

"No Halls of Residence for students have been provided in connection with the Colleges, but, in accordance with the Statutes, boarding-houses are licensed by the Presidents for the reception of students. The Statutes also provide for the appointment of Deans of Residence, whose functions are to 'have the moral care and spiritual charge of the students of their respective creeds residing in the licensed boarding-houses.' These officers receive no remuneration from public funds; they are appointed by the Crown, but before they can assume or hold office they must be approved by the constituted authorities of their Church or Denomination. Owing to the objections of the Roman Catholic Bishops in Ireland to the constitution of the Colleges, no Deans of Residence for Roman Catholic students exist in any of these institutions." [32]

It is a matter of history that at the time of the establishment of the Queen's Colleges considerable difference of opinion prevailed among Catholics in Ireland—the clergy, and even the

[31] M. O'Riordan, *Catholicity and Progress in Ireland*, p. 466.
[32] *Final Report* of the Robertson Commission, pp. 10-11.

Bishops, as well as the laity—as to whether it would be prudent to accept and make use of them. The question was referred to Rome, which decided against acceptance; and the Synod of Thurles not only issued a decree in condemnation, but punished by suspension *ipso facto* any priest who might take in any of them the office whether of Dean or Professor.[33]

Notwithstanding the condemnation, a small number of Catholic students have attended the Colleges since their foundation—especially that of Cork. In 1851, immediately after the Synod of Thurles, the number was 136; at which figure it remained, practically, till 1860, when it exceeded 200. It grew to 331 in 1881; after which, on the foundation of the Royal University, it declined.[34] In 1906-7 it was 179.

v. The Catholic University.

This institution, which, as such, has no State recognition or endowment, consists at present of a number of associated Colleges situated for the most part in or near Dublin. Each of these constituent Colleges retains its own independent organization, but all are expected to work together for the advancement of the higher education of Catholics. The Colleges are: University College, Dublin, over which Newman presided in the early days of the University; St. Patrick's College, Maynooth, where the great body of the diocesan clergy of Ireland are educated; the Catholic University School of Medicine, Dublin; University College, Blackrock, Co. Dublin, conducted by the Fathers of the Congregation of the Holy Ghost; Holy Cross College, Clonliffe, Dublin, the ecclesiastical seminary for the diocese; and St. Patrick's College, Carlow. The connection between these various institutions is so slight, and there is so little in the way of means of uniting them into one organic whole, that the Catholic University of Ireland, as such, may be

[33] The documents will be found in the *Appendix to the Final Report* of the Robertson Commission, pp. 12-14. See also Minutes of Evidence, nn. 7018, 7019, 7020; and Document put in by Dr. G. J. Stoney, *Appendix to Third Report* of same Commission, p. 588.

[34] See Diagram put in evidence by Dr. Stoney, *Appendix to Second Report* of the Robertson Commission, p. 315.

said to have existed only on paper for a goodly number of years. There is, as far as I know, but one University official, the Rector, whose office, however remunerated, is practically a sinecure.

Before dismissing this paper University, however, and turning to the Colleges which are supposed to constitute it, it may be interesting to note that it was at one time a reality; a mere germ, no doubt; but a germ which, if it had been kept alive and cultivated, as it might have been, would have placed Irish Catholics in a different position from that in which they find themselves today. It was founded in 1854, as a result of the condemnation of the Queen's Colleges, when the ecclesiastical authorities felt that something should be done to meet the educational needs of the people.[35]

In his evidence before the Robertson Commission[36] Dr. O'Dwyer, the Bishop of Limerick, said: "He had seen it stated, and had reason to believe it was true, that at that time in a very few years Irish Catholics subscribed as much as £250,000 for the maintenance of their University." It would be a mistake, however, to think that so large a sum as this was ever

[35] The first Rescript from Propaganda, in connection with the Queen's Colleges, contains the following sentence: "Opportunum S. Congr. fore duceret si, collatis viribus, Catholicam academiam, ad illius instar quae per Belgii antistites in civitate Lovaniensi fundata est, in Hibernia quoque erigendam episcopi curarent." This was in Oct., 1847. The second Rescript (Oct. 11, 1848) is still more pressing: "Cum autem innotescat quanto studio clerus et integra natio pro iis adlaborent quae ad bonum Ecclesiae promovendum referuntur, de Universitate Catholica erigenda Emmi Patres haud desperandum censuerunt; imo consilium huiusmodi iterum iterumque commendarunt, ut in eiusdem erectionem omnes pro viribus operam suam conferant, sicque pleniori Catholicorum instructioni satisfiat, quin ullum exinde eorundem religio detrimentum patiatur. Quam SS. Congr. sententia SSmus D. Noster omni maturitate et prudentia perpensam auctoritatis suae pondere probandam confirmandamque esse duxit, voluitque eam quatuor archiepiscopis remitti, respectivis per eos suffraganeis communicandam." Under pressure of this advice, as also, no doubt, of the necessity felt at home, the following statute was enacted by the National Synod of Thurles (1850): "Ut sanae educationi iuventutis Catholicae provideamus, et iteratis commendationibus a Sede Apostolica datis inhaereamus, muneris nostri esse arbitramur totis viribus conari ut quamprimum, collatis consiliis, Universitatem Catholicam in Hibernia erigendam curemus." All these documents are published in the *Appendix to the Final Report* of the Robertson Commission, pp. 12-13.

[36] *Appendix to First Report*, p. 18.

at any one time in the hands of the Trustees. At first there were considerable contributions; and later yearly collections were made in the different dioceses, which were spent, as they came in, on the up-keep of the University. No chairs or laboratories were endowed; which, as I am disposed to think, was the main cause of the complete collapse of the institution; of which nothing now remains but two small groups of buildings occupied by University College, Dublin, and the Catholic University School of Medicine. Even the University Chapel, built, I understand, in great, if not even for the most, part by funds in Dr. Newman's possession or at his disposal, has been converted to parochial uses; so that there is not even a centre where all the Catholic young men who are engaged in university studies in the city of Dublin may attend religious services and receive instructions specially provided for men of their condition. There are services and instructions of a more or less domestic character here and there, but no public University service and preaching such as Newman intended, and which should form one of the most interesting and useful features of university life.

vi. University College and the Catholic University School of Medicine.

These two institutions work together to a considerable extent, though not so closely as if they were homes of different faculties in one great living university. Both are approved by the Royal University as places in which the Fellows employed by that body may teach; and are further subsidized by having many of their Professors who are not Fellows of the Royal University selected and paid to conduct its examinations.

University College is situated in St. Stephen's Green, near the centre of Dublin, and since 1883 has been in charge of the Jesuit Fathers, who employ or are assisted by a certain number of lay teachers. In his evidence before the Robertson Commission Fr. Delaney, S. J., then President of the College said that the number of his staff at that time was "twenty-two; of these eight were Jesuits, of whom three were engaged in administration, and five were Professors and Fellows of the Royal Uni-

versity. The remaining fourteen were laymen, of whom ten were permanent Professors and Fellows of the Royal University; the other four were tutors." [37] That was in 1901; there has been, I think, very little change since.

Looking over the Lecture List of the College for the Session 1901-2, which is published in the *Appendix to the Third Report* of the Robertson Commission (p. 559), I find that it comprises Greek, Latin, English, Irish, French, German, Italian, History, Mathematics, Chemistry, Experimental Physics, Mathematical Physics, Biology, Zoology, Mental Science, and two lectures on Religion per week, one for each of two separate classes of the students. There were in addition two lectures a week on Political Economy,[38] and ten Afternoon Lectures, to be delivered in the Aula Maxima, on general subjects, were scheduled for 1902.

Returning to the evidence given orally by the President of the College before the Royal Commission (nn. 1192 ff.), I find the average number of the students set down by him as 180 to 200, of whom about ten per cent. would be non-Catholics. Women were admitted to lectures, with considerable restriction, necessitated (the President said) by lack of proper lecture-rooms. The necessity is not admitted by all the women students, I understand. The equipment of the College Fr. Delaney described (n. 1224) as "utterly," and the premises as "extremely" inadequate. "We have," he said, "little more than the bed-rooms of two private houses for our class-rooms." "And you have none of the usual equipments!" queried the Chairman of the Commission; to which the reply was "No" (n. 1227). To a previous question, about equipment (n. 1184), the reply was: "We are gradually trying to provide a laboratory—a chemical laboratory, and also a physical laboratory. We have a very moderate equipment now; but with good teachers and clever students we do some good work." Since this evidence was given additional (temporary) lecture-halls have been provided at the rear of the houses in which the College is situated.

Interrogated as regards resources, Fr. Delaney testified (n.

[37] *Appendix to First Report*, n. 1172.
[38] *Ibid.*, p. 560.

1186) that the resources of his College were "none, with the exception of the fees. The fees are moderate, the nominal fee being fifteen guineas (£15.15.0) for teaching, but very many of our students being poor, we do not exact the full fees from them. We established lectures in the evening, for which there is only a nominal fee of six guineas for the whole year. . . . About £800 would represent the average yearly fees coming in from the students." This would mean that, putting the number of students at 200, the average fee paid would be £4 a year each; or, for the whole course of four years, £16; with examination fees at the Royal University, £20; as against £83, the total cost, in fees, of a degree in Trinity College. In those cases, however, in which students can afford and are made to pay the full fee of fifteen guineas a year in University College, the total cost, in fees, of a degree obtained by study at that place, would be £67; not much of a difference, on the score of cost, between the two institutions.

Interrogated as to endowment, Fr. Delaney said (n. 1187) the College had "no endowment whatsoever. I have never received any help from outside." He referred, of course, to direct endowment, in the shape of money coming to the College, as such; for we have seen that indirectly, in the way of payment of professors, who are examiners at the Royal University, and for that reason as well as for the quality of their teaching draw to their lectures a goodly number of the very best students, University College has an endowment which its President would be the last to despise. Moreover, for the past two years, to head off a move made by the friends of Trinity College with a view to attract thither the most successful students at the Intermediate Examinations, a number of Scholarships, tenable only at University College, have been provided by members of the Irish Catholic body. How long this will last or will be needed, no one can tell.

As regards the government of the College, the President testified (n. 1188) that "up to the present it has been practically autocratic, that is, governed by the Rector. . . . We have recently established a Council which will govern with me almost

identically on the lines of the President and Council of the Queen's Colleges." The powers of this Council must be limited, as the programme of University College is practically dictated by the Senate of the Royal University, and Professors at the College are appointed and dismissible by the President himself.

"The Catholic University School of Medicine stands on a footing somewhat different from that of University College. It is managed by a Board of Governors. . . . This Board is a Body Corporate, with perpetual succession and a common seal. . . . . . Thus the Catholic University School of Medicine has a legal position in the eyes of the State, comparable with that of the other Medical Schools in Ireland governed by chartered bodies." This extract is taken from the evidence submitted to the Robertson Commission by Mgr. Molloy, who then held the position of Rector of the Catholic University of Ireland.[39] He continues:

"The School was founded by the Catholic Bishops in 1855. The buildings were purchased and equipped out of monies collected from the people of Ireland. . . . The teaching staff were paid for many years by means of an annual collection made for the purpose, and the cost of maintenance was met partly out of the same annual collection, and partly out of capital. [These were the same capital and annual collections out of which the whole Catholic University was supported, as stated on p. 240]. But about twenty years ago [that is, twenty years before Dec., 1901] the capital fund of the University was exhausted, and it was found no longer possible to continue the annual collection. Since then the Professors have received no salaries, and the cost of maintaining the buildings and equipment has been a first charge on the fees paid by the students. What remains of the fees, after this charge is defrayed, is divided between the Professors and the Lecturers. . . . The buildings and equipment, as they stand, and the small income of £55 a year [which is devoted to prizes for the students] constitute the sole endowment of the School."

[39] *Appendix to Second Report*, p. 152.

There is, of course, the indirect endowment already mentioned, which consists in the appointment and payment of the Professors as Fellows and Examiners in the Royal University. Of eight Medical Fellowships three are held by Professors in the Catholic University School, as against four in the three Queen's Colleges; whilst of fifteen Examiners who are not Fellows, five belong to the Catholic University School, as against an equal number in Belfast and two in Cork. This carries with it, of course, the usual enticement to students.

There is, moreover, one of the best forms of endowment, consisting in the fact that throughout four-fifths of Ireland, where the local governing bodies are in the hands of Catholics, it has become very difficult for one who has not been educated at this school to obtain an appointment as Dispensary Doctor or as physician to any institution under local control. This fact alone gives the School a practical monopoly of the education of the Medical Doctors of Catholic Ireland.

" The number of students in the Catholic University School of Medicine," Mgr. Molloy proceeds, " has been rapidly increasing of late years. . . and I am informed that it is now the largest of all the Medical Schools in Ireland as regards the number of its students." He submitted a Table " showing the number of students attending lectures in the Medical Schools of the Catholic University and of each of the three Queen's Colleges, in each year from 1886-7 to 1900-1." From this Table it appears that the Catholic University School began that period with 105 students, and that the number rose almost steadily to 260, in 1900-1; whereas, though the number in Belfast remained practically unchanged at about 230, it fell steadily in the other two Queen's Colleges, from 176 to 130 in Cork, and from 45 to 29 in Galway. Another Medical School, to which a great many Catholic students of Medicine used to resort, the Royal College of Surgeons, shows a like shrinkage, as far as the number of its students can be ascertained, from 170 in 1896-7 to 125 in 1900-1.[40] In the Medical School of Trinity College there were in all on May 1st, 1906, about 253 students.[41]

[40] *Appendix to Second Report* of the Robertson Commission, p. 158, Table IV.

[41] See *Appendix to the Final Report* of the Royal Commission on Trinity

Dealing with the buildings and equipment of the Catholic University School of Medicine, Mgr. Molloy told the Commission, "that the buildings, originally intended for about 100 students, are totally inadequate, even with the additions we have made to them, to furnish accommodation for the immense number now crowded into them. One unfortunate result of this deficiency of accommodation is, that in some cases it doubles the labor of our teaching staff, some of our Professors being obliged to divide their classes into two sections, and give every lecture twice over." [42]

In Dec., 1901, when Mgr. Molloy gave this evidence before the Royal Commission, the Governing Body of the College was composed of eleven members: the Archbishop of Dublin, another Bishop (representing the Episcopal Body), two other clergymen (the Rector of the Catholic University and the Dean of Residence, University College), and seven laymen (the Dean of the Medical Faculty, three representatives of the Faculty, and three representatives of medical science). All were Catholics.

The Medical Faculty at the same time comprised ten Professors, who were assisted in teaching by thirteen others. Though there was no formal religious test, all but one of these Professors were Catholics.[43]

vii. The Royal College of Science.

I pass over the other constituent Colleges of the Catholic University, as, with the exception of Maynooth, to which I shall return later on, they are not likely to survive as Colleges of any new and living University that may be founded. I am thus brought to the Royal College of Science, which is likely to flourish and may be frequented by Catholics.

It is "an institution for supplying an advanced course of instruction in Science as applied to Agriculture and the Industrial

College, p. 337. The total number of students of Medicine in Ireland would be about 1,026; out of all proportion to the needs of the country itself. A large number of those who graduate or become qualified to act as physicians, find employment in the army and navy, and in the Colonies.

[42] *Appendix to Second Report* of Robertson Commission, p. 154.

[43] See Mgr. Molloy's evidence, l. c., n. 6644.

Arts; for training teachers for technical and intermediate schools in which science is taught; and for carrying out scientific research. The College embraces three Faculties, viz., Applied Chemistry, Agriculture, and Engineering. Students who desire to obtain the diploma of Associate which is granted by the College, are called 'Associate' students, and must attend a course of instruction extending over three years, and pass the prescribed examinations. . . . Students who are not taking a complete course of study, but who attend the College for single subjects, for occasional lectures, or for special laboratory work, are called 'Non-Associates.' No student is admitted to the College under the age of sixteen years. Certain students who are qualified to carry out research are allowed to devote their whole time to work in the laboratories under the direction of a Professor. The College also grants the diploma of Fellowship to students who, after receiving the diploma of Associateship, remain at least a fourth year in the College and submit an approved thesis containing the result of original investigations. The College lectures and laboratories are open to women on the same terms as to men. . . .

"The teaching staff consists of eight Professors, five Lecturers, and ten Assistants; and the subjects of instruction are: Chemistry, Physics, Mechanical Engineering, Agriculture, Mathematics, Geology, Botany and Zoology. The Albert Farm, at Glasnevin [near Dublin] . . . is used in connection with the instruction in Agriculture. . . . The Professors of the College constitute the College Council, which is presided over by one of their number, who is called the Dean of Faculty. . . . The salaries of the Professors vary from £600 to £700, of the Lecturers from £350 to £450, and those of the Assistants average £150 per annum. All appointments in connection with the College are now made by the Department of Agriculture and Technical Instruction for Ireland," [45] which is itself manned by the British Government, and may be depended on not to appoint any one, no matter how well qualified, who is not a supporter of the present form of the English connection. Of course, there is no

[45] *Final Report* of the Robertson Commission, p. 21.

formal religious test; but the informal test must be pretty efficacious, seeing that, after thirty years of existence as a College, teaching in the heart of the Catholic capital of a Catholic country, there are on the staff but two Catholics out of 23 Professors, Lecturers, and Assistants.

"The College is maintained by an annual Parliamentary Vote, the students' fees being appropriated in aid of the Vote. . . . In the year 1900-1 the cost of the College to the State (exclusive of the cost of maintenance, furniture, lighting, stationery, printing, etc., which is defrayed by the Board of Public Works and the Stationery Office) was £8,008. The fees payable by Associate students are £15 for the first year, £20 for the second year, and £20 for the third. These fees cover attendance at all lectures and laboratory and workshop courses, as well as the use of the College apparatus and materials. For Non-Associate students the fee for any course of lectures is £2, while for such students the fees for practical courses vary from £2 for a special course of one month to £12 for the entire Session.

"Special provision is made by means of Scholarships, Short Summer Courses, and otherwise, for the training of Teachers in Science and Technological subjects. . . . The number of students attending the College during the Session 1901-2 was 123, of whom sixty were Associate students, and sixty-three were Non-Associate students. . . . No official information is available as to the religious professions of the students, but we understand that about 50 per cent. are Roman Catholics." [45]

viii. St. Patrick's College, Maynooth.

Maynooth College celebrated the centenary of its establishment twelve years ago—in 1895. It is fifteen miles west of Dublin, on a line of railway which passes through a rich, flat, pastoral, and very much depopulated country, and so can give very little facilities for travel. Whatever the cause may be,

[45] *Ibid.*, pp. 21-22. I have noted already, in connection with the Primary Education system, that Catholics are always called "Roman Catholics" by the English Government officials in Ireland, the Protestants having some pretension to form a branch of the Catholic Church.

there is little intercourse between the Professors at Maynooth and those even of University College and the Catholic University School of Medicine, a circumstance that cannot be too deeply deplored.

The College is not only strictly denominational, Catholic, but intended solely for the education of the diocesan clergy of Ireland. It is an ecclesiastical seminary in the strictest sense. Accordingly, the students are all resident and subject to the ordinary discipline of ecclesiastical seminaries. They are enrolled as belonging to some one of the Catholic dioceses in Ireland,—intended, that is, to be incorporated on ordination into its clergy. This is a necessary condition of entrance to and permanence in the College; though after ordination many of those who study at Maynooth find service out of Ireland.

Up to 1845 the College received from the British Treasury, out of Irish taxes, an annual grant which varied from about £8,000 to £9,000. In 1845 this grant was raised to £26,360 and a sum of £30,000 was given for buildings. When the (Protestant) Church of Ireland was disestablished in 1869, the annual grant was withdrawn and the sum of £369,040, being four times the annual grant, was paid as compensation out of the Church Surplus to the Trustees of the College. The present annual income of the College consists of the interest on the invested capital thus obtained, which yields about £8,856; students' fees, which amount to about £6,000 a year; and the interest on certain private endowments. The total income of the College from all sources in the financial year ending 30th June,1901, amounted to £24,881.[46]

The buildings are spacious but plain—all but the College chapel, which is large and elegant. They include Professors' rooms, cloisters, infirmaries, chapel and oratories, a library of about 40,000 volumes, a theatre and public lecture-hall, classrooms, and a physical laboratory; they provide accommodation moreover, for about 600 resident students. The total expenditure on buildings since the foundation of the College has been about £201,713, the greater part of which was derived from

[46] *Final Report* of the Robertson Commission, p. 19.

savings on income and private donations. It includes, however, certain grants from the State amounting to about £54,712.[47]

The College is governed by seventeen Trustees, all Bishops. The staff consists of a President, Vice-President, two Deans of Discipline, two Spiritual Fathers, a Bursar, Prefect of the Dunboyne (or higher) Course (who is also Librarian), eighteen Professors, and twelve Lecturers (all of whom are laymen).

There are four Faculties: Theology, Canon Law, Philosophy, and Arts; each governed by its own Statutes, but all subject to the General Statutes of the College. Degrees in Theology, Canon Law, and Philosophy, are conferred by authority obtained from the Holy See. All the Arts and Philosophy students graduate in the Royal University,—an arrangement which has prevailed only for three years; no one is admitted to these courses who has not matriculated in the University. Should a student at his entrance have already passed one of the higher examinations of the University, he is assigned at Maynooth to the grade or class that is preparing for the next examination which he must pass to obtain the degree of B. A., without which no one is allowed to enter on his theological studies.

The ordinary course of Theology covers four years, after which the degree of Bachelor in Theology as well as that of Bachelor in Canon Law can be obtained. There is provision for a further course of special study, in Philosophy, Canon Law, and Theology, on what is known as the Dunboyne Establishment—so named because it is largely supported by a bequest left to the College in 1800 by Lord Dunboyne.[48]

ix. Proposals for Reform.

From the preceding statement it will be seen that there can be no doubt as to the fundamental fact, recognized by everybody in Ireland, "that there is at present in that country no fairly well equipped teaching body which Catholics trust with the higher education of young laymen." Not Trinity College nor the Queen's Colleges, since Catholics do not trust them; not the Col-

[47] *Ibid.*, p. 20.
[48] *Ibid*, p. 20.

lege of Science, since its course is too limited, and even within these limits it shares in the distrust with which Trinity and the Queen's Colleges are regarded by the Catholic body; not Maynooth, since no layman can enter there; and, finally, not University College and the Catholic University School of Medicine, since, however trusted they may be, they are but miserably equipped. All, as has been said, are agreed on this, and there are many different projects of reform; all of which can be reduced to two classes: (1) the remodelling of Trinity and the Queen's Colleges so as to make them acceptable to Catholics; and (2) the establishment in Dublin, with University College and the Catholic University School of Medicine as nuclei, of a new College that might be Catholic in the sense in which Trinity College is Protestant. I purpose now to examine both these proposals, deferring to a further section the consideration of the position of the theological faculty and the education of priests generally, as that question is of special importance.

A) As to the possibility of reforming Trinity and the Queen's Colleges so as make them acceptable to Catholics, there are among Catholics themselves, practically, but two opinions; one favourable to the reform of all these institutions; the other opposed to all reform of Trinity, but in favour of accepting the Colleges, when reformed, of Cork and Galway. It will be well to note here that practically the whole Catholic body in Munster and Connaught, laity, priests, and bishops, are in favour of such a modification of the Queen's Colleges situated in these Provinces as would make them suitable for the higher education of Catholic young men. The attitude that prevailed from 1845 to 1850 prevails no longer; the Catholic students of the Cork College have been formed, with the President of the College and some of the Professors, into a recognized Church confraternity with an approved chaplain; and the priests and people of Munster think Catholic young men at least as safe in Cork at the Queen's College as they would be in Dublin at either University College or the Catholic University Medical School.[49]

[49] The Royal Commission on University Education in Ireland (the Robertson Commission) reported in 1903 in favour of such modifications of the constitution of the Queen's Colleges as would make those at Cork and

There has been question of reducing this College at Galway to the position of a Technical School; and resolutions have been passed by public bodies, stimulated by the Bishops, against this proposition, denouncing it as an injustice to the Province.

As regards Trinity College, Dublin, there has been and is diversity of opinion; though the great majority, guided by the Bishops, are opposed to making any terms with that institution.

Those who were in favour of accepting a reformed Trinity College presented to the Royal Commission on that institution the following Statement, which was signed, towards the end of July, 1906, by 467 laymen,[50] who, it is well known, have numerous sympathisers who did not sign:

"No solution of the University difficulty in Ireland, based upon Trinity College being constituted as the sole College of a National University, can be accepted as satisfactory as long as it fails to provide for: (*a*) A substantial representation [of

Galway acceptable to Catholics, leaving both their university status, that in Galway somewhat shorn and only as a trial. (*Final Report*, p. 43). This Report was signed by the Most Rev. Dr. Healy, now Archbishop of Tuam, one of the members of the Commission, who adds a note (p. 62) in which he says he regards it as doubtful whether the modifications suggested by the Commission would be adequate to secure for the two Colleges the sympathy and support of Catholics; but goes on to express an opinion that these could be secured, and a hope that they would be, by further modifications, which he suggests. In a formal statement presented in 1906 to the Royal Commission on Trinity College, the Archbishops and Bishops of Ireland say they had long since expressed their willingness to consider favourably a solution of the University question on the lines of the Report of the Robertson Commission (See *Appendix to Final Report* to the Robertson Commission on Trinity College, p. 82). A Committee of Catholic Laymen in Cork, consisting of about thirty members, who were elected in 1904 at an exceedingly large meeting of the Catholic laity of Cork presided over by the Mayor, presented to the same Robertson Commission on Trinity College a statement to the effect that the Queen's College in their city could be made acceptable to Catholics (*Ibid.*, p. 118). It is a matter of public notoriety that this attitude has the approval of most, if not all, of the Bishops of the Province. For other documents in support see *Appendix to Final Report* on Trinity College, pp. 447-452.

[50] Seven of the signatories afterwards withdrew their names; three of them stating they did so in view of the fact that the representation on the Governing Body was, as we shall see, interpreted by the friends of the reform within the College less substantially than they—these signatories—had intended.

Catholics] from the start upon the Governing Body, with a power of expansion of such representation dependent upon and fairly proportionate to the number of students whom Catholics send into the College, and the Academic distinctions which they may there win; (*b*) the establishment of dual professorships in at least Mental and Moral Science and in History; (*c*) the religious instruction of our students by clergymen of our own Church; (*d*) the establishment of a Faculty of Catholic Theology on terms of full equality with those enjoyed by Protestants; (*e*) the establishment of a chapel for our students within the College; (*f*) the creation of a Council or other Body to secure the practical efficiency of the safeguards provided for our students in religion, faith, and dogma." [51]

This proposal came to be known as the "Bonn Scheme," because it was founded on a statement obtained by Mr. George Fottrell, a Dublin gentleman, from one of the Professors in the University of Bonn, as to the provision made therein for safeguarding the faith of Catholic students.[52]

Shortly after the foregoing document was presented to the Commission and published in the daily press, another Statement, signed by twenty of the Fellows and Professors of Trinity College itself and one ex-Fellow (a member of the College Council),[53] was also presented and published, showing that the

[51] The Statement is published in full in the *Appendix to the First Report* of the Robertson Commission on Trinity College, p. 110.

[52] For this document see *Appendix to Final Report* of Commission on Trinity College, p. 409.

[53] The Statement was approved by more of the College staff than those by whom it was signed, as appears from what the Provost said in his oral evidence (n. 32): "We kept a number of our Staff here during the vacation discussing the matter, and the reasons the names put to it were not more in number was that they all scattered the next day; but the division was about twenty to four in favor of the Scheme." Again, in reply to one of the Commissioners (Mr. Kelleher), the Provost said that if the Catholic Bishops accepted the scheme, it would be approved by a majority of the Staff of the College, but opposed by the Board, as also, very violently, by some of those on the Staff who hold to old-fashioned views (*Ibid.*, nn. 41-43). It would not be difficult, I think, to get Parliament to override this opposition to a reform which, reasonable in itself, was admitted to be so by the majority of the Trinity College Staff; provided it were also accepted by the Catholic body as supplying a satisfactory solution of the University question in Ireland.

reform advocated from without by the Catholic Laymen was not without powerful support within the College. The twenty-one Trinity men endorsed all the claims of the Catholic Laymen, subject to certain modifications:

(*a*) Catholics, they thought, would be adequately represented on the Governing Body of the College if they were allowed, for a period of twenty-five years, one-fourth of the seats on a Reformed Board, together with their chance, as time went on, of further seats, by election on the part of the younger Fellows and Professors, as also of the Moderators or Scholars; which bodies might be expected to be largely composed of Catholics after a few years. The remaining claims (*b, c, d, e, f*), were allowed almost without alteration, a special paragraph being added providing that the Catholic University School of Medicine "should be brought into the settlement." The claim for appointment of dual professorships in Mental and Moral Science and History, was made more definite by a clause to the effect that the Catholic Professors in these departments should be appointed by and subject to a nominated committee of six members, of whom four should be laymen, which should be charged with the duty of safeguarding the faith and morals of Catholic students. Professors in the Faculty of Theology would be appointed by the Bishops and work under their direction.[54]

Meanwhile the opponents of this proposal, as indeed of every scheme for the reform of Trinity College, were not idle. The Standing Committee of the Catholic Archbishops and Bishops met in Dublin on July 25th, the day after the signature of the Statement presented by the twenty-one Fellows and Professors, and drew up a Statement in which they "inform the Royal Commission that under no circumstances will the Catholics of Ireland accept a system of mixed education in Trinity College as a solution of their claims," and giving the reasons on which this decision was based.[55] The document was published immediately in the daily press, and had the effect of stopping at

[54] See this Statement published in full, *Ibid.*, p. 23. It is plain that the signatories to the two documents worked in collaboration; this, indeed, was stated by the Provost of Trinity College in his oral evidence (n. 3).

[55] The Statement is published in full. *Ibid.*, p. 81.

once among Catholics the agitation in favour of a reform of Trinity College so as to make it acceptable to them.

The Bishops assign six minor reasons as influencing their decision: (1) that the acceptance of Trinity College by Catholics would result in making it the only university in Ireland, which would be bad policy from the educational point of view; (2) that Trinity is not popular; (3) that it is a rich man's college; (4) that it is old and has made for itself a groove which is unsuited to the present needs of Irishmen; (5) that Catholics could never hope to be more than a helpless minority of its members; and (6) that the mingling of two religious elements in almost equal proportions would not make for religious or academic peace.

Two other objections their Lordships deemed "of more importance, because they touch on principle." The first of these is of special interest: "It has been the hope of the Bishops that, sooner or later, they should have a University, or at least a University College, in which they might maintain a Theological Faculty. That would be impossible in Trinity College, Dublin. To Catholics, at all events, it is evident that their ecclesiastical students could not be sent to reside there." The second objection is that "the inevitable result of an attempt to set up, for the first time in the history of universities, an institution of the kind [that is, a College, not a University, which would be both Protestant and Catholic] would, as regards religion, be negative—that is, the exclusion of all religion. That is mixed education in its most pernicious development, and the Catholics of Ireland who have borne for long years the penalties of their resistance to this system, can hardly be expected, now, to be parties to imposing it on themselves."

This important Statement of the Bishops practically exhausts all the objections that have been urged against the attempt to make Trinity College as acceptable to Irish Catholics as the University of Bonn is to their brethren in Germany. Some opponents of the proposal insisted more strongly on the defects of the present educational system of the College; others on its traditional opposition to Irish national ideals. These considerations were, no doubt, deemed important; but what destroyed the

prospects of the proposed reform was one argument and only one —that a University condemned, however, foolishly or unjustly, by the episcopal body, would never be accepted by Irish Catholics. Within and without the College, by supporters as well as opponents of the proposal, whether Protestant or Catholic, this one objection was rightly regarded as fatal.

B) The alternative scheme of reform was to establish in Dublin a new College that would be Catholic in the sense in which Trinity College is Protestant; that is, with no formal tests, but governed, at least in the main, by Catholics, who would be relied on to see that the body of the professorate and the atmosphere of the place were Catholic. There were and are differences of opinion as to whether this College should form part of the University of Dublin or of the Royal University. That it should be a self-sufficing, independent University is not regarded as practical; though hopes are entertained that it might grow into that, all the sooner if it were linked with the Queen's Colleges in the Royal University. These differences of opinion are of minor importance; what should be carefully attended to, in the first place, is the constitution and government of the proposed new College.

Now, though this is still to a very large extent a matter of speculation, I note, as agreed upon by all, that it is not to be so much a Catholic College as a College for Catholics; a very important distinction, in my opinion. During the whole of Cardinal Cullen's time—that is, for about thirty years after the controversy about University Education in Ireland had become acute by reason of the establishment of the Queen's Colleges—the Catholic demand was for a Catholic University; meaning thereby a University or College in which, however, it might be endowed or supported, the Canon Law of the Catholic Church would rule, so that no one would be admitted to office or continue to hold it, except in accordance with the Canons.[56] It

[56] This was the Catholic demand down even to 1885. "They [the demands of Catholics] would be satisfied substantially by the establishment . . . of one or more Colleges conducted on purely Catholic principles." (Resolutions of the Catholic Hierarchy, Oct., 1885. See *Appendix to First Report* of the Robertson Commission, p. 385.)

would be subjected to all the religious tests that the Canon Law provides—if even the full benefit of the Canons would be allowed.[57] That, I think, is what we always understood by a Catholic University— a University of the Louvain type. An odd heretic or two might be admitted to lecture, for a time, when a suitable Catholic could not be found; but the great body of the staff would be Catholic, and any one of them would be dismissed instantly in case he changed his religious opinions.

This old demand has been given up. The Robertson Commission—which reported in 1903, its recommendations being accepted more than once by the Catholic Bishops as providing a satisfactory settlement of the Catholic claim—recommended that all offices in the College should be open to persons of all denominations, subject only to the condition that the holders should not teach or publish anything contrary to the doctrine of the Catholic Church. As to the observance of the condition in any given case, a Board of four Visitors—two being Catholic Bishops, the other two being judges, but not necessarily Catholics—should decide; the question of fact being for the entire Board, while that of law—what is opposed to the Church's teaching—would be for the Bishops only. This, though a departure from the earlier position taken up in Cardinal Cullen's time, was accepted officially more than once as a satisfactory settlement.[58]

Since the publication of the Report of the Robertson Commission, Mr. John Dillon, M. P., in a public lecture in Dublin, advocated the giving up of all claim to have any of the officials of the proposed new College or University subject to religious tests of

[57] In criminal cases,—which, before the Canon Law, comprise those in which one is accused of holding un-Catholic doctrine, and which alone would involve dismissal of a Professor for reasons known to the same Law,—there is even yet no canonical provision for properly conducted trials of the accused in the ecclesiastical courts of Ireland. In this and many other ways those who are kept very strictly to the observance of all the Canons, do not get the benefit of those which were made in their favour.

[58] See, for instance, a Statement drawn up by the Standing Committee of the Archbishops and Bishops of Ireland, 25th July, 1906. It is published in the *Appendix to the First Report* of the Robertson Commission on Trinity College, p. 82.

any kind. This was almost quite in accordance with an official statement drawn up by the Hierarchy in June 1897, in which their Lordships say that "with some modifications in the Act [the Tests Act of 1873] in the sense of the English Acts of 1871, and the Oxford and Cambridge Act of 1877,[59] we have no objection to the opening up of the degrees, honours, and emoluments of the University to all comers."[60] The Statement does not necessarily mean that the Bishops would be satisfied even though there were no tests in the case of those who might "be entrusted with control, with charge of discipline or direction in the moral character of the students"; since Dr. O'Dwyer told the Robertson Commission in 1901 that he would expect the holders of such offices to be subject to tests. Later on, in 1904, the Bishops were consulted by the Chief Secretary, Mr. Wyndham, as to whether they would agree to have the "government" of the proposed new College, like that of Trinity College, "selected exclusively on academic grounds." Their answer was in the affirmative.[61] This looks like a resignation of all claim to religious tests as applying to any of the State-paid officials of the College.

It is on this basis of settlement that Mr. Birrell is now building; all offices in the new College to be open to members of all denominations, of religion or no religion, without dogmatic test of any kind whatsoever. The only guarantee which Catholics will get will be the appointment of the first Senate or Governing Body, most of whom, but not all, will be Catholics. They will be trusted to give the College a sufficiently Irish and Catholic trend, by appointing a goodly proportion of Irish and Catholic Fellows and other officials. The students, for the most part

[59] These modifications are set forth in the evidence given by the Bishop of Limerick, Dr. O'Dwyer, before the Robertson Commission. They regard the right to obtain and retain certain offices in the University which are legally tenable only by clergymen of the Church of England, as also the right and duty of the Governing Bodies of the Colleges to provide religious services and instruction for the students. See *Appendix to First Report* of the Robertson Commission, p. 28. *Ibid.*, nn. 384-7; 554-9; 574.

[60] *Ibid.*, p. 388.

[61] See Letter of the Archbishop of Dublin, Dr. Walsh, published in the *Appendix to the Final Report* of the Robertson Commission on Trinity College, p. 42.

Catholic, to whom after some years the government of the College will pass, will be expected to maintain the advantage received by Catholics at the start, as Protestants do in Trinity College.

I note, moreover, that no part of the endowment given to the proposed new College by the State, may be spent in the maintenance of a Faculty of Divinity; though it will most probably be open to the Catholic Bishops to maintain such a Faculty in the College at their own expense. Whether they will do this is a question not of fact but of speculation. As far as I can read the signs of the times, they will not do it—as yet; till, perhaps, it may not be possible to do it at all; or, if they should do it, the members of the Faculty will be poorly paid, as compared with professors in other Faculties. On this aspect of the question the maintenance of a Faculty of Theology in the proposed new College, there have been as yet few indications of what is passing in the minds of the Bishops—if they have given the matter much consideration. They stated, as we have seen (p. 254), in what was practically a reply to the proposal for a reform of Trinity College, that it has been their hope that " sooner or later they should have a University, or at least a University College, in which they might maintain a Theological Faculty." Should the proposed new College come into being, they will have an opportunity of realizing that hope. There are indications, nevertheless, that they will be content for a time with a system of academic lectures, given by Professors from Maynooth or elsewhere.

I note, finally, that though the proposed new College is to have a State-endowed Faculty of Philosophy, including Ethics, even the Professors in this Faculty are to be subject to no tests; nor are the Catholic Bishops or their delegates to have any control over the teaching of the Faculty, except as outsiders, or in so far as any of them may be elected by the graduates to a seat on the Governing Body.

x. The Choice.

The reader has now before him, collected from a great mass of oral evidence, written statements, and other documents, all

the facts which I regard as being of primary importance to enable him to form a fairly prudent estimate of the relative merits of the two main proposals of reform. There are, of course, a multitude of other facts which it is practically impossible to set down on paper; many of them are not consciously present even to the closest students of the question when they come to decide, though the unconscious effect is considerable. There is no use in trying to catch and fix things of this kind; he who would appreciate them must have lived in Ireland—nay even in Trinity College; how else could he form a just estimate of the value, for instance, of the education which it gives or of the quality of its religious atmosphere? Should the reader not have lived here, and yet wish for more minute details than may be found in this article, he must only procure the two sets of Blue-books on which the Article is based throughout. If he is reasonable, he need not be told that Irishmen, Protestant and Catholic, are just like other men, except for the effect produced on them by the peculiar geographical position and history of their country, which are known to all.

The choice, then, which we have made—or have still to make—is not between, on the one hand, Trinity College such as it has been in the past and is now for the few Catholics who went or go there against the admonitions of their pastors; and, on the other, a Catholic University such as that of Louvain or Washington. It looks rather as if it were a choice between a mixed University of the Bonn type and a Secular college such as the State Universities of the Catholic countries of Europe.

It is not the present Trinity which we should have to choose, but rather the Trinity that we might reasonably hope to fashion. At present the College has an average, let us say, of 1,000 students, of whom 90 per cent. (900) are Protestants. If my estimate (p. 235) should be substantially correct, there are about 1,500 Catholic students in the Royal University. We might not be able to send all these to Trinity; but putting those whom we could send at 1,000; or taking Mgr. Molloy's estimate of 1,200, reaching up to 2,000 after a few years, with 100 Catholic students at present in Trinity and not reckoned by him; we should be able to send there from the first, if not a majority, at

least such a minority of the students as would be well able to defend themselves, safeguarded as they would be by the hereditary feud of race, which is not likely to die out, notwithstanding the mixture, till the garrison has been reduced to complete submission. As a centre of organization they would have a well-endowed Faculty of Theology with professors all subject to the Bishops, Catholic Professors of Philosophy and History almost equally subject, and a vigorous Gaelic League with a strong Catholic tendency. I know little of Irishmen if under these circumstances and conditions there would not soon be a great change in the Governing Body of the College. That is what I mean by the Trinity which we might reasonably hope to fashion—a Trinity of the Bonn type.

As against it we had—or have—it in our power to choose a University for Catholics wherein the great body of the Professors and other officials will be Catholics paid by the State and entirely independent of the Church as regards the retention of their offices. There will be no State endowment for a Faculty of Theology; and, as I read the signs of the times, there is little prospect of such a Faculty being established out of private funds. The Professors of History and Philosophy will be as independent of the Bishops as those of Mathematics; except in so far as, possibly, their Lordships may be able to persuade the Senate not to appoint men of suspected orthodoxy—a capacity which, no doubt, will be very real at first, but is only too liable to grow feeble unless in so far as a prudent and wholesome fear of belated ecclesiastical favour being shown to Trinity should keep the University for Catholics in order. That is what I call a State-endowed University for Catholics of the type known in so many European countries—and not regarded with special favour by the authorities of the Church.

To select this kind of University or University College is to hand over Trinity for all time—with its magnificent site, buildings, and income—as a further endowment to the (Protestant) Church of Ireland, already too richly endowed out of the funds of an impoverished nation, whilst, in addition, as the project is now taking shape under the hands of Mr. Birrell, the Queen's College in Belfast is to be made into an independent University

for the Presbyterians of the North, with a greatly increased annual grant from the pockets of the same poor people. These are facts, which should not be left out of the account. Whether we gain or lose by the choice we make, the Protestant garrison cannot but gain, by obtaining for their exclusive use two well-equipped and self-governing Universities; while we, with all our claims for equality of treatment, allow ourselves to be put off with a Federal University, made up in part of the reformed "godless" Colleges of Cork and Galway—though we proclaim it impossible to reform Trinity College;—a Federal University in which the new and best College will not be at all as well endowed as Trinity, while the other constituent bodies will be even more inferior to the self-governing and more highly endowed University of Belfast.

It remains only to add that those who favour one choice or the other agree in regarding it as possible, in course of time, to better the Catholic position. That it could and would be improved in Trinity I have little doubt; much less, any way, than I have that it will be improved with years in the (possible) rival institution; at least in case this is not possessed of a well-manned Faculty of Theology. It is by the saving influence of such a Faculty, working side by side with its sisters or fellows, as well equipped as they and with equal rank, independence, and university status generally,—it is only by influence of this kind that, especially in the absence of formal control on the part of the bishops, the Church of Ireland can hope to mould and safeguard the religious and philosophical teaching of whatever University we may join, whether that of Dublin or the Royal. We have refused an endowment for a Faculty of Theology in Trinity College; it would be a mistake irreparable if we failed to set up one—even though now it must be done at our own expense—in whatever new College may be given us.

xi. The Higher Education of the Clergy.

In warfare, I understand, a very difficult question sometimes arises, as to what had best be done with a fortress on which great sums were lavished; whether to keep it not only intact but in

touch with the main army; or to throw a garrison into it and leave it to defend itself; or to abandon it altogether. Many a campaign, we are told, was lost owing to a vain attempt to retain such a fortress; which does not prove, however, that in all cases fortresses should be dismantled.

In the education campaign that is now being conducted in Ireland, the Catholic General Staff are faced by a question of this kind with regard to Maynooth College, where the great majority of the diocesan clergy of the Irish Church make their higher studies. Shall we keep it on as it has been for more than a hundred years? or give it up altogether and take our chance in whatever new College or University may be founded? or try a compromise—join the University without giving up the College? This is one of the most serious—for churchmen the most serious—of the questions raised in the campaign.

It is easy to understand and it would be a hard heart that would not sympathise with the views of those—old or middle-aged men, for the most part, who were educated here, think there was and is no place in the world like it, and love every shrub in the grounds, every stone in the walls,—it would be hard not to sympathize with them when they say that it and it alone is the proper place of education for our ecclesiastical students, whether in Arts, or Philosophy, or Theology. The view is backed by the great authority of the Council of Trent, which would have youths aspiring to the priesthood segregated from their tender years, and trained for their holy calling in an atmosphere and under discipline entirely different from that in and under which young laymen may receive what would be for them a good Christian education. Whether the Tridentine arrangement was intended for all clergymen or only for the average has been disputed, as we know; whichever opinion may be right, history proves that the ordinary life of a University is not proper training for the priesthood; and that there should be specialisation of discipline as well as of study for a considerable time before the irrevocable vows are taken. At what time it would be well to begin to specialize is an open question; it is no wonder that experienced men, who have seen the stars fall from the heavens, should be convinced that the process could not begin too soon.

They would maintain the College of Maynooth as it is at present; would have the great body of the diocesan clergy of Ireland make therein their higher studies, as well in Arts as in Philosophy and Theology. If any new College or University that may be instituted can be got to recognize these studies as qualifying for degrees, all the better; let those who have studied here submit to any intellectual test that may be imposed. But let them be kept here for study and discipline, even though the lectures they attend should not be recognized as qualifying them even to present themselves for examination for degrees.

This position was taken up at a meeting of the Maynooth Union in June 1903, by the Archbishop of Tuam, Dr. Healy, who said it was "the unanimous opinion of the Irish Bishops that Maynooth should be a constituent college of the new University, and that no other solution of the question could be regarded as satisfactory." Proceeding, he said: "We have no objection to see post-graduate courses taken by our past students in the Dublin University College. . . . I think, and all the Bishops think, that there ought to be a hospice established in connection with the new University in Dublin for this purpose. I think, too, an arrangement might be made by which some of the honour students here, needing a special training in a subject, for instance, like Physics, and needing special appliances, might be allowed to go to Dublin to attend a course of lectures. To that extent also I am prepared to go. I will not divide this College of Maynooth into two parts. This College of Maynooth for the past hundred years has been the pride and the bulwark of the Catholic Church in Ireland, and we are not going to split it up now or to weaken its classes here in the hope of getting university culture in Dublin that can be obtained in Maynooth." [62]

The hope of the Bishops—that Maynooth may be recognized as a Constituent College of any University that may be founded,—is not so strong as it then was; and it remains to be seen whether their resolutions—to keep the College intact—may not be proportionately weakened. Some of us would regard it as a cal-

[62] *Record of the Maynooth Union*, 1902-3, pp. 26-7.

amity in any case to have the candidates for priesthood deprived, by being kept here, of the advantage not only of the teaching but to a certain extent of the life of the University; in which, as the best men may be supposed to occupy the better-endowed chairs, and as other advantages in the shape of Museums, Laboratories, etc., will abound, the teaching at least, may be reasonably presumed to be of a superior quality. What is worse, Professors who lecture here, to prepare students for examination in Dublin, will always be tempted to become "grinders" rather than teachers—the bane of our Intermediate and of much of our University education at present. But if, as is not unlikely, attendance at lectures here is not to be recognized as qualifying the students even to go up for degrees, what character for education will the priests of the future hold as compared to laymen of the professional classes?

Not that University studies or degrees are of much value, as compared with such evidence of scholarship as may be given by published work; but that it is only in and through Universities the qualities that make for scholarship, however evidenced, can be obtained. It will be a kind of miracle if Maynooth does not lag behind, should it continue as it has been—cut off from any real participation in University life. I do not doubt that the average product of our Art schools, not to mention those of Philosophy and Theology, is of as high a quality as, if not even higher than, that of any Irish or English University; but I do not think our best men are as good—in Arts; and it is by what is best in it, much more than by its average, that the thought of a school tends to become the thought of the age.

So much for Arts. Coming now to Philosophy and Theology, I am deeply convinced—and the conviction grows deeper with age and experience—that both these sciences are terribly hampered when deprived of the handmaids that should minister to them. I am well aware of the modern tendency among students of the other sciences, to resent this claim to domination, as they deem it, on the part of Theology; but I would ask them to give theologians the credit of urging the claim for their science rather than for themselves. And what do we find? That scarcely any chemist, physicist, astronomer, biologist, archæologist, historian,

philologist, critic, or litterateur, worthy of the name, can be mentioned, who did not end by applying his conclusions to Theology. Were Kelvin, or Darwin, or Huxley, or Spencer, or Taine, or Littré, or Renan, or Harnack, or Mommsen,—not to go through the whole list—were they all made slaves because they could not help becoming theologians? True, they were not content to supply the materials to others better trained than they in this special department. But even so, in avoiding that personal indignity—if so they deemed it—they could not save their respective sciences from ministering to theology as represented by themselves.

If there has been a tendency among students of other branches of science to resent the claim made by Theology to press into her service the results they have achieved, there has been, I fear, only too often, a reverse tendency, among theologians, to make light of and neglect the ministrations of the handmaids. No wonder that so many of our arguments and illustrations should be weak and our conclusions distorted, based as they are on false Chemistry, Physics, Astronomy, Archæology, History, Criticism, and so on. For Theology is not faith, but a science; with one foot on God's Word, while the other rests on man's testimony and on nature. He who would be a philosopher must study nature constantly—must make all the use he can of the ascertained conclusions of all the physical sciences; and he who would be a theologian must be a historian as well as a philosopher. And as it is not given to any one man to be all these, we can only say that a school of Philosophy and Theology that is out of touch with those of Science and History, is standing on one leg—a position not of stable equilibrium. That is the danger to which we are exposed at Maynooth.

It may be asked why we should not hope to have such intercourse with the University as would keep us abreast of the times. I do not know, if it be not that we are at the wrong side of Dublin; or it may be that there is about seminaries an exclusiveness which frightens off and chills the laity. Whatever may have been the cause, there has been very little intercourse in my time between the staff here and those who have been engaged in any form of scientific or historical research in Dublin; and,

candidly, I do not hope for much improvement in this respect—as long as we stay here. With a new tendency among the best men, even of the clergy, to seek a field of labour and higher earthly rewards in the University rather than here, in Arts and Philosophy rather than Theology, the prospects of the Queen of Sciences are not all rosy—in Ireland.

What will be the effect of this on the University? The men—especially those in the Faculty of Philosophy and the students of History—will have no theological school to criticize and steady them; at least they will not be in living touch with any, which is what is wanted; and there is but too much reason to fear that the result will be what it has been wherever the same experiment has been tried.

I think I love this College as much as most of its children. I have spent more years in it than any other living man save one; I have never had the least desire to leave it; it has been and is to me almost an ideal home. Situated though it is in the midst of an uninteresting plain, and poor and rough as its life may be, it is a life of freedom and independence, and offers great facilities for study; all of which I value more than anything else after life and the grace of God.

Maynooth, however, is not mere stone walls; it is the men that make it, and the traditions, and the spirit. We could not carry the walls with us as Aeneas could not carry those of Troy; but we could have the same men, the same spirit, the same traditions; we could build up a new Maynooth, which, like the new Troy, might be destined for a wider empire.[63]

Moscow was hoary with age and venerable for its traditions; yet the Russians, who loved and reverenced it so, burnt it to save the country and itself. And they did save both. At a later date their grandsons were called on to abandon a newer and less venerable fortress, and they did not; therein failing in true service to their country.

[63] All lectures, whether in Trinity College or any new College or University that may be founded, are and will be open to all students, wherever they reside. Ecclesiastical students could have their own hospice, as Dr. Healy suggests, with regular seminary life, without forfeiting the right of attending lectures at the University.

I do not say or believe that we are called on to give up Maynooth altogether; but I do feel it a mighty responsibility that those are taking who are leaving this new College or University for Catholics without a Church-directed Faculty of Theology to steady it; leaving it to shift for itself as best it can with little more than the external guidance supplied by parochial churches —a weekly lecture or two in Apologetics and Ecclesiastical History, and a Faculty of Kantian, Hegelian, or the latest brand of Philosophy.

WALTER MACDONALD.

ST. PATRICK'S COLLEGE,
MAYNOOTH.

THE NEW PHILOSOPHY IN FRANCE.[1]

II. The Principles of Psychology.

We have set forth in a former article what the New Philosophy considers to be the subject matter, the method and the value of Philosophy, that is to say, we have exposed its principles of metaphysics,—metaphysics and philosophy being ultimately identical. In order to give the full presentation of the system necessary for the formation of a judgment regarding this school, it will be necessary to state its principles of psychology. For in this school not only does psychology serve as an introduction to metaphysics, and furnish the elements with which metaphysics is constructed, but metaphysics is indeed the result of the fullest and deepest application of psychology to reality and the true psychology necessarily ends in metaphysics.

Especially since the time of Locke and Hume, psychology and epistemology have been considered as sciences distinct from metaphysics; the former as the science of internal facts, the latter as the science of the value of knowledge. These two sciences have been, to a great extent, the field of study for the philosophical mind in the nineteenth century. While Kant in Germany devoted his energies to the critical problem, followed in this direction by Hamilton in Scotland, the Scottish School under the influence of Reid and Dugald Stewart emphasized the conception of psychology as a distinct science and insisted upon the internal observation and reflection as its proper method. The Eclectic School in France was nothing more than a branch of the Scottish School, while in England Stuart Mill applied the method of analysis already inaugurated by Hume and developed the theory of associationism.

It was then generally acknowledged that psychology is a science independent of metaphysics, that it is the science of internal phenomena. Under the influence of Auguste Comte,

[1] Cf. *The Catholic University Bulletin*, April, 1906.

the conception of science became more strictly defined; it implied the use of a precise method. By the psychologists of the Scottish and Eclectic Schools psychology had been studied by means of internal observation only; it had been rather descriptive. Stuart Mill himself with more subtlety of analysis had not gone much beyond the data of common sense. Auguste Comte denied the value of introspection, and others, while accepting its legitimacy, found it too vague to furnish the basis of a truly scientific study.

At that time natural sciences, physics and physiology were making great progress; physicists and physiologists were confronted by the problems of psychology; they did not hesitate to study them. John Muller enunciated the law of the specification of the nerves, and what is more notable, he with other physiologists, called attention to the close connection existing between psychological phenomena and their physiological causes or effects and consequently between psychological phenomena and their physical conditions and results. The study of this connection seemed to make it possible to arrive not only at a descriptive, but even at an explanatory knowledge of the facts of consciousness. We may now not only observe them, but through their physiological and physical conditions we are able to experiment on them. Psychology, as an experimental science, is possible.

The first students of the new science, most of them physicists and physiologists of great renown, such as Dubois-Raymond, Helmholtz, Donder, Exner and others, in the study of physiological phenomena, took the physical conditions as the chief basis of their explanation and attempted to measure both the duration and the intensity of psychical facts. Weber enunciated his famous "logarithmic law" of the relations between the physical stimulus and the sensation, which was perfected by Fechner and later by Delbœuf and Sergi. This constitutes in experimental psychology the psycho-physical tendency. I say tendency rather than school or period, for although giving the first place in their explanations to the physical conditions, they give not a little importance to the physiological factors.

With Wundt and his disciples physiological conditions took

the first place; this forms the psycho-physiological tendency. Wundt has had considerable influence on the development of experimental psychology. He founded at Leipzig a pyschological laboratory and developed there many students, who, afterwards, founded on the model of Leipzig, laboratories in which there was shown a great activity, especially in Germany and in America. Lately the scientific observation of abnormal facts has opened in experimental psychology a new field known as abnormal or pathological psychology,—a field especially cultivated in Germany and France by Charcot, Bernheim, Kroepelin, Pierre Janet and others.

It is not our intention to give here the results obtained by experimental psychology; they have already been indicated in this Review.[2] Our aim has been simply to note the progress and development of this school as representing divers phases in the general evolution of psychology,—with a view of determining exactly what position the New Philosophy takes in the conception of that science.

Nobody will deny the importance of the results obtained by psycho-physics and psycho-physiology, as well as the fundamental improvement which they have wrought in psychological methods. Psycho-physics and psycho-physiology will endure as a necessary element of a scientific psychology. Their results make it clear that psychological facts cannot be adequately studied without regard to their physical and physiological elements and that laboratories of psychology,—even though they are not exactly to psychology what laboratories of physics and chemistry are to those particular sciences,—are indispensable to a scientific study of certain elements of psychology. They have introduced into psychology more precision by their application of scientific methods. To deny their importance would be to ignore one of the most important periods in the evolution of psychology; to refuse them a place in psychology would be to condemn psychology to remain to a certain extent a de-

[2] Cf. "The New Psychology," by C. A. Dubray. *The Catholic University Bulletin*, January, 1907.

scriptive knowledge, often inprecise and incomplete even as a descriptive knowledge.

It must be well remarked that the New Philosophy does not deny the necessity of such researches and methods; it does not deny the value of such results. It appreciates psycho-physics and psycho-physiology in that they furnish the psychologist with some elements necessary to arrive at a positive and relatively adequate knowledge of psychological facts,—that is, in so far as the human mind can have an adequate knowledge of things; but it maintains that these sciences themselves are unable to arrive at this definitive knowledge; that they do not afford a truly adequate method of psychology. Keeping these necessary observations in mind, we shall expose the criticism of psycho-physics and psycho-physiology, as made by the New Philosophy and then the psychological method as understood by this New Philosophy.

In our exposition we follow the works already quoted of Prof. Bergson, the leader of this school, and especially his works entitled "Essai sur les donées immédiates de la conscience," [3] and "Matière et mémoire."

Psychology is a knowledge of facts, the knowledge of the facts of consciousness. Its true method must be therefore, as for any other study of facts, the method of observation. How may the observation of the facts of consciousness be positive and adequate? In this lies the whole question.

The object of a truly real and positive knowledge is to put us in contact, as close as possible with facts and beings, with their elements and activity. The task, therefore, of the psychologist is to apply to the facts of consciousness the processes which will enable him to reach this end. How may these processes be applied to the psychological facts? As is evident, we must start from internal observation or introspection; facts of consciousness as such are present to us or exist for us only through introspection. Nobody denies, or has ever denied, that this is the necessary starting point. No true

[3] Our readers will not fail to notice the points of similarity between the principles of Prof. Bergson and those of Prof. W. James.

psychology is possible without introspection. But how can internal observation or introspection be exact and precise except by being conducted in a scientific way? And, how are we to apply to it the process necessary to an exact study in any science of facts, namely, the processes of experiment and calculation? It seems that only one way is possible, and that is to study the internal facts through their physical conditions or through the physiological phenomena which are connected with them; in this way internal facts can be studied scientifically. Such has been the conception taken and the course followed by the psycho-physical and psycho-physiological schools.

To consider as equal all the differences of sensation corresponding to the least perceptible increase of physical stimulus, and to consider each sensation as the sum of all the differences of sensations which have preceded it from the zero of sensation—such is the postulate of psycho-physics. Then we have in the world of consciousness, a basic unit, a principle of equality, of addition and of difference. Psychology is able to attain to a scientific precision; its laws can be formulated even in mathematical propositions. Such is the case, for instance, with the logarithmic law of Weber and Fechner: the sensation is proportional to the logarithm of the stimulus, $S = C \log E$; S standing for the sensation, E for the stimulus with its numerical quantity, C for the constant which has to be determined for each special class of sensation.

Now the New Philosophy maintains that principles or laws of this character are principles or solutions of mathematics and physics, but not solutions of psychology. In order to assert the principle stated above, the psycho-physicists begin by eliminating from its concepts and ignoring everything that is properly psychological. What is done? I perceive that to a certain stimulus, E, there corresponds a certain sensation, for instance, a sensation of sound, S. I increase the stimulus in a continuous and gradual way and at a certain moment, E^1, I perceive in my consciousness the sensation of sound S^1. It is evident that I can measure the difference which exists between the two stimuli; they are of the same nature and the one is nothing but a real, quantitative, and therefore measur-

able augmentation of the other. There is between the two extreme stimuli E and E^1 a continuous and quantitative series of intermediate stimuli which I can number. But am I able to do the same for S and S^1 and for what exists between them? I cannot, and why? Because in reality S^1 is not S plus a certain quantity of the same kind of sensation. S^1 is to my consciousness something altogether different from S. My consciousness perceives between S and S^1 not a numerical or a quantitative difference, but a psychological difference, a difference of nature and quality. Moreover my consciousness, in order to perceive between S and S^1 a difference, in order to perceive one as an addition made to the other, ought to be able to perceive the gradual and continuous passage from S to S^1. But no perception of that kind exists in my consciousness. To my consciousness S^1 is another state, or a phenomenon distinct in nature from S itself. My consciousness cannot consider the one as a unit in relation to the other, or as a multiplication of the other. What does the psycho-physicist do? He likens the phenomena of consciousness S. and S^1 to the corresponding physical phenomena E and E^1. These are measurable, being quantitative and quantities of the same nature; thus he concludes the conscious facts, through and in their physical phenomena, become subject to experiment and calculation. But in reality only physical phenomena have been or could be measured.[4] We do indeed speak commonly, Prof. Bergson says, of deeper emotions, of greater sensations, of higher and lower tones, of lights more or less bright, of stronger efforts; we compare our diverse states or phenomena of consciousness and we express them in terms of quantity and extension. But, in reality, if we examine more closely, we shall see clearly that the quantitative element is not in the conscious fact as seen by internal observation,—from this most direct source, each phenomena presents a distinctly qualitative and specific character,—but in its conditions and effects in our body, and thence in its oral expression. We

[4] Cf. Bergson: *Essai sur les données immédiates de la conscience*, pp. 45-54.

do not express our states of consciousness directly but through their physical and physiological conditions and results. The reason is because language, based on common observation, tends always to the expression of what is clearer, more easily and more usefully represented. The physical and physiological phenomena being exterior and sensible, and being the more practically interesting and useful, are also more easily and more usefully expressed than the interior phenomena. Hence we express the latter by the former. The very expressions are proof that such is the process. What we call a high or a low tone is a sound which demands a certain effort or attitude of the whole body, especially of the head in the sense of height or depth, the use of the high or of the low parts of the throat,—it is in this sense that we speak of a head note, of a deep voice. In reality, however, each sound appears to consciousness, which observes it directly, as qualitatively different from all others. The same must be said of our sensations of light. It is true that we speak of certain surfaces as being more or less blue, more or less white, etc., it is true that we even measure the degrees of color through a photometer. But here our judgment is based not on the sensation itself, but on its physical causes or conditions. We know by experience the divers quantitative changes of these physical conditions corresponding to the changes of our sensations; by experiment we measure the degrees of quantity in these conditions corresponding to the diversity in sensations, and we transfer these quantitative differences and measures to the diversity of sensations. For instance, in the photometric experiments, the psycho-physicist observes that a candle placed at a certain distance gives a certain sensation of light; he observes also that if he doubles the distance, he must then use, not two, but four candles in order to obtain the same sensation. Thence he concludes that had he doubled the distance of the single candle there would have been only one fourth as much light as at first. This is evidently true of the physical effect of light and expresses the exact relations which exist between two luminous sources, the one four times greater than the other, but twice farther away than the other. But it does not measure in any way the

psychological effect of light or the sensation itself, which has served only as a means of measurement between the two physical quantities and is in no way included in the result. Yet the measurement of the one is transferred to the other and we speak of a sensation of light one, two or three times greater than another.[5]

In consequence of some experiments, physiology itself is inclined to observe a difference of nature between the sensation of heat and the sensation of cold; but a direct observation of these sensations shows that there is a difference of nature even between the diverse sensations of heat and the diverse sensations of cold; our conceptions of a mere diversity of degrees in these sensations, and of their measurement are based on our knowledge of the diverse quantities of their sources or on the extension of their influence on the organs of our bodies. The same must be said of sensations of contact, touch or weight. When we say that one pain is greater than another, that a pain increases or diminishes, it is not really the pain itself as presented to our consciousness that we express, nor are the different degrees expressed really different degrees of the pain itself. What we express, compare and measure is the number or the extension of the bodily parts which are affected or the number and force of the reactions which it provokes. When we speak of a stronger inclination, of a greater effort, of a preferred pleasure, or of an unbearable pain, we evidently imply and express the presence of an element of quantity capable of being measured and actually measured. But this element of quantity, this object of measure, is not the psychological facts themselves. What is really measured here is the movement which naturally accompanies, or necessarily results from those diverse states of consciousness, in order to realize them; a movement which has already begun and is delineated in our organs, even before it has been consciously decided upon and performed.

The same careful observation applied to each and every one of our conscious states, sensation, feeling, attention, decision, and so forth, would lead us to the same conclusion.

[5] Cf. Bergson: *Essai sur les données . . .*, pp. 40-44.

Hence it is, according to Prof. Bergson, that a methodic and complete reflexion shows that there is no real intensity, increase or quantity in our diverse states of consciousness and consequently there are no degrees. Each one of them has its own specific quality and nature; each one of them is a species by itself. The error of the psycho-physicists and also of the psycho-physiologists, who practically accept the same principles, is that they have considered primarily in the psychological facts their physical and physiological conditions and effects. They have unconsciously identified these conditions and effects with the pyschological facts themselves. Thus they have been led to treat psychology as a part of physics and physiology and to apply to it the methods proper to those sciences. They have been physicists and physiologists rather than psychologists. They have indeed furnished the psychologist with many important observations and necessary elements of investigation, since there is a close connection between these different aspects and studies, but they do not furnish an adequate method of psychological knowledge. So much for the intensity and nature of the psychological facts.

Another important element of the psychological facts is their character of multiplicity and duration. Here again Prof. Bergson maintains that the psycho-physical and psycho-physiological theories and methods have failed to assign the true essence of these elements as related to psychological facts. We have already stated in a former article the metaphysical theory of these notions, as formulated by the New Philosophy. Here we have only to expose briefly their psychological character as it is understood by this school. Number, says Prof. Bergson, implies both unity and multiplicity; it is a collection of identical units. Moreover it essentially implies distinction and juxtaposition of the diverse units of the collection. Now the idea of juxtaposition and consequently the idea of number is possible only through the conception of space. For it supposes not only that there is a succession of events or things numbered, but also that each one of these things or events exists permanently and simultaneously, though individually distinct,

until the last is added; then the number is formed. This analysis shows that the idea of number or numerical quantity and consequently the idea of measurement is necessarily built with parts of space and in space. Now, as the most practical way for us to see things and events and to compare them is to consider them as distinct and as placed side by side, and to measure them, that is, to consider them under the form of numerical quantities, it has happened that this notion of space has invaded all our mental processes and conceptions. We have come to see all things and events in relation with space,—material objects in relation with the real space which they occupy, and other objects and events in relation with an ideal and symbolical space in which we establish them. The common and even scientific conception of time and duration has been formed with space, in order to render them an object of numeration and measure, which are the best conditions of practical use and easy management of things. We conceive space as an homogeneous and indefinite vacuum in which we situate all the heterogeneous realities; in like manner we conceive time as an homogeneous vacuum in which we situate all the diverse events. The difference between space and time consists in this character that space is considered as an order of co-existent realities, time as a reversible order of successive events. Philosophers have discussed the problem of the relations between space and time and the possibility of reducing one to the other; but it is clear that such a conception of time is simply an aspect of the conception of space; it is made up of the elements of space. All attempts like that made by the English School to reduce space to time turns into a vicious circle. In fact, an order of events supposes that these events are multiple and distinct in their multiplicity, that they occupy separate places and exist simultaneously, that is, they are conceived as placed side by side. In this conception succession or time is built up with simultaneity, with space. In this notion of time, the essential elements are multiplicity, distinction and reversible simultaneity; there is no place for the specific character of each event. Time then is homogeneous. Such being the case, it is evident that time must be a quantity;

it can be measured; its diverse moments can be numbered. But what is numbered or measured in it is precisely the elements of space with which it has been constructed. The diverse moments are nothing more than the diverse portions of space. In this motion and its quantitative elements there is no trace of duration proper. That such is the case can be easily seen by observing how we speak of time and movement and of their measurement. When I consider on a clock the movement of a hand corresponding to the oscillations of the pendulum I do not measure the duration; I only count simultaneities. In the outside world, at any moment, there is only one present position of the hand. In my consciousness there is a mental penetration, without distinction, of the conscious states which are produced by the diverse positions of the hand. In none of them, taken apart, do we find any character of homogeneity or juxtaposition, the essential elements of measure and number; but there appears a mental construction inspired by our instinct of using and representing these conscious states in the most practical way—that is, by way of number and measure. Outside of my consciousness there is mutual exteriosity of positions without succession; in my consciousness there is succession of organizations of the conscious states without mutual exteriosity. As these successive organizations correspond, one by one, to the diverse oscillations of the pendulum, which are clearly distinct from each other, I decompose my conscious life according to these distinct oscillations; I conceive it as formed of distinct moments exterios and added to each other. On the other side, I project my conscious remembrance on the pendulum; then the diverse positions of the hand are considered as preserved; the past ones are connected together and with the present by way of juxtaposition. I obtain thence an idea of time which is numerable and measureable; but this idea of time is nothing more than a fourth dimension of space.

The case is the same for movement, Prof. Bergson says. What we measure in it is not movement proper or mobility, which is the essence of movement, but the part of space traversed by that movement. Movement is a progress; it consists essentially in an act of passing from one position to another. What we measure is the diverse positions occupied

in space. But here again we combine together the act of mobility with the positions of space. We attribute to the movement itself the divisibility which belongs to space, and we project into space the act of moving; we apply this moving action by a sort of solidification, along the line which is traced through space. By so doing we arrive at this strange affirmation that progress can be located, that, even outside of consciousness, the past coexists with the present. It is precisely this confusion which lies at the bottom of the sophisms of the Eclectic School.[6]

In reality all the sciences which have for an object the measure of movement never measure time or movement in its specific character; nay, more, they purposely exclude from their definitions and principles the elements of mobility and duration which are the very essence of movement and time, and they base all their reasonings and calculations on simultaneities in space.[7]

This conception of time does not give a true representation of reality. In its application, however, to physical phenomena which are by their nature in relation with extension and space, it is sufficiently correct in order to apply them to practical purposes.

It is the same notion of time which is applied to the psychological phenomena, when one speaks of their multiplicity, duration and measurement. But in this case it is bound to fail by the very nature of the object itself. The psychological phenomena are not made up of separate elements each one complete in itself; they are not merely placed side by side and they do not form a quantitative multitude by being added one to the other, as the case may be supposed with mechanical phenomena. The psychological phenomena are living phenomena whose make-up is not quantity, but complexity. They are formed not by addition or difference, but by combination and organization. They are complex phenomena in which each part is an element neither separated nor separable from the other elementary parts, but an integrating element which does not exist except by and

[6] Bergson: *Essai* . . ., pp. 77-86.

[7] Cf. Former article, *Catholic University Bulletin*, April, 1906.

in relation to the whole, as the members of a body. All together they form not a quantity but a whole. This stimulus can produce this sound, that stimulus another sound, but where diverse stimuli, capable, when taken each one by itself, of producing diverse sensations, are acting together, they produce a sound which is not a mere addition of diverse sounds; they produce a single sound in which all the possible sounds have been absorbed and organized in an indivisible whole. Rhythm in music does not consist in the comparison of successive sounds, but in the fusion of sounds. In a word, physical phenomena can be considered as numerical quantities; psychological phenomena are essentially qualitative organizations. Physical phenomena can be measured, psychological phenomena cannot be measured; they are appreciated.

Multiplicity in the world of consciousness, in its proper character, must not be confused with numerical multiplicity. It is not a quantitative but a qualitative multiplicity, it is not a multiplicity of addition, but a multiplicity of organization. Its diverse elements do not form a collection or a number, but an organization or a whole. I can count the number of words or notes in a speech or a piece of music; the sum of these is the same for every body. It is the same whether I hear or read them; this is a physical consideration and I obtain a quantitative multiplicity. But I cannot count the feelings or combinations of feelings which have invaded my consciousness when I hear these words or music. They have been multiple, however, they are different for each hearer; this is a psychological consideration, and I obtain a qualitative multiplicity. When I go to sleep under the influence of some noise or movement regularly repeated, it is not the last sound as such, nor even its mere addition to the preceding sounds which produces the effect; but this sound forms with the preceding ones a certain combination, a rhythmic organization of a certain quality which invites me to sleep. The same is true of symphony in music, as it is true of any continuous noises in the diverse impressions which they produce. This explanation seems, indeed, to be in contradiction with our way of speaking, but we must remember that, in his formation of language, man had in view not so much the

adequate exactitude as the practical use of the representation and expression of reality. Therefore the conception of space has been predominant; our language is a spatial language.

In the same way, duration, as commonly conceived, is a succession where each event is exterior and united to another by juxtaposition. This so-called duration is a mere division of space. Such a duration is the same for all beings and for all sorts of events and impressions. In such a conception of duration, each event has the same value; each event is considered as complete in itself and is measured according to a standard which is the same for all. There is no difference between the first and the last stroke of a pendulum, between any two full notes in a piece of music. This duration is pure quantity, its events are measured and diversified simply by their quantity. The real duration as given in consciousness, on the contrary, is a succession of events and impressions which penetrate each other and all together form an organization always more and more complex. It is not therefore a succession by addition or juxtaposition; it is a succession by assimilation and progress. The different phases of these organizations are not different by their quantity, but by the quality and specific character which they present. Duration, then, varies in each being, with every event, according to its quality, place, or part in the organization. The real duration is not quantity, it is not numbered; it is quality and rhythm; it is appreciated.

So it happens, Prof. Bergson continues, that we find two different aspects in our Ego. The one is formed and constructed through the ideas of quantitative multiplicity, intensity, and of homogeneous duration, based on our conception of space. Each psychological event and fact is distinct from and exterior to the others, expressible and fixed in as many different words. As it is the less personal and the more superficial, it is the most practical and the most favorable to social intercourse, this consideration of the Ego has become to be a common one. It is in relation with it that the diverse problems, even of philosophy, are proposed and solved. And this is the very cause why these problems are involved with contradictions, why their solutions are always confronted with insoluble objec-

tions. The real Ego, on the contrary, the Ego which is pure quality and pure duration, which is essentially living, essentially personal, the Ego in which there is no isolated element but only complex organizations, no distinct movement but only stages of development of the whole personality, is forgotten; and yet, in order to expose the philosophical problems in their true light, in order to find their definitive solution it is absolutely necessary to come back to it; it is necessary to substitute this concrete Ego for what is only its symbolical representation. Professor Bergson illustrates at length these affirmations by the study of two of the most fundamental problems of philosophy, the problem of freedom and the problem of the relations between body and mind as manifested through perception and memory.[8]

We need not follow him on these special points. It merely remains for us to state what the true method of psychology is according to the New Philosophy and how we are able to acquire a true and real knowledge of psychological phenomena. All that precedes must have already acquainted the reader with this method; we have only to summarize it in some more definite propositions and examples.

Psychology, as we have seen, studies the facts of consciousness. To explain them rightly we must perceive them in their very reality, as facts of consciousness. The essential condition which must direct and dominate our method here, as in any positive study, is adaptation and subjection to the facts. Psychological facts are perceived directly in their true reality only by internal observation. Every one admits this proposition, and yet when it comes to studying these facts in a positive way, internal observation is more or less put aside, and the method adapted to physical or physiological phenomena is imposed on them. The physical facts being perceived as such only by internal observation, they will be studied, in a positive way, as psychical only through a reflexive use of internal observation. In what will this reflexive use of internal observation consist? Essentially in putting ourselves, our mind, our whole

[8] The first of these problems is studied in Chap. III, of *Essai sur les données . . .*, the second in "*Matière et mémoire.*"

faculty of knowledge and feeling, through its power of flexibility and adaptability, in intimate contact with the psychical fact, in entering into it, in living it; and what is that but reflexion itself applied to psychology? If we pay attention, we can remark that, at bottom, every perception, every reflexive act of knowledge consists in a tendency or an attempt to be the very object, to realize the action known. Do we not commonly say that in order to know a thing we have to realize it fully, and is not all our study of its characters and circumstances a preparation to penetrate and realize it?

In the psycho-physical and psycho-physiological methods internal observation is only a starting point. It only furnishes the matter on which we have to work. The fact is analyzed in its elements and it is supposed to be truly known, scientifically as it is said, when, with these elements studied separately, we have constructed them into a synthesis which is supposed to be the real fact. In reality a scheme has been built which is an artificial representation of the fact, as a motionless line of a certain length represents a certain movement, as a figure represents a being, a portrait, a person. We have only a substitute of the fact; the very fact itself is not perceived in its reality. In its process, according to the New Philosophy, the internal observation remains always the very centre of the method. And as the act of vision or of hearing to which the attention is applied remains always essentially an act of vision or of hearing, the internal observation to which the reflexion is applied always remains an internal observation, a lived internal observation, what Professor Bergson calls an intuition. As is the case with every reflective act, this act calls for effort, a very special effort, since reflexion must always adapt itself to the peculiar character of the object which is studied, and here the object is a very peculiar one, an internal act.

Let us take an example. In psychology, as the New Philosophy conceives it, examples are necessary, and they must take the character of suggestions rather than that of external illustrations. They must be suggestive of the act or impression which every one is invited to realize or feel in himself, since the facts of consciousness cannot be perceived but by conscious-

ness itself. Let us take the esthetic feeling. We call "graceful" those movements which are produced with a certain amplitude which are bound together and develop one into another. Hence we say that a curve is more graceful than a broken line. Again, we call "graceful," those movements which obey a certain rhythm, as in music for instance, or in architecture. In what does our feeling consist in this case? The psycho-physicist will explain it by measuring the diverse moments of the rhythm or the diverse proportions of the elements. He will have given a mathematical or a physical solution. The psycho-physiologist will examine the diverse organic elements, muscular and others, interested in the action and the impression and will conclude perhaps with Herbert Spencer that it corresponds to an economy of effort.[9] He will have given a physiological solution. Let us examine this feeling according to the method proposed by the New Philosophy. Let us enter into these movements or into these lines themselves. Let us move in them and with them and we shall succeed in realizing and living the very feeling which they provoke in us. We will remark that the pleasure of broad movement arises from a greater fullness of life which it gives to our nature; that by its continuous and round form, it allows us to enclose, to guess, and to foresee in each present movement the following movement with its direction; it allows us to envelope the future in the present. By its rhythm it gives us the impression that we dominate the whole movement itself, that we produce it ourselves; in a word, it allows our life to expand and extend itself. It expresses our own life in itself and develops it with itself. If we go deeper into the esthetic impression we shall see that there is a sort of sympathy between the objects and our nature, between the movements and our life itself, and this is the very essence of the esthetic feeling.

This is only an example. Similar ones could be adduced from the field of every kind of sensation or emotion, ideas or sentiment.[10] But this is sufficient to render clear what the

[9] Cf. H. Spencer: *Essay on Progress.*

[10] Bergson, *Essai sur les données, etc.* Chap. I.

method is, which the New Philosophy believes to be the true method of psychology.

Let us say before concluding what the New Philosophy, if we interpret it rightly, considers to be the importance and the necessary place of analysis and abstraction, of the psycho-physical and psycho-physiological processes, of the experiments of laboratories, inquiries, etc., in psychology. Their role is not to give definitive results and solutions; they are unable to give them. They prepare for them; they are only auxiliary processes, though necessary auxiliaries. The better I know the diverse elements, physical or physiological, interested in psychical phenomena, the better also and the more fully shall I be able to enter into them by reflexion, to realize them, to know them in themselves. They are, moreover, the necessary instruments for the expression of these results and their transmission through language.

On these conditions and by this method, according to the New Philosophy, will psychology be, not a mathematical, not a physical nor even a physiological psychology, but a psychological psychology, that is, a true and positive psychology.

We have exposed as faithfully and as exactly as possible the principles of the New Philosophy, after a sincere effort to penetrate into it and to realize it. If we now summarize the fundamental characteristics which constitute the originality of the New Philosophy, we shall remark that they consist: 1st, in a theory of the relative and practical value of science; 2nd, in a special conception of the relations between science and philosophy and of the nature of their respective objects; 3rd, in a theory of intuition—intuition being considered as the necessary and fundamental method in any philosophical inquiry, and implying the primacy of action over the primacy of thought. We have also remarked, and the remark had been made by Schiller himself,[11] that there is a certain relation between the New Philosophy and Pragmatism. As a matter of fact, some disciples of Prof. Bergson have maintained on diverse problems pragmatic solutions.

[11] *Mind*, October, 1904.

Reserving, however, for a special study the question of Pragmatism, we shall examine,—from the point of view of Scholastic Philosophy, which is ours,—these theories of Relativity of Science, of Relation of Science and Philosophy, of Intuition, and attempt to determine the value of the New Philosophy.

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(To be Continued.)

NOTES ON EDUCATION.

The Teaching of Religion.

Of the many problems which confront the student of education in the United States today none is more conspicuous than that which divides education into two systems. In the same street one sees the public school and the parochial school. In the same city non-sectarian colleges are rivalled by colleges under denominational control. Among the universities of the world a goodly number still adhere to some form of religious belief, while a still larger number are indifferent.

The consequences are generally known. The State employs thousands of teachers and the Church does her educational work through a system of her own. Besides the expenditure of money raised by taxation there is the outlay of money from private sources. Frequently, too, there is friction, conflict or even repressive legislation—as is just now the case in France.

Whatever be the details of this struggle, its logical beginning is found in divergence of view regarding the purpose of education. Assume that the school is concerned with the present life only and that its chief function is to prepare for citizenship, and you will readily infer that education belongs to the State. But if we hold that education is both for this life and for the next life, religion must evidently have a place in the school and the Church must co-operate with the State.

Historically, this division can be traced to the sixteenth century. Those who set aside the authority of the Church in matters of faith changed also the educational system to suit their ideas of religion and morality. The State, especially in Germany and England, was quite willing to take the school under its control. The process of secularization went on more rapidly as positive belief disappeared. In our own country the earliest schools were established and conducted under the auspices of religion. Later on as the Republic grew politically and in-

dustrially and as religious bodies multiplied, the difficulties of securing co-operation of Church and State increased, so that now even those who realize the necessity of religious instruction are opposed to the teaching of religion in schools supported by public funds.

Meantime, the Catholic Church has continued her work of education in separate schools, not because she denies the right of the State to instruct its citizens, but because she regards the training of every man and woman in the truths of religion as a matter of paramount importance both for temporal and for eternal welfare.

Various attempts have been made to show that, on scientific grounds, religion should be excluded from the school. It has been said that the Church is opposed to science, that her method of teaching religion, i. e. by authority, is incompatible with the spirit of free investigation, and that the mind of the child is not able to seize upon religious truth in such a way as to make it a fruitful part of knowledge.

Over against these assertions are the facts that many of the greatest scientists, discoverers and men of letters have been loyal Catholics, educated in Catholic institutions and encouraged in their scientific work by the authorities of the Church.

But the core of this whole question is evidently psychological. Does the Church conform to the laws of mental life when she unites the teaching of religion with the teaching of other subjects? Does she observe these laws in the teaching of religion itself—in her worship and in the various practices which she enjoins? The answer is found in her liturgy through which she appeals to the senses; in her symbolism, which depends upon the association of ideas; in her insistence upon manifesting faith in action, and the honor which she bids us pay to the saintly men and women whose lives deserve imitation. Psychology is just beginning to study the mental laws which the Church, from her earliest days, has observed.

From the Catholic point of view there can be no doubt that the child who receives a religious education is better equipped for his future contact with the world than the child to whom no such education is given. For when religion is properly

taught it fixes in the mind certain beliefs that steady it in the midst of doubt and certain principles of conduct which guide and protect it in the midst of temptation. The adaptation to environment which religion inculcates is not a weak yielding to every influence, but rather a power of discriminating good from evil and of holding fast to the good.

Such power is especially needful for those who are to go from the school to institutions of a higher grade. In the college and university, where the most serious problems of life are freely discussed, the student must be well grounded in the teachings of religion if he is to avoid error and cling to truth. And the best safeguard of morality for him or her is perseverance in those religious practices which begin, or should begin, in the primary school.

This statement of the problem, written by Dr. Pace for the Third Lesson of The Psychology of Education, deserves the earnest consideration of all those who are laboring for the upbuilding of our Catholic school system, and particularly of all those who are charged with the important work of teaching religion. No earnest student of the problem can fail to notice the wide chasm which separates current methods of teaching catechism from the method of teaching religion which is embodied in the life of the Church, in her sacramental system, in her liturgy, in her worship and in the practices which she enjoins.

Moreover, no student of education can fail to recognize that there is a similar discrepancy between the current methods of teaching religion and the principles embodied in present methods of teaching the sciences. It is, indeed, this latter discrepancy which has led the casual observer outside the Church into the error of supposing that the teaching of religion is necessarily committed to methods that are essentially antagonistic to the spirit of educational progress as manifested in the teaching of other branches.

The cause of this state of affairs may easily be discovered in the history of the problem, but it would be difficult to find a justification for its continuance. There is no obvious reason why educational principles that have stood the test of science and of experience should be less rigorously adhered to in the

teaching of religion than in the teaching of any other subject. On the contrary, from the supreme importance which we attach to the teaching of religion in our schools, we should expect to find in the Christian Doctrine class the first fruits of every advance in the knowledge of fundamental principles.

Moreover, when it is shown that the educational principles in question are the very life-principles of the Church's organic activity, it is hard to understand why they should be set aside in the formal teaching of religion in our schools. This discrepancy between theory and practice does not spring from a lack of interest on the part of those who are responsible for the teaching of religion. That they are conscious of this discrepancy and that they are trying to remedy the defects in the present methods of teaching Christian Doctrine so as to bring them into harmony with recognized principles is evident from a rapidly growing literature on the subject.

Rev. Thomas Devlin, Superintendent of Parish Schools in the Diocese of Pittsburgh, in his Annual Report for 1906,[1] says: "The memorizing of the text of the Catechism, or Bible or Church History, is not sufficient for a religious education. Without explanation such an exercise is not even worthy of the name of instruction, which, though better than mere recitation, is also insufficient. Instruction enlightens the understanding. Of itself it does not reach the heart. To be effective the knowledge imparted must form the character. It must direct the conscience, influence the will, govern the conduct. To teach children their duties is important, but to teach them to love their duties and find happiness in fulfilling them is the aim and purpose of Christian education. . . . In this, as in all other branches, sound principles of teaching should not be ignored and the value of illustrations, examples, object lessons, and of natural methods in accordance with the philosophy of mind and its laws of development should receive due attention."

A similar thought is expressed by the Rev. James F. Nolan,

[1] Report of the School Board and the Superintendent of Parish Schools, 1906, Diocese of Pittsburgh, p. 9.

Superintendent of Parish Schools in the Archdiocese of Baltimore, in his Annual Report for 1907: [2]

"And yet those who have given serious consideration to the question assert that there is something radically wrong in our method of conducting catechism classes. We do not produce the results that we should. We are apt to rest content and feel gratified when the words of the text have been thoroughly committed to memory, forgetting that to teach children their religion means far more than merely to teach them their catechism. . . . Our catechism is quite defective in the few moral lessons which it draws from the doctrinal questions and answers. For the most part it furnishes but the dry bones of Catholic dogma which the painstaking teacher must fill up to make them living, breathing, attractive forms. . . . Of late years wonderful improvements have been made in methods of imparting secular knowledge, in making abstract ideas concrete. Pictures, charts, maps, sand-boards and objects from nature have been called into requisition with splendid results. Is there any reason why the same method should not be employed in teaching catechism; any reason why a class in catechism should be conducted differently from a class in geography, history, or even mathematics? I heartily agree with those who contend that the time has come for us to break away from the traditional way of instructing the young in their religion; the time has come for us to take up again in the class room 'something of the idea that informed the old miracle plays, and with all possible reverence press into the service of religion every appliance that has helped to simplify and make pleasant our secular teaching.' "

These two reverend Superintendents do not stand alone; similar views are expressed on all sides by those who are responsible for the moral training of our children and for the Teaching of Religion in our schools. There is manifested a general dissatisfaction with the prevalent methods and an earnest desire to bring the teaching of religion into harmony with the

[2] Report of Superintendent of the Parish Schools, Archdiocese of Baltimore, 1907, p. 7.

accepted principles of pedagogy. It is believed by many that too much reliance has been placed on the mere memorizing of doctrinal formulae and too little intelligent effort expended in rendering the saving truths of religion functional in the minds and hearts of the pupils. It has also been pointed out that there is a tendency in our schools to isolate the teaching of catechism from all the other subjects in the curriculum and thus the chief reason for the existence of Catholic schools is lost sight of. This phase of the subject was forcibly presented by Dr. Yorke at the Milwaukee meeting of the Catholic Educational Association, in a paper to which reference was made in the January issue of the BULLETIN.

In an article entitled "A Catechetical Movement," in the February number of the *Ecclesiastical Review,* Rev. Francis L. Kerze, of Cleveland, O., presents the two sides of the question. He quotes extensively from Bishop Bellord's *Religious Education and Its Failures* to prove the inadequacy of current catechetical methods. This little work of Bishop Bellord's is doing a good service to our people in bringing home to teachers the need of a radical change in the methods of teaching religion. Here we shall only present one or two passages from this admirable brochure that have an immediate bearing on our present theme.

"Catholic methods of religious instruction have not kept pace with those adopted for secular subjects. Education in religion is carried on in the obsolete, wearisome manner of past centuries." (p. 19.) "Even now many are found who urge that the learning of exact formulas about religion, even if they be quite unintelligible to the learners, is of supreme importance. These words, they say, will remain in the mind steady as a rock through all the storms of life; they will recur to remembrance at length, clothed with the fullness of their meaning, and will become the starting point for a life of faith, devotion and virtue. On such grounds as these there has been founded a perverse cult of the dead letter of the catechism, accompanied sometimes by a total neglect of the spirit which giveth life." (p. 52.) ". . . In substituting *sounds* for *knowledge* and mistaking *words* for *things,* some teachers have gone

almost as far as the Chinese apothecary. If he has run out of a certain drug required for a prescription, he writes its name down and washes off the wet ink into the rest of the mixture; in extreme cases, where no medicine is to be had, the physician makes his patient swallow the written prescription. Our children might just as well have the catechism administered to them in this way through the stomach as through the mere verbal memory." (p. 54.)

Bishop Knecht, of Freiburg, in his article in the *Kirchenlexikon,* is scarcely less severe in his strictures on the verbal methods of teaching catechism. He points out the fact that by these methods the catechist does nothing more than dissect sentences and concepts, and in this way the teaching of religion degenerates into mere exegesis. Such teaching, he insists, cannot sustain the child's interest since it presents only words and formulae which have no content for the child's mind. He further calls attention to the fact that this method is in direct opposition to a fundamental principle of pedagogy which demands that *things* must be presented to the child before *words* and *images* before *concepts.* Bishop Knecht deplores the fact that most catechisms are constructed on analytical principles; they begin with the definitions of particular sacraments which they then proceed to analyze through a series of questions and answers. When the teacher follows the method of these catechisms and explains each sacrament analytically, the children are given an analysis of an analysis which confuses them. We need not wonder, he concludes, that the children dislike catechism and that the results of our religious instruction bear no proportion to the time and labor expended.

The remedy for the condition of things so universally deplored is to be found in the direction of more concrete methods and in closer conformity to the laws governing mental development. Father Kerze, in his article, refers to the advances along this line in Poland and in Germany.

In this country also advances are being made along these same lines. In a series of catechisms published by Dr. Yorke, of San Francisco, there is a decided advance towards better methods. His catechisms are profusely illustrated with splen-

did pictures, only they should be colored. The fact of their not being so is probably wholly due to considerations of the expense involved. Dr. Yorke also gives connected stories instead of the mere verbal dissections. His lessons are likewise accompanied by appropriate hymns. And experience is proving that this series of catechisms is attractive to the children. It is true that much remains to be done in the way of further improvement; the songs should come nearer to the comprehension of the child, and the compromise with the old analytical methods might be abandoned with profit to the children, etc.

That lifeless grind of verbal explanations and memorizing that have constituted the work of the teacher of religion is being replaced by something better, as will be seen from a perusal of the delightful little work entitled, *The Sunday School Teacher's Guide to Success,* every page of which is animated with the spirit of the true teacher. Speaking of the mission of the religious teacher, Fr. Sloan says: "We are all unduly inclined to be self-centered in our thoughts and selfish in our desires. The faithful Sunday School teacher, however, soon becomes interested in the pupils of his class. The more he labors with them and the greater sacrifices he makes in their behalf, the more he desires to advance their true welfare, and the greater is the affection for them which fills his heart. He learns to live for others as well as for himself. It is a great and noble thing to so outgrow the boundaries of our own personal interests as to lose self-consciousness in an all-absorbing desire to serve God by promoting humanity's best welfare." [3]

In speaking of the method of teaching catechism by illustration, he says, p. 110-11: "Writers, speakers, and teachers, in fact all who attempt to reveal their thoughts to others, find illustration most useful. Books on rhetoric and oratory give special emphasis to this subject, so also should works on teaching. The Sunday School teacher's aim is to elucidate Christian Doctrine and to make the abstract truths thereof appear before the untrained youthful mind in forms so familiar, so simple and nat-

[3] Sloan, *The Sunday School Teacher's Guide to Success,* pp. 7–8, Benziger, New York, 1908, net .75.

ural, that they will be recognized as true, appreciated, revered, and obeyed. To effect this, use of apt illustration is most helpful.

"The use of illustration secures attention. The discussion of abstract truth soon wearies the mind and causes the interest to flag; but no sooner is an illustration of this truth, a figure of speech, an anecdote or story begun than at once the listener is intent to hear its every word. Christ repeatedly used this method of teaching. When the multitude lost interest in His works and grew restless, He addressed them as follows: 'Behold the lilies of the field. They toil not, neither do they spin.' At once the multitude attended, eagerly anxious to know what lesson would be drawn from this comparison. The Sunday School teacher could not do better than to follow Christ in this as in all else."

Here is the direction in which we must look for the solution of our problems—obedience to the laws of the mind as revealed by the study of psychology and as embodied in Our Lord's method of teaching the saving truths of religion. The mere statement of pedagogical principles will have little meaning to the teacher of religion unless he is familiar with the evidence that has been crystallized in the formulation of the principles that he is to obey, or unless he is led to witness the play of these principles in the method employed by some teacher in whom he has implicit confidence or the result of whose teaching carries conviction.

A study of the life and methods of the Great Teacher of the Christian religion should, therefore, form an indispensable part of the training of all who undertake to form the lives of children on the divine model.

Many excellent lives of Christ have been brought out in recent years, but they were written for mature minds and frequently kept matters in the foreground that are of interest chiefly to New Testament scholars. But in 1906 Mother Loyola,[4] of the Bar Convent, York, England, who is already so well and favorably known for her devotional

[4] Mother Mary Loyola, *Jesus of Nazareth* (Benziger, New York, 1906).

writings, brought out a life of Christ especially designed for children. The work is beautifully written and every page of it bears witness to the fact that Mother Loyola knows children and that she is able to meet their needs. The book is edited by Father Thurston, S. J., whose name is sufficient guaranty for the Catholicity and scholarship of the work. But in addition to this we have a Foreword from the pen of Cardinal Gibbons, which, apart from endorsing this book and introducing it to its American readers, deserves the careful study of all who are engaged in the work of teaching religion to little children. He says: "The most efficient way of forming the youthful heart to virtue and piety is to cause the love of God to predominate over the fear of God: 'Be ye followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God for an odor of sweetness.' (Eph. V. 1.) Again, the Beloved Disciple tells us: 'Everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is charity. Fear is not charity; but perfect charity casteth out fear, because fear hath pain. And he that feareth is not perfected in charity. Let us therefore love God, because God first hath loved us.' (I John, 4.)

"The beautiful life-story of our Blessed Lord, when well told, is a most powerful means of inflaming the hearts of youth with love of God, This love, in turn, will help the children to keep God's commandments: 'And this is charity that we walk according to His commandments.' (II John, 1, 6.)

"My heart was delighted on reading the proof sheets of 'Jesus of Nazareth: The Story of His Life, Written for Children,' by Mother Mary Loyola. The book is eminently practical, simple, unctuous, and interesting. It will make a powerful impression on the minds of the children. In fact, no one can read it without loving God more, and therefore becoming better. The author evidently realizes the wants of the child mind, and, at the same time, comforts every soul in its longing for something higher and better."

The Foreword ends with these words: "Parents, teachers

and instructors will find Mother Loyola's works very useful in the difficult task of forming the minds of children to a life of virtue. We would be glad to see a copy of 'Jesus of Nazareth, Written for Children,' in every household of the land. We wish it God-speed in going out on its great mission."

Father Nolan very justly remarks that the catechism is quite defective in the few moral lessons which it draws. The book before us will supply this defect in large measure. It is much more than a life of Christ. In many respects it is a concrete presentation of Christian Doctrine. Here many grave questions of the most far-reaching consequences for this life and the life to come are presented in the brief compass of a few pages. And yet abstract formulae are avoided. In the first chapter of less than five pages she answers the question "Who art thou, Lord?" She tells of the need of His coming, of the preparation of the world for this greatest of human events, she follows Him through His public career and the children see Him working His miracles and see the eager multitude that gathers around Him to listen to the marvelous truths that drop from His sacred lips. The selection and the training of the apostles, the foundation of the Church, the conversion of St. Paul, and the Divinity of Christ are all presented in this one concrete sketch in such a way as to enter the child's imagination and from thence to pass into his permanent possession. Nor is this chapter an exception.

Chapter II, "On Trial," deals with the question of original sin and its consequences, of the Promise and of the Redemption of the race through Jesus Christ. The presentation is dramatic; the personages are all real, and the bold lines are such as to charm any child, while the truths are presented so as to leave a just impression on the children.

A third chapter of like dimensions concludes the first part of this admirable book. From these three chapters alone the average child will gather a truer knowledge of the sublime truths of the Christian religion than he would obtain from weary months or years of drill in the questions and answers of the ordinary catechism.

The method of presentation here is in entire harmony with

the best pedagogy of the day, and a perusal of the book cannot, therefore, fail to be of incalculable value to all who conduct the work of religious instruction.

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From Our Teachers.

4. At the beginning of the Christian era the home of culture was in Southern Europe. Why did the nations of the North become dominant?[1]

The history of a given nation and the history of its education are more closely connected than one would be led to suppose at first glance. You cannot cut off the history of the education of any people without doing an irreparable injury to their general history. And on the other hand, had we access only to the history of the struggles and sacrifices, of the attempts and failures, of the strivings and efforts, of the causes and consequences of this education—poor or rich as the case may be—we might easily supply the correlated history of the nation's struggles and sacrifices for freedom, its attempts and failures to reach an ideal, its strivings and efforts for the betterment of the individual and the strengthening of the race, the causes and consequences of its culture and refinement, or the lack of either.

To even the casual student of political history nothing is more striking than the sharp line of demarcation that runs north and south all through the written and unwritten records of man's achievements. From the earliest times down to our own day,—from the dwellers in tents on the plains of Arabia to the last immigrant on our own vast prairies—there is an intangible something that proclaims "East" and "West." We hear of eastern civilization and western civilization; eastern mysticism and western rationalism; eastern passivity and western activity; eastern conservatism and western radicalism;

[1] Pace, *Correspondence Course in The History of Education*, Lesson II, Q. 4.

eastern despotism and western freedom; eastern education with its rigidity of form and content; western education with its elasticity of matter and manner.

This must be. As long as there is a rising and a setting sun there will be an Orient and an Occident. Explain the division as you may—geographical or astronomical—it lies deeper still: it is culture. We can not graft eastern institutions upon western, nor would it be desirable.

This distinction between the races of the earth is patent to everyone. But there is another more subtle yet. As far as the east is from the west, so far is the north from the south. In the former, the difference is one of kind; in the latter, one of degree. By no law of growth from within will eastern civilization flower into western ideals; nor can any law from without weld the two forces into one.

Not so with the northern and the southern. Northern culture is the blossoming of the same plant under changed conditions; different soil and sky and climatic influences. If in the light of present day science these same differences account for physical racial distinctions, why look elsewhere for the causes of the differences in ideals of culture, art, education and religion —or of education alone since in its broadest sense it includes the others?

On account of the three great peninsulas of Southern Europe all the land migrations of its race had to be north or south. The Roman armies carried civilization, military power, law and order across the frontiers into the barbaric tribes of the north—even Christianity followed the Roman eagles; but the northern peoples, having learned their lesson well, returned the visit of the conquerors in their own good time and sent hordes of barbarians to destroy the remnants of that state, once synonymous of all that is great.

Crude as these northern soldiers were—uneducated, uncouth, unformed in all that constitutes culture, they must have imbibed a love for the cloudless blue skies, the snow-covered mountains, the beauty of earth and sea under the soft, sunny atmosphere of the southland, for it is not many generations after until we find their descendants bringing into their northern homes some

of the refinement and grace and culture that were the characteristics of Southern Europe. They succeeded in transplanting the flower of civilization into another soil; but has the blossom been as perfect or the fruit as vigorous?

After all the intervening centuries is culture "at home" in Northern or in Southern Europe? Do the art treasures in the British Museum suggest the dull gray skies of London or the clear blue of an Italian noon-day? Are the Elgin marbles reminiscent of the material progress of England or of the spiritual uplift of Greece? Has the North produced a Phidias, a Praxiteles? Does its cold stone throb with the life and intensity that was chiselled into every piece of Greek and Roman sculpture? Its Thorwaldsen created no new art, but rather interpreted the story of Italian culture. The very museums that house these gifts of the genius of Southern Europe are fair examples of her architecture. To mention the Louvre and the Dresden Gallery connotes not French and German names, but a Murillo and a Raphael.

In what, then, did the nations of the North become dominant—in culture or commercialism? Were they a power in the forum or in the mart? A force in the making or unmaking of States? Their very languages take color from the classic tongues; their highest expression of literature—the drama—is founded upon Greek models, while the plots are often borrowed outright from Greek and Italian sources. A culture thus perpetuated in the speech and writings of the vigorous northern nations cannot die; nor are the Southern races losers in sharing their God-given gift of beauty and culture with their less fortunate neighbors who are willing to rule a world of politics and statecraft, of commerce and trade.

Various factors at work throughout Europe during the ages immediately following the introduction of Christianity aided in bringing about a change in the ideals and culture of the South. The disintegration of the vast empire, the forming of new States, the long military service, the lack of general education—all left their impress upon the fine arts; not only were the creative faculties destroyed for the time being, but Vandal and Goth wiped out nearly every vestige of beauty and culture

that had been handed down from preceding ages. Scarcely had Italy recovered from this disaster when the quasi-religious and military expeditions set out for the Holy Land, using the southern cities as shipping points, returning thither later like Jason with the golden fleece, only to throw open the doors of the seaport towns to commerce.

Even a superficial glance at the history of the city-republic Venice will convince an unprejudiced mind that the ancient stronghold of culture, Southern Europe, was not slow in learning the intricacies of business, commerce, and finance, as the great fortunes of its merchant-princes attest. But this commercialism of Italy—if it may be called such—was used to further the interests of that very culture which had been the heritage of the Roman Empire to the later states of modern Europe. Who today among our men of wealth encourage art for art's sake? Who stand sponsor—not for the spiritual life, but for the common necessaries to sustain existence—for a struggling genius? How many adopt a promising poet or artist? The wealth of Venetian and Florentine merchant was used to buy the wealth of pen and chisel and brush, to educate their people in the fine arts; to encourage talent and genius; to beautify their cities and towns; to make for culture in the truest sense of that much abused term.

Thus a wave of commercialism swept through Italy as a result of the Crusades without, however, destroying its fine sense of the artistic. It bequeathed its trade as well as its culture to the northern nations, but they assimilated the former more quickly than the latter. Perhaps this was not due to their inability to absorb the one, but rather to their natural resources, which furthered the development of the other. The story of the continued prosperity of these races is written in their coal fields and iron mines. Cut off England's coal supply and how long will she continue to be the "Mistress of the Seas?" How long will her factory wheels turn? Exhaust the coal mines of the Rhone valley; how long will France lead the world in the manufacture of silk? If Germany had no coal-beds, how long would she rank second in the textile industries? And without her iron mines who would hear of Essen, made famous by the

Krupp steel works? Truly this is the "Iron Age" and coal is King, nor will his reign end until the white flash of the electric current, generated by the water-power of even the coal-less States, turns the wheels of manufacture and converts a land of silent spindles into trade-centers; and if the propelling force of ship and train could be electric power, how long would commerce lag behind in the march of progress? Under such conditions, Greece and Italy (which cannot boast of a single coal field between them, past nor present) would soon come into their own.

There is still another reason that led to the further development of the northern nations, or rather to their supremacy in world-affairs. While the culture of the South preserved for all time the classics of the pagan world, the literature of the early Church, the lessons of the New Testament; while it sought to perpetuate itself in its arts and crafts, its schools and scholars, its philosophies and universities; while it undertook to preach the Gospel of truth and beauty, it was still hampered in its efforts to carry its message to the whole world—"to every living creature." It felt the limitations of time and space—the spoken word does not carry far; the laboriously penned manuscript must be chained in the library—only a few may learn its precious lesson at a time. While the artistic temperament of the South was lovingly reproducing and illuminating its literature by hand, the utilitarian mind of the North was casting about for some labor-saving machine that would produce the works more perfectly, if less artistically, more rapidly and more widely. This was accomplished by the printing press—the greatest cause of good or bad in the world's history; the chief factor in the education of the masses; the one means that made possible the phenomenal growth of the so-called Reformation; the unlooked for aid in strengthening elementary schools by giving them something more than oral instruction, and in perfecting the professional teaching at the universities by doing away with the memorizing of interminable dictations.

It is not a long step from the printing press to the "Free Press" and its offshoot—the daily paper—which has grown in importance until today when the vast majority of our unthink-

ing population form their opinions and color their judgments by the editorial pages of the morning paper. If, after five hundred years, the power of the printed word is so great, what must it have been in the fifteenth century, which saw the birth of a new world, a new classicism, a new belief!

Along most lines of art, science and education—in other words—of culture, the South has been the forerunner of the North. As far as art is concerned this is generally conceded by public opinion; but somehow even honest persons think that science is an independent product of the North because a scientific mind is a daring mind, whereas one trained in the humanities is apt to proceed slowly and cautiously.

Who had the courage of his convictions and proved his scientific theory about the earth's shape by actually braving the unknown dangers of the unknown deep? Was it not an Italian with a Spanish crew? Was it science or commerce that called a Drake, a Frobisher, a Raleigh to follow after Columbus made known the way? No English or Dutch colonizer circumnavigated the earth before the Portuguese Magellan.

Nor can we pass over the just claims of the Southern races as regards the other sciences. It is sufficient to mention their pioneer work in electricity, their discoveries in pure science, their schools of law and medicine famous the world over.

The women of a country best bespeak its culture. By their status we can gauge the education of heart and mind, body and soul, of its philosphers and thinkers. No nation can be greater, more cultured, more God-fearing, than are the mothers of its lawmakers, of its citizens, of its educators. The woman of Southern Europe, Italy in particular, did not have to wait for her northern sister to "emanicipate" her. She had long enjoyed the same rights as her brother, intellectually and civilly. Not only had she equal rights with him in the universities (and Papal ones, too), but at times she was called to fill the professor's chair! Where in the northern universities have we the counterpart of Maria Agnesi in mathematics, Maria Portia Vignoli in natural science, Matilda Festat in art, Maria Maratti in art and poetry? When an English Shakespeare creates the lovely Portia he naturally gives her an Italian setting.

Evidently the women of Italy were equally at home in Roman law, analytic geometry, or the fine arts, and in the graciousness, culture, and womanly charm that is woman's inalienable right whether she claims North or South, East or West, as her dwelling place.

The Renaissance need not be touched upon to prove that Italy once more lighted the torch of learning and passed it on to the other nations. To her alone was this period a re-birth; to the other lands it was the actual birth of a love for the good and true and beautiful in art and letters. It is true that previous to this, the North had produced—perhaps from having come in contact with the culture of the South—its wonderful Gothic architecture. But even here we can trace the source of its power to co-operation rather than to individual effort. We have great cathedrals, but no one great statue; the great guilds of the Middle Ages, but no one great builder who stands high above his fellows; the exquisite coloring of the massive rose windows, but no painstaking mosaic or original conception finding expression on unfading canvas.

The philosophers, or free-thinkers, of the eighteenth century decried the old order of things and traced all the evils of the times to the Latin races. Their resultant democracies have taken up the cry and would fain make us believe that nothing good can come out of Southern Europe. How can they account for the statistics that show today less general education in democratic America,[1] with its wonderful free school system, than in ancient Athens?

So we may trace the story down through the ages since the beginning of the Christian era and the lesson is ever the same. The South strives for *expression* and the North strives for *repression,* and each calls the result culture. Through the expression of the best things in life is produced individuality, genius, the arts; through the repression of these same gifts may come communism, dominance, the sciences.

[1] Dewey writes: "Hardly one per cent. of the entire school population ever attains to what we call higher education; only five per cent. to the grade of our high school; while much more than half leave on or before the completion of the fifth year of the elementary grade. *School and Society,* p. 42.

If environment counts in education—and all history of the science admits as much—then the races who not only produced the masterpieces of literature, oratory, painting, sculpture and architecture, but whose children were raised in the presence and in the atmosphere of these works which have since held the admiration of a critical world, who learned the right values of the things of life, who drank in the culture of untold ages with the very air they breathed, who understood that "a thing of beauty is a joy forever," still rule the world of science and art, letters and culture! Such a people and such a State have an inheritance that dominates all others to the end of time.

SISTER M. A.

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2. When should the teacher teach the art of study to his pupils? 3. What means should he use? 4. How will his success in teaching this art affect the discipline of the school? 5. What effect is it likely to have on the character of the pupils? [5]

Of the many arts which may be acquired by the pupils of our schools the art of study is undoubtedly the most valuable and desirable. It is the key to all self-improvement. It creates interest and enthusiasm in one's work. Success in life often depends on it. Above all it is an important factor in the formation of character.

A wise teacher will consider method in study of greater importance than method in teaching, although correct method in teaching can hardly fail to produce correct method in study. In the acquisition of this art by the pupils the teacher acts a very important part. He must be the wise director, the sure guide, the encouraging friend. Some bright, happy pupils might, perhaps, find out this art for themselves, but the majority would not be able to do so, and in consequence would lose great opportunities bearing upon their happiness in after life.

[5] Shields, *Correspondence Course on The Psychology of Education*, Les. II.

The word "study" is derived from the Latin word *studere,* which means to apply one's self with zeal and interest to the acquisition of knowledge or learning. This definition implies more than is generally understood by the term. Hinsdale says: "Study in the proper sense of the term is by no means co-extensive with the zealous pursuit of knowledge." Dr. Bain is of the same opinion: "Study should not be made co-extensive with knowledge-getting, but with book-learning."

This latter application of the term would exclude the study of objects, observation study, oral instruction, the work of the laboratory, etc. In the first years of a child's life, however, no knowledge can be obtained except through one or the other of these channels, while in all the successive grades, high school not excepted, object teaching and object study play a very important part.

I shall, therefore, not restrict the meaning of the word, but understand by the word study the close application of the mind to the acquisition of knowledge and by the "art of study" the practical skill or ability in so applying one's self.

Skill in doing a certain thing is acquired only by a great deal of practice. Skill in study, therefore, is acquired only by the pupil's real doing of it. The pupil will learn to study by studying, as the child learns to walk by walking, to talk by talking. The teacher can direct and assist, but he cannot do the work for him.

When should the "art of study" be taught to the child? I would say begin on the first day when the child enters school. Not, indeed, the real art of book study, for that belongs to a later period, but the child must learn to apply his mind in accordance with the development of his mental energies. It is of great importance for the teacher to study thoroughly the laws of mental growth so as to be able to lay in the child a safe foundation upon which later on to erect an edifice that will be solid and enduring.

The child's mental life previous to his coming to school has not been an inactive one. He has acquired a great deal of knowledge under no tuition but that of nature. His senses have made him familiar with a large number of objects, he has

learned to distinguish their main qualities and characteristics and is able to name them. Sense perception is the predominant mental activity. The child's entering school is not to mark a break in his active mental life. The growth of the mind must be a continuous one. The teacher uses the acquisition of the child as a starting point whence to lead him into regions that are as yet entirely unknown to him. Objects, pictures and stories contain the substance out of which the child's mental food may be prepared. By skillful questioning the teacher will lead the child to analyze, to discriminate, to compare, and to combine the concepts into new wholes, basing his instructions upon the general laws of the mind. 1. The mind at all periods of development naturally grasps or receives the material of knowledge in the form of aggregates, wholes or units, as far as this is possible. 2. In studying, arranging and assimilating the material of knowledge received the mind proceeds first by way of an analysis from wholes to parts. Secondly, it unites the new knowledge with its previous acquisitions, and also, by way of synthesis, the parts and elements which it has found into new wholes, thus rendering its knowledge productive. 3. The mind assimilates, retains and reproduces its acquisitions by the use of certain natural relations called principles or laws of association.

These laws of the mind must guide the teacher in directing the pupil's work, not only in the primary grades, but in all successive ones.

Reading is the great art the child must learn in his first years of school. It is almost coextensive with the art of study, for true reading is study. In this the child has had no previous experience, but the teacher will know how to use the knowledge already possessed by the child and link it to that which it is to acquire. The spoken word or sentence is the bridge to the printed word or sentence. The words or sentences are taught as wholes, then separated into the letters and sounds of which they are composed. The third step combines the elements obtained by analysis to form new words and sentences. The pupil is now able to do some work independent of the teacher. He will learn new words and sentences with very little assistance.

It is the mechanical part of reading he has mastered, but this alone would be of little value to him. The teacher must lead the child to associate the written word or sentence with the thing which it represents and the oral sign with the written one so thoroughly that the one will immediately suggest the other. If the primary teacher has been successful in teaching the pupil to read intelligently, he has taught him how to use the key that unlocks the mysteries of the printed page.

It is now that the real art of book study is to be taught. So far the teacher and pupil have worked together. The pupil's mental energies have been wisely directed and properly stimulated, hence there has been a steady mental growth. His mental activities have been gradually changed. The conceptive and reasoning powers have gained in strength and call for studies suited to their growth. It is of very great importance that the pupil know how to handle the new subjects so as not to waste time, form habits of inattention and listlessness and thereby weaken his mental energies. The teacher must see that the transition be not too abrupt. Oral instruction should precede the study of the lessons at least for sometime until he is convinced that pupils can use the book profitably. Neither too much nor too little help must be given.

Grammar grades are expected to work independently of the teacher, but they also need the wise direction of the teacher. It is especially in these grades that pupils must be taught correct methods of study. The professionally trained teacher here stands out in a clear light. If his method of teaching is correct, based upon sound psychological principles, it will be responded to by correct methods of study in his pupils. The pupils will do no higher grade work than is demanded by the teacher. If the teacher rests satisfied when his pupils have given the correct answer to the problems assigned for their arithmetic lesson without ascertaining how thoroughly they understand the principles underlying the operation, his pupils will invariably work for the answers and will be sure to obtain them by fair or foul means, but the disciplinary value of arithmetic is lost to them. Again, if in geography the teacher demands nothing more than the memorizing of dry facts, lists

of names without anything of interest to associate with them, the location of places on the map without teaching them that they represent realities, so that in the pupil's mind there exists nothing else but the concepts of dots and lines and colored patches of blue and red and green, the pupil may do a great deal of studying, but his method is not correct and his efforts will be more or less misspent. The pupil's method of study is a true reflection of the teacher's method of teaching.

The assignment and the recitation of the lesson are especially the teacher's opportunity to form in his pupils habits of good study. The wise teacher will never dismiss a class, saying, "For your lesson tomorrow study the next two pages." The preparation of the lesson by the pupil depends mainly upon its assignment by the teacher. The teacher will suit the length of the lesson to the capacity of the pupils. Short lessons, but well mastered, are to be preferred to many pages poorly learned. He will state clearly what he demands of them and in what light they are to study the lesson. He will call attention to difficult points and offer suggestions for their solution. He will direct his pupils to use works of reference in order to broaden their views and lead them to exercise their reasoning powers. He will, above all, show so much genuine interest in his pupils' efforts that he will inspire them with love for their work.

The recitation period will reveal to the teacher how closely the pupils have followed his directions. He will discover their weaknesses and defects and apply the proper remedies. This demands great skill and careful study on the part of the teacher. To train his pupils to correct methods of study is the most difficult part of a teacher's work, but it is the ideal towards which every earnest teacher will strive, and his effort in this regard will bear its immediate as well as its remote reward.

The art of study will create in pupils the proper school spirit. Interest, attention, earnest application, confidence in the wise direction of the teacher, and joyful obedience will be characteristics of the school. This school governs itself; it has no need of disciplinary rules.

In training his pupils to correct methods of study the teacher trains them indirectly to correct methods of living. Earnest

study is in itself a powerful means to form character. The mind occupied with useful thoughts is comparatively free from those inordinate and base desires which too often fill the mind of the indolent and the day-dreamer and find expression in wrong doing. The judgment is trained to form correct views. Sound principles will govern the pupil's later conduct and make him a power in the cause of justice and truth. What influence for good are not the various school subjects when studied in the light of Christian faith! What grand moral lessons are not hidden therein! How they bring one nearer to God, the source of all wisdom and knowledge! Study enriches the mind, it ennobles the heart, and renders it susceptible to the beautiful sentiments of religion and virtue.

Let the teacher himself become master of the art of study, let him teach it thoroughly to his pupils, and he will wonder and rejoice at the fruitfulness of his work.

Sister Victoria,
Sister of the Precious Blood.

Mary Help of Christians School,
Maria Stein, Mercer Co., O.

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Query: Do you object to the correction of children's written work by means of blue pencil marking, etc.? If so, please state the remedy.

Sisters of St. Joseph.

Oxnard, California.

There is here involved a principle of wide application in every phase of the work in the schoolroom. It is admittedly one of the teacher's functions to correct the pupil's mistakes, but it is not so clear in what manner this correction may be most successfully made. All Oriental systems of ethics are cast in a negative mold; they bristle with prohibitions. "Thou shalt not, thou shalt not," is written largely in the law of Moses and in the messages of the Prophets, but our Lord reversed this method and yet He did not come to make void the law or to sanction its violation. His method was positive. "Thou shalt

love the Lord thy God" and "Thou shalt love thy neighbor." This twofold command summed up the whole law and the Prophets for the followers of Christ. He presented the truth and beauty of the Kingdom over and over again to His followers until at last the divine seed germinated in the minds of some of them and grew and brought forth fruit in due time.

Modern psychology is emphasizing this very truth at the present time; it is showing us that the positive method must dominate in all educational work if we hope for satisfactory results. The negative method may serve to produce time-servers and unintelligent mental automata, but it cannot produce clear, self-reliant thinkers, nor can it produce men with originality and power to wrest from the unknown new provinces of knowledge. Make the child desire to do the right thing and then help him to render his desire fruitful; show him the correct form a dozen times if need be, or "seventy times seven," until he makes it his own.

The teacher should examine the exercises of the pupils in order to discover the deficiencies of his class, but these deficiencies should be corrected not by emphasizing the errors in grammar, in spelling or in rhetoric, but by drilling the class in the correct forms. To emphasize the error by underscoring it in the child's exercise and warning the child not to use the emphasized form shows a lamentable deficiency in the teacher's knowledge of the psychology of mental development. After a little while the prohibitive will be forgotten or become dissociated from the erroneous form which will be thus left in possession.

Young pupils are more likely to be injured by the negative method than are the older pupils; it too often confirms them in their erroneous ways, while it saps the foundations of self-reliance, thus leaving the pupil timid, uncertain and parasitic in his tendencies. But with pupils young or old the negative method should be used, if at all, in a subordinate or subsidiary role.

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Query: Are not many of the rules and definitions, which we memorized as children and which were meaningless to us then, revived at a later date and are they not very useful to us now?

SISTER M. BRIDGET, O. M. C.

That unintelligible formulae memorized in childhood become clothed with their right meaning in after life and thereupon become valuable mental possessions is a belief, or a superstition, which is responsible for many things in our educational methods that seem to me to be radical defects. But if the matter must be dealt with seriously, let me ask any teacher who holds this belief to set down in writing the definitions and formulae which were memorized in this way in childhood and which afterwards proved valuable. When this task is accomplished, take each of these definitions separately and estimate its practical value in adult life, or rather, the value that is derived from the fact of having memorized the formulae in question before it was understood.

Even if the results of this investigation should be positive, it would not thereby prove an adequate solution of our problem. Has the child's memory no other function than the storing of the unintelligible? And if so, are we not depriving the child of the use of one of his most valuable faculties for the time being by cumbering it with a load which is of no present use to the growing mind? If it once be granted that the function of memory is to hold truths that are in process of assimilation and forms of expression that are on the way to becoming automatic, it will be evident that anything which impedes these functions is to be avoided, even if the subject-matter in question would appear to have value later on. When the child's digestive system is only so far developed that it can successfully deal with nothing more complex than milk, is it wise to feed him meat, which it is hoped he may be able to digest some years later?

It is supposed by those who advocate the theory of memorizing the unintelligible that such memorized formulae will aid the mind to gain a truer comprehension of the subject in ques-

tion when the proper stage of mental development shall have been reached, but experience proves that such is not the case. The mind tends to attach some meaning to the memorized definition, and not being able to grasp the real meaning it attaches to it an erroneous concept which proves a great hindrance later on. We frequently find more difficulty in removing these false impressions than in giving the correct view. Anyone who has taught the art of drawing or the art of music, or any other art or craft, will realize what difficulty is encountered in correcting bad habits. There are very few teachers of ability who would not prefer to deal with a pupil who had not been spoiled by indulgence in bad habits. There was a certain Athenian musician who always charged pupils who had taken lessons from any other masters a double fee, on the theory that it was quite as difficult to undo the poor work of other teachers as it was to teach the correct method.

A definition or a rule is a menace to the mental life of all who need it and a blessing to those alone who do not need it. When the pupil has sufficient actual knowledge of a subject to be able to crystallize it in a definition or formulae, a model of such definition will be of value, but not until then.

To sum up, therefore, our contention is: first, that it is wrong to interfere with the normal function of the child's memory by making him memorize definitions and formulae that are not understood by him; second, that such memorized definitions, instead of aiding the pupil at a later period to understand the subject-matter in question, retard such understanding and render it more difficult; third, that by clogging the intelligence with unassimilable matter we cultivate in it a merely receptive attitude and habits of mental parasitism which are unfavorable to initiative and self-reliance.

THOMAS EDWARD SHIELDS.

BOOK REVIEWS.

Summa Apologetica de Ecclesia Catholica ad Mentem S. Thomae Aquinatis, Auctore J. V. De Groot, O. P. ad Universitatem Amstelodamensem professore. Ed. tertia ab auctore emendata et aucta. G. J. Manz, Ratisbon, 1906. Pp. xvi, 915.

The first edition of this work appeared in 1890. Since then Father De Groot, as he tells us in the preface to the latest edition, has received criticisms and suggestions from men of distinguished merit in the Church and in the intellectual world. Thus aided he has produced a scientific treatise on the Church which undoubtedly will be received with greater favor than the earlier editions. His method is unchanged. With scholastic order and precision he explains in the first question the nature, scope, progress and method of apologetics, and then, in the twenty-three following questions, treats of the Church, the Councils, the Roman Pontiff, Sacred Scripture, Tradition, the Fathers, the Theologians, Reason and History. But he has enriched his work by giving a further exposition of some questions, and by adding new arguments to meet the objections of contemporary opponents of the Church. Frequent citations from recent writers, Catholic and non-Catholic, give evidence of his sound erudition. These, with the references in their proper places, furnish the student with an excellent bibliography. The articles on Inspiration, the Interpretation of Scripture, and the Evolution of Dogmas are worthy of special note. The author has followed the progress made in their discussion, and with great prudence accepts the conclusions proposed by the recognized authorities in such matters. Writing of the affirmations made by the inspired authors he says: "Qui scire desiderat, quid pro certo sacer scriptor affirmare voluerit, ante omnia libri aut loci, de quo agitur, indolem litterariam consideret." We would call especial attention to his chapter on Neo-Apologetica, in which after giving a very clear notion of the doctrine of immanence, explaining the methods of the new apologists, and showing how they attempt to defend Catholic doctrine, he gives an able, though brief, criticism

of the system, showing at the same time its difficulties and shortcomings.

A. L. McMahon, O. P.

Procedure at the Roman Curia: A Concise and Practical Handbook, by the Very Rev. Nicholas Hilling, D. D. Translated and adapted with the author's consent. Pp. 355. New York. Wagner, 1907. $1.75.

Those who are acquainted with Dr. Hilling's manual, Die römische Kurie, as it originally appeared in the Seelsorger-Praxis series, will be surprised to see it transformed in this English translation into an imposing octavo. Fortunately this development has not been at the cost of any notable alterations in method or substance,—in fact the translation is so faithful that evidences of adaptation are difficult to detect,—and consequently the praise which the original merited as a clear and practical exposition of the history, constitution and procedure of the Roman court may be bestowed on the English edition. Beyond this, however, few readers will be tempted to go in the way of encomium. The bibliographical sections are poorly done; it is not true that the Studio is a "specific training school for aspirants to episcopal sees" (p. 62). "Contests for rectorship" (p. 64) is a questionable equivalent for our familiar concursus; and the general character of the translator's work is evidenced in such passages as the following,—"multitudes of pilgrims who came to atone for sins of past lives" (p. 127): "The formulary offers good information concerning the extent of the scope of his duties" (p. 127); "as an evidence that the newly established department was not lacking of work, there are still preserved in the archives of the Dataria the large number of 6,690 volumes solely from the pontificates of from Martin V to Pius VII" (p. 123).

Cursus brevis philosophiae, auctore Gustavo Pecsi, Vol. II. Esztergom (Hungary), G. Buzarovits; St. Louis (Mo.), Herder, 1907. 8vo. xii, 319 pp.

The first volume of this text-book was announced in the Bulletin for October, 1907. This second volume contains Cosmology (pp. 164) and Psychology (pp. 165-309). In the first

treatise are presented some interesting points of view and theories. Thus *materia prima* is identified with ether; substantial form, with intra-atomic energy. The laws of the transformation, equivalence and unity of energy are not accepted without restrictions. The law of entropy is true in its negative assertion that movement will come to an end in the world; it is false in its positive assertion that all the energy of the world is preserved as heat. Of the three classical laws of motion formulated by Newton, the first is "ex parte falsa;" the second, "manca!" the third, "simpliciter falsa." The principle of the conservation of energy is "funditus falsum."

In psychology, the author is more conservative. Yet his tendency to simplification is everywhere apparent. In some cases one may doubt whether enough is left for an adequate explanation, e. g. for the formation of the concepts. We call attention to what we consider important omissions. Thus habit is barely mentioned. Too little is said on association, imagination and memory; nothing on the psychological processes of judgment and reasoning, on the whole affective life, on speech, on abnormal states and mental pathology, although the latter have been alleged so frequently against the substantiality and spirituality of the soul.

The main qualities of this volume are clearness and simplicity. The author endeavors to be concrete, and to bring philosophy into contact with science. He eliminates mercilessly as useless or unintelligible some principles which were merely held as an expedient "Deus ex machina." To accept them, he says, "quasi actus fidei requiritur."

The defects are, in many cases, an exaggeration of these qualities. At times we also notice inaccuracies in the presentation of some authors' opinions. Thus Descartes is said to have admitted only one innate idea, that of God. Without more ado, monism is identified in several places with atheism or materialism. To quote one passage: "Et si identicae sunt (the physical and the psychical series) quid eligis, oh Materialista Subtilior? Estne materia potius, vel spiritus? Certe materiam eligis. Et sic cum tota 'subtilitate' tua in materialismum crudum reincidis. Resultatum ergo finale totius theoriae parallel listicæ est o = o." Many monists—all those who incline toward idealism—if allowed to speak for themselves will give a different answer. Moreover, the tone of this passage illustrates the mode in which the author sometimes carries on a discussion. His animus against the Thomists (i. e. Dominicans) as opposed to the Neoscholastics might also be less in evidence.

It seems to us that the student must be guarded not only against skepticism, but also against the other extreme—exaggerated self-confidence leading to conceit and intolerance. Simply presenting the truth will do more in reality than multiplying exclamation marks. Whatever author and theory are worth mentioning and discussing in a text-book must be worth mentioning and discussing without sarcasm.

C. A. DUBRAY.

Psychology. By Charles Hubbard Judd, Ph. D., professor of psychology and director of the psychological laboratory at Yale University. New York, Charles Scribner's Sons, 1907. 8vo. Vol I, General Introduction. Pp. xii, 389. Vol. II, *Laboratory Manual.* Pp. xii, 127.

To indicate the main features of this work we can do no better than quote the author's words in his preface: "This book aims to develop a functional view of mental life. . . . In the second place, I have aimed to adopt the genetic method of treatment. . . . In the third place, I have attempted to give to the physiological conditions of mental life a more conspicuous place than has been given by recent writers of general text-books on psychology. . . . In the fourth place, I have aimed to make as clear as possible the significance of ideation as a unique and final stage of evolution."

Professor Judd abandons the commonly accepted classifications of mental processes into cognitive, affective and conative, or into cognitive and active. His principle of classification is: "We shall hold once more to the objective conditions of consciousness and shall accept as a distinct group of facts any which are differently conditioned and, at the same time, different in their subjective characteristics and relations." This principle leads to the following sequence of chapters. After an introduction, two chapters on the nervous system, and one on the general analysis of consciousness, we find the study of sensations (V), their functional relations, i. e. perception (VI), the reaction to sensory impressions, and mental attitudes assumed in response to experiences, viz., experience and expression (VII), instinct and habit (VIII). All the forms of consciousness mentioned so far are related directly to sensory impressions; passing now to those that are supplied indirectly through memory, we have memory and ideas (IX), language (X),

imagination and the formation of concepts (XI), especially of the concept of the self (XII), impulse and voluntary choice (XIII), and forms of dissociation (XIV). The last chapter is on the applications of psychology.

The exposé is very clear, but, if intended as a textbook, the work will probably be found a little too technical for the beginner, although this can be remedied to a large extent by explanations from the professor. References to psychological literature are entirely omitted.

Without trespassing on the domain of metaphysics, the author shows that psychology leads to higher problems: "It continues, when rightly understood, not only to contribute material for philosophic thought, but also to urge the student to the rational reconstruction of his general abstract views." Nor does he sympathize with "the curious tendency in much modern thought to deny any primary reality to the self."

The second volume of the series gives suggestions and directions for psychological experiments to be performed in connection with the study of the various mental processes. A third volume is announced giving a complete description of the apparatus and methods of procedure necessary to carry out these experiments.

C. A. DUBRAY.

Gli ultimi capi del Tetramorfo e la Critica Razionalistica cioè l'Armonia dei quattro Evangeli nei racconti della Risurrezione, delle Apparizioni e dell' Ascensione di N. S. Gesù Cristo. By Adolfo Cellini. Roma. F. Pustet, 1906. Pp. xiv+319.

After a brief preface in which he calls attention to the importance of the Resurrection in Christian Propedeutics, Cellini devotes a rather lengthy, but interesting introduction to an exposition of the various Biblical schools among Catholics. The main points of difference bear on the idea of Biblical inerrancy, and thus we have the traditional school, the progressive (Batiffol, Lagrange, etc.) and the radical (Loisy, etc.) This last one Cellini rejects as anti-Catholic; he shows a marked leaning to the progressive school for the Old Testament, but is far more reserved when it is a question of the New.

The main work is divided into three sections as is indicated in the title. They deal respectively with the narratives of the Resurrection (pp. 33-182) the Apparitions (pp. 183-232) and the Ascension (pp. 235-319). Each section is accompanied by an appendix. We cannot follow the author in all the details of his work; the perusal of it has been for us a source of great interest. In general, the exposition is clear and systematic; there is in this volume enough information to make its study highly profitable. The author has closely followed Bishop Le Camus and Vigouroux in most of his explanations. As representative of the Rationalist school, Cellini has selected Strauss. This is rather surprising, for although Strauss' views did not all die with him, still they have been developed and occasionally modified by subsequent authors. A defence of the Resurrection should have been directed preferably against modern writers, such as v. g. Schmiedel to Meyer, whose existence Cellini does not seem to know.

In his harmonizing the various apparent antilogies of the narratives, Cellini has neglected too much the questions of general introduction to the Gospels; the conclusion which we may hold on each Gospel as a whole, may greatly affect our views with regard to some special details.

Again, in our opinion, Cellini has not taken into account sufficiently the consistency even in details of each evangelical narrative, when taken by itself. This is not one of the least difficulties brought forward by modern Rationalists. To give but one example. Matthew seems to be perfectly consistent with himself, in arranging his narrative so as to lead to the apparitions in Galilee. If we had only Matthew we would not find, it is claimed, even a a hint to show that he was conscious of omitting apparitions in Jerusalem; these he does not seem to have known at all or at least admitted. In the same way, Luke is thoroughly consistent in placing the apparitions in Judæa; he gives no sign of his knowing or at least admitting the apparitions in Galilee. He gives no hint to show that the Apostles had ever left Judæa when they received the order to remain in Jerusalem. No harmony of these details in the two evangelical narratives is complete without taking the whole context into consideration. For this reason, we think that Articles II and III of Section II are not entirely satisfactory. That the antilogies can be harmonized, we have no doubt, but we believe that this aspect of the problem should not be overlooked.

The principal merit of Cellini's work, and one which is not to

be despised, is to have shown that one who has admitted the claims of the Christian religion to be divinely revealed need not change his convictions, on account of these antilogies, but he has added comparatively little to what we possessed already concerning the historical reality of the Resurrection as a *positive* criterion of Revelation.

R. Butin.

Il Messianismo secondo la Bibbia. Discorsi d'Avvento e studi critici. By Dott. Prof. Emiliano Pasteris. Roma: F. Pustet, 1907. Pp. xvii, 248.

The above work is made up of four conferences delivered first at Turin and again at Vercelli, in 1903 and 1904. Each conference is followed by notes, theological, philosophical, exegetical, historical, etc., in which the author discusses more in detail some of the points touched upon in the conference proper. An analysis of these discourses will give an idea of their worth. The first conference,—Jesus the Judge, or Last Advent—treats of the resurrection, the characters of the last judgment, the final catastrophe, and the New Heaven and New Earth. The second—Jesus the Messias, or Middle advent, a Testimony of Jesus,—establishes the claims of Jesus to the Messiaship, by considering the answer of Jesus to the disciples of John, in which he vindicates his claims by appealing to his miracles and to his doctrine. The third is a continuation of the preceding theme, and explains the testimony of John the Baptist to the Messiaship of Jesus. The fourth and last,—Jesus Foretold or First Advent—is a summing up of the Messianic prophecies of the Old Testament, Pentateuch, Sapiential books, Psalms, and Prophets proper.

The reader will find grouped together most of the Biblical texts which bear on the various questions treated. There is in this work a spirit of Christian earnestness which will certainly appeal to all the priests called upon to deliver such conferences.

R. Butin.

Tales of Troy and Greece. By Andrew Lang. New York and London, Longmans, 1907. Pp. ix, 302.

These charming tales, delightfully retold in simple language, will be read with pleasure, not only by children, but also by adult ad-

mirers of the Homeric stories. The incidents are narrated in the direct, unreflective manner of the ancient epic; details, however, as in the matter of costume, utensils, weapons, etc., are filled in from the information supplied by the most recent archeological discoveries. The illustrations by H. J. Ford are on a level with the artistic standard set by the author.

The Thirteenth, Greatest of Centuries. By James J. Walsh, M. D., Ph.D., LL. D., Acting Dean and Professor of the History of Medicine, etc., Fordham University School of Medicine. New York, Catholic Summer School Press, 1907. Pp. xvii, 436.

"The object of the book," the author informs us, "is to interpret, in terms that will be readily intelligible to this generation, the life and concerns of the people of a century (the thirteenth) who, to the author's mind, have done more for human progress than those of any like period in human history." This is a comprehensive claim, as the author himself concedes. That he has established his claim, however, will be admitted by the fairminded reader who follows him through his study of the manysided activity of the men and women of the thirteenth century and examines with him their works, their institutions, their poetry and romance, their artistic achievements, their libraries, their schools, their guilds, their hospitals, their explorations and discourses, their commerce. Dr. Walsh knows his century well, and writes about it with the enthusiasm of one who loves it. His chapter on Popular Education by means of the Arts and that on Democracy and Christian Schools are especially worthy of praise. Indeed, there are many things in this book which will be a revelation to those who, taking up the refrain of the Renaissance denunciation, and repeating without sufficient reflection the superficial verdict of the *Illuminati,* look upon the thirteenth as a century barren of all seed of progress. A study of the philosophy of that century ought to lead one to suspect what this book proves, that the Renaissance itself, so far as it had any elements of progress, drew largely from the age that preceded it, and that the illumination of the eighteenth century owes more to the age of Scholasticism than it ever suspected. We hope that Dr. Walsh's book will meet with the success which it so richly deserves and we congratulate the author who has added this to his many notable successes in his chosen field of constructive historical

apologetic. The Catholic Summer School Press also deserves a word of commendation for the excellent make-up of the text and the superior quality of the illustrations.

The American Revolution, Part III. By the Rt. Hon. Sir George Otto Trevelyan, Bart. Longmans, Green & Co., London, Bombay, Calcutta, 1907. Pp. 492, index and maps.

In the BULLETIN for April, 1904, parts I and II of this comprehensive history were reviewed with much care and at considerable length. That examination noticed the somewhat inadequate treatment of the important era preceding the war for American independence. It is scarcely necessary to say that that criticism does not apply to this installment of the work, which begins with a recapitulation of the Trenton and Princeton campaigns and comprises a narrative of events, military and political, down to February, 1778, the date of the fortunate alliance with France. In all probability one more volume of equal extent will bring the reader to Yorktown, though even two would not be unwelcome.

Concerning the present section of this history little need be said. It is marked by all the characteristics of the preceding volumes; the more important of these have already been noticed. Students of American history who know the details of every campaign and every siege and have at their finger-tips the achievements of every captain will find in it very much that is familiar. Indeed, their favorite hero may be absent from his accustomed place, and some deed of note may be passed without observation, but for such omission there is abundant recompense in the author's admirable summary of the situation in England and the conditions on the continent.

In the beginning are ably discussed such topics as the war governors, Congress, the State Legislatures and the dearth of military stores. A few brief paragraphs place before the reader the essential facts of the Paoli "massacre," and a single chapter summarizes European public opinion. In this section is outlined the services of Choiseul in reorganizing after the Seven-Years' War, the military and naval power of France, the reforms of Turgot, the ambition of Vergennes and the enterprise of Beaumarchais. There is likewise added a very clear account of the attitude of Frederick the Great and a perfectly logical explanation of his motives in urging France to commit herself to the American war. In the minds of

many citizens of the United States there exists much vagueness as to the precise nature of the services rendered by the King of Prussia.

By no means an unimportant part of this volume is its account of the Congressional attempts to deal with foreign affairs. In this part is included a very just estimate of the value of Franklin's public services. The limitations of Congressional committees in the field of diplomacy might have suggested to the author a section treating of their grasp of public finance. This subject will doubtless be discussed in a succeeding chapter. The high standard adopted in the earlier volumes is in every respect maintained in the present section. It is to seriously to be hoped that nothing will prevent the author from completing his great work.

C. H. McCarthy.

Ailey Moore. By Richard Baptist O'Brien, D. D., Dean of Limerick. Fr. Pustet & Co., Ratisbon, Rome, New York and Cincinnati, 1907. Price $1.00.

This is a reprint of a work that some half century ago attained considerable celebrity in Ireland. It gives a vivid picture of the operation of the Irish land laws about the middle of the nineteenth century and of the horrors of the famine of 1849. Incidentally it makes us acquainted with things so widely separated in thought as obsession by evil spirits, trial by jury, and secret societies in Italy at the beginning of the Pontificate of Pio Nono. It is in its way a powerful story. It lacks art, however, inasmuch as the good characters are made absolutely immaculate and the bad ones are sketched in colors too black to be realistic, while the lesson it conveys—for it is a novel with a purpose—is rather obtruded on the notice of the reader by formal argumentation on the part of the author than worked into the fibre of the story. Even with these defects it will repay perusal by any one seeking a knowledge of an unhappy condition of affairs that is now fortunately a thing of the past in Ireland.

Marginal Notes by Lord Macaulay, selected and arranged by Sir George Otto Trevelyan. Longmans, Green & Co., New York, London, Bombay and Calcutta, 1907. Price, .50 net.

This is an interesting study in an interesting by-path of literature. Macaulay's notes on "a silly author" like Miss Seward, on the

portrait of Richard Bentley, on Theocritus, on Ben Jonson's *Alchemist* and *Catiline,* on Swift, on Gibbon, on Conyers Middleton, on Shakespeare, on Warburton, on Cicero, on Plato, and on Socrates are all characteristic. The selection has been very well made.

Good-Night Stories told to very Little Ones. By Mother M. Salome. Burns & Oates, London, Benziger Bros., New York Chicago, Cincinnati. Price, .75 net.

This profusely and quaintly illustrated little volume of stories for children should be in the hands of every young mother in the land. It would be of advantage to the mother as well as to the bairns. "Forehead" and "Angels" are specially good.

Honour Without Renown. By Mrs. Innes-Browne. Burns & Oates, London, Benziger Bros., New York, Cincinnati, Chicago, 1906. Price, $1.25 net.

A charming story. There is enough of plot to keep the reader's interest sustained throughout, and the whole-hearted devotion of Sister Marguerite is beautifully depicted. This book cannot fail to interest and edify any one who reads it.

Madame Rose Lummis. By Delia Gleeson. Burns & Oates, London, Benziger Bros., New York, Cincinnati, Chicago, 1907.

This biography of a wonder-worker of our own days shows what true zeal for souls can accomplish, despite excruciating bodily suffering and numerous material and other difficulties. Madame Lummis appears to have had the real Apostolic spirit.

Apologia pro Vita Sua, being a History of his Religious Opinions. By John Henry Cardinal Newman. Pocket Edition. Longmans, Green & Co., London, New York, Bombay and Calcutta, 1907.

This is an admirable reprint of one of Newman's most characteristic works. It is very well turned out. The binding is handsome and the typography remarkably clear.

BOOK NOTICES.

In the February number of the BULLETIN, page 209, in Dr. Butin's review of Tillman's DER MENSCHENSOHN (Freiburg, Herder, 1907), a typographical error occurs, which makes Dr. Butin seem to countenance Dr. Tillmann's severe criticism of Father Rose's *Etude sur les Evangiles*, whereas in fact the reviewer meant quite the contrary. In place of *justified* (line 7 from end of page) read *unjustified*.

The house of Herder (Freiburg and St. Louis) is rendering a notable service to the cause of theological literature by its reprint of the classical works of Catholic ascetic theology (BIBLIOTHECA ASCETICA MYSTICA), edited by the well-known Jesuit scholar, Father Lehmkuhl, and the first volume of which, the "MEMORIALE VITAE SACERDOTALIS" of Claude Arvisenet, we noticed in the BULLETIN for 1907 (XIII, 304). We have now to chronicle the publication of several of the ascetic master-pieces of Blosius, his "Canon Vitae Spiritualis," "Piarum Precularum Cimelarchion," "Tabella Spiritualis," "Speculum Spirituale," and "Monile Spirituale." The volume is entitled "MANUALE VITAE SPIRITUALIS CONTINENS LUDOVICI BLOSII OPERA SPIRITUALIA SELECTA" (Herder, Freiburg, 1907) and deserves a place in the library of spiritual works that every ecclesiastic is continually adding to.

Many persons will welcome the little work of D. J. Scannell O'Neill, DISTINGUISHED CONVERTS TO ROME IN AMERICA (St. Louis, B. Herder, one dollar). It is an alphabetical list of 3,000 names, from the most distinguished walks in life. It is significant that of the 372 Protestant clergymen to enter the Catholic Church in the United States, 142 became priests, 4 of whom reached the episcopal dignity, while of the female converts 260 became nuns. It would have been well to give more frequently the approximate date of conversion in each case, also the relative figures of men and women. No doubt this American edition of "Rome's Four Hundred" will soon appear in a new and revised edition, on which occasion various improvements might be added. The compiler deserves and will reap gratitude for a task that was not accomplished without considerable difficulty.

We recommend to our readers the very handy little "HANDBOOK OF CEREMONIES FOR PRIESTS AND SEMINARIES," translated from the German of Fr. J. B. Muller, by Andrew P. Ganss, S. J., edited by W. H. W. Fanning, S. J. (B. Herder, St. Louis, 1907, one dollar).

It is doubtless a labor of love that the gifted editor of the *Boston Pilot*, Miss Katherine E. Conway, has accomplished in the tasty volume entitled, "IN THE FOOTPRINTS OF THE GOOD SHEPHERD, 1857-1907" (New York,

Convent of the Good Shepherd, East Ninetieth street, 1907). Fifty years of the purest and sincerest devotion to the reformation of the weak and the protection of the imperilled members of the female sex are a theme that might well tempt one of the modern historians of the sociological school. In the meantime we are permitted to enjoy the very readable and full description (taken from the convent's domestic annals, supplemented by the writer's personal observation) of the five decades during which these Sisters have labored in the great metropolis. We can all agree with Miss Conway's closing words. "Many changes are before us, but of one thing we may be sure; no matter how great our social and scientific progress, the sad old fashions of sin and sorrow and death will not pass away while time endures. And while they last there will be work for the Nuns of the Good Shepherd."

The Christian code of happiness, its divine origin, its possibility, equity, and sweetness, are well set forth by Mgr. Henry Bolo in his work entitled "The Beatitudes: The Poor in Spirit, The Meek and Humble" (translated from the French by Madame Cecilia, Benziger, New York, 1906.) It is a pity that so useful a commentary on Christian "felicity" should be without an index, all the more necessary because of the aphoristic style of the learned and pious writer.

The life of the first bishop of Manchester (New Hampshire) is the story of a laborious and saintly priest whose elevation to the episcopate simply enlarged his opportunities for self-sacrifice in the quality of a pioneer Catholic bishop amid surroundings that were always far from encouraging ("The Life of Denis M. Bradley, First Bishop of Manchester," by M. H. D., Guidon Pub. Co., *ibid.*, 1906). Yet he held on his way with great faith and abundant charity and left to his successors and his people the ever efficient encouragement of a saintly memory. It is at all times eminently proper to preserve some record of men of such simple religious uprightness and thoroughness; they constitute the brightest pages of the domestic annals of our American Catholic life, while at the same time they reveal to the entire Church a vision of ordinary sacerdotal perfection that enthuses and uplifts.

Every ecclesiastic can read with pleasure and profit the small brochure of Rev. Patrick Boyle, C. M., entitled A Homily of Saint Gregory the Great on the Pastoral Office (New York, Benziger, 1907). It adds a useful supplement to the well-known English translation of the "Regula Pastoralis of St. Gregory" by H. R. Bramley (London, 1874); in this connection we may mention another work of Fr. Boyle, his valuable English translation of St. John Chrysostom's classic treatise "On the Priesthood" published a few years ago (Gill, Dublin; Benziger, New York).

The old and meritorious publishing house of Victor Lecoffre (J. Gabalda et Cie, 90 Rue Bonaparte, Paris) continues its excellent series of "Les Saints," most of which have been already described in the Bulletin.

Among the latest volumes are Saint Martin (316-397) by Adolphe Regnier (1907); Sainte Hélène (about 248-328), by A. M. Rouillon (1908); Sainte Eloi (590-659), by Paul Parsy (1907); Saint Pierre Damien (1007-1072), by Dom Reginald Biron, O. S. B. (1908); Sainte Mélanie (383-439), by Georges Goyau (1908), and Les Martyrs de Gorcum (1572), by Hubert Mueffels, C. M. (1908). These volumes are all commendable for their brevity, good order and proportion, select bibliography, moderate and critical temper—above all for their habitually excellent literary quality and correctness of form. Without depreciating the other volumes, it may be said at once that the Sainte Mélanie of M. Goyau is a little "bijou" of historical exposition and right Catholic feeling that will be highly appreciated by all who have not time or occasion to read the larger and more costly "Santa Melania" of Cardinal Rampolla.

Among the lives of Jesus Christ that we have read none appeals to us for its good method like the work of the Abbé Verdunoy published by the Lecoffre house (L'Evangile: Synopse, Vie de Nostre Seigneur, J. Gabalda et Cie, Paris, 90 Rue Bonaparte. 1907). It presents at once those facts which are narrated by all the evangelists, weaves them into a continuous life, and deals briefly with the principal difficulties. The work is especially useful to the parochial clergy, whether as material for sermons, or a little encyclopedia of answers and explanations, or a book of spiritual reading. A useful introduction (pp. 1-33) gives an outline of the gospels in general (nature, inspiration, formation), manuscripts, translations, brief notes on the character of each gospel, especially of the synoptic gospels. A large map of Palestine and smaller maps of the City and the Temple of Jerusalem add to the value of the work, which is in every way a desirable one, and is based on the best and latest Catholic researches (Jacquier, Lepin, Rose, Calmes, Lesètre, etc.)

In the thirty odd years of its existence the Institut Catholique of Paris has rendered notable services to the cause of French Catholicism, particularly by the formation of a corps of learned ecclesiastics who have shed no little lustre on their fatherland. One of the most promising of its students, the Abbé Gustave Morel, was suddenly taken off (1905, by drowning) during a brief vacation in Russia. He had just been called to teach Patrology and Positive Theology, after an excellent training in the Institut, and a period of special preparation in Germany (Tübingen, Würzburg) and two journeys to England in consequence of which, and his close relations with M. Portal of the "Revue Anglo-Romaine," he took a deep interest in the question of Anglican Reunion. Withal, he was a priest of pronounced piety and spiritual earnestness, and gave the greatest hopes to his Alma Mater. His friend the Abbé J. Calvet has written a pleasing sketch of the young and brilliant professor too soon snatched away by the hand of death (L'Abbe Gustave Morel, Paris, Librairie des Saints Pères, 1907, pp. 336).

We owe to the piety and gratitude of Mr. Percy Fitzgerald, F. S. A., the distinguished author of "Fifty Years of Catholic Life and Social Progress" (London, 1901), a brief sketch of the famous Jesuit orator FATHER GALLWEY (London, Burns and Oates, 1906) together with a number of interesting letters written to the author in the early fifties while he was yet under the guidance of this distinguished Stonyhurst teacher, and revealing, with a fine literary taste and a delicate flavor of classicism, the personal authority which a beloved master can wield over a grateful pupil, even when the latter has entered on his own independent career.

Many of our readers are doubtless already acquainted with the new and luminous exposition of the ancient controversy concerning the personal orthodoxy of Pope Honorius published in the *Dublin Review* (1907), by Dom John Chapman under the caption CONDEMNATION OF POPE HONORIUS. It is now reprinted by the English Catholic Truth Society (69 Southwark Bridge Road, London, S. E., 32mo., pp. 116, threepence).

It was a happy idea to compile from the Latin Vulgate a First Latin Book for schools (DELECTA BIBLICA, compiled from the Vulgate Edition of the Old Testament, and arranged for the use of beginners in Latin, by a Sister of Notre Dame, London, Longmans, 1907, 8o, pp. 79). In this way the Christian child faces but one difficulty, that of the language, the matter or content being already familiar from its religious training. The fifty-six brief chapters seem well chosen; a preface, introduction, and vocabulary contribute to the usefulness of the little class-book. Perhaps it would add to the value of this Christian Latin Reader if a brief description of the Latin Vulgate were inserted, its origin, character of its latinity, religious and literary influence, etc.

The Roman house of Fr. Pustet (Piazza San Luigi, Rome) has undertaken the publication of a series of apologetic brochures under the general title of "FEDE E SCIENZA," now in its fifth series, and embracing some fifty subjects. Though not so old, and, therefore not so rich, a collection as that of "Science et Religion" (Bloud et Barral, 4 Rue Madame, Paris), it is called to render great service to the reconciliation of Christian Faith and Modern Science. Among the latest numbers likely to interest our readers we may call attention to the brochure (1905) of the late Cardinal Cavagnis on Free Masonry (La Massoneria, quel che é, quel che ha fatto, quello che vuole); a study (1906) of the Biblical Canon by Professor Francesco Mari (Il Canone Biblico e gli Apocrifi); a little treatise (1906) on the Discourse of Christ at the Last Supper (Il Discorso Eschatologica di Gesù), and a brief sketch (1907) by Giulio Salvadori of the youth of Frederic Ozanam (La Giovinezza di A. F. Ozanam). Each series (ten booklets) forms a volume; the brochures are sold for about 20 cents each. The (foreign) subscription to each series or volume is 8 lire ($1.60).

Among the valuable curios of modern theological literature is the defence of the Catholic doctrine concerning St. Peter by Rev. Paul James Francis,

S. A., and Rev. Spencer Jones, M. A. The former is editor of "The Lamp" (Graymour, Garrison, N. Y.), a periodical "destined especially to the cause of Corporate Reunion with the Apostolic See," while the latter is president of the Society of St. Thomas of Canterbury, author of "England and the Holy See," etc. Their work is entitled, "THE PRINCE OF THE APOSTLES; A STUDY," and deserves praise for the fullness and point of its scriptural and historical defence of the primacy of St. Peter. We recommend to our readers the two chapters (pp. 135-166) on the "Witness of the British Church" and the "Pre-Reformation Witness of the Ecclesia Anglicana." They are a "catena" of genuine historical evidence, irresistible to an honest and open mind; the latter chapter in particular amply bears out the thesis of the writers (p. 156) viz, that "no intelligent student will be found to maintain in our day that England was anything but what we now term a Roman Catholic country from A. D. 1066 to 1534." This is substantially the thesis of Frederick Maitland, the great Anglican historian of mediæval law, in his "Roman Canon Law in the Church of England." These earnest writers deserve more than praise; they deserve, with all sympathy, our prayers that they may not wait too long for an improbable turning of a tide whose headway, according to the best signs, is in the wrong direction.

Constant and earnest repetition of the great fundamental truths of religion is at all times necessary in order to offset the equally persistent propaganda of all the irreligious forces of our time. Among these truths none are at present the subject of more opposition than the existence of God, the soul, another life; the necessity of religion; the claims of Christianity and the truth of the Catholic religion. These subjects are treated, briefly but pointedly, by M. Lepin in his little brochure "POURQUOI L'ON DOIT ETRE CHRETIEN (G. Beauchesne et Cie, Paris, 1907, pp. 61, 50 centimes). Fr. Lepin is a Sulpician priest, and author of other excellent works, among them "Jésus Messie et Fils de Dieu" and "L'Origine du quatrième évangile," the latter already noticed in the BULLETIN (XIII, 281).

Thomas à Kempis, in his own way, has so influenced all succeeding centuries of Christian life that we need not wonder that his "COMPLETE WORKS" in English translation have found a hearty welcome, even in our un-mystical age. The fifth volume, containing his "Sermons to the Novices Regular" is now offered to the public (B. Herder, St. Louis, 1907, 8o. pp. 255), translated from the critical edition of Dr. M. J. Pohl by Dom Vincent Scully, C. R. L., author of a "Life of the Venerable Thomas à Kempis." An introduction describes briefly the novitiate at Windesheim, to whose members these elevating discourses were preached; incidentally their entire authenticity, doubted to some extent by Kettlewell, is defended by Dom Scully (p. XXVI) who says that in the University Library at Louvain he was "privileged to see and handle the autograph volume of à Kempis that contains the sermons."

THE EDITOR.

BOOKS RECEIVED.[1]

History and Biography.

A Short History of The Oxford Movement. By Sir Samuel Hall, M. A., K. C. New York, Longmans, Green & Co. 1906. Pp. 267.

The Lives of the Popes in the Early Middle Ages. By Rev. Horace K. Mann. Volumes II and III. St. Louis, Mo., B. Herder. 1906. Price, $3.00 each.

The Decrees of the Vatican. By Rev. Vincent McNabb, O. P. New York, Benziger. 1907. Pp. 47.

St. Brigid. By Rev. J. A. Knowles, O. S. A. New York, Benziger Bros. 1907. Pp. 292. Price, $1.25.

An Elementary History of England. By E. Wyatt-Davies. New York, Longmans, Green & Co. 1906. Pp. xv, 256.

History of Ireland. By Rev. E. A. D'Alton, M. R. I. A. New York, Benziger Bros. 1907. Pp. xv, 568.

Lord Acton and His Circle. By Abbot Gasquet, O. S. B. New York, Longmans, Green & Co. 1906. Pp. xxxviii, 372. Price, $4.50.

The Condemnation of Pope Honorius. By Dom John Chapman, O. S. B. London, S. E., Catholic Truth Society. 1907. Pp. 116.

The King Over the Water. By A. Shield and A. Lang. New York, Longmans, Green & Co. 1907. Pp. 500. Price, $4.20.

Rambles in Eireen. By Wm. Bulfin. New York, Benziger. 1907. Pp. xi, 450. Price, $2.25.

Philosophy and Education.

Les idées de Philon d'Alexandrie. By M. Bréhier. Paris, Picard. 1908. Price, francs 7.50.

The Three Ages of Progress. By Julius E. Devos. Milwaukee, Wis., M. H. Wiltzius Co. 1906. Pp. xv. 387, xxi.

The Sunday School Teacher's Guide to Success. By Rev. Pat-

[1] Books received from publishers or authors will be placed on this list, with imprint *and price, when marked.* In this way, each work will be promptly brought to the attention of our readers. In many cases, a lengthy notice will be given in a subsequent number of the Bulletin.

rick J. Sloan. New York, Benziger. 1908. Pp. 187. Price, 75 cents.

Devotional Works.

The Degrees of the Spiritual Life. By Abbé A. Saudreau. New York, Benziger. 1907. Pp. xi, 331; x, 306. Price, $3.50. 2 Volumes.

The History of the Passion of Our Lord Jesus. By Rev. James Groenings. St. Louis, Mo., B. Herder. 1908. Pp. xv, 461. Price, $1.25.

In The School of St. Francis. By Imelda Chambers. New York, Benziger Bros. 1907. Pp. 107. Price, 40 cents.

Sodality Manual. By a Jesuit Father. New York, Fr. Pustet & Co. 1907. Pp. 156. Price, 25 cents.

Liturgy.

Handbook of Ceremonies. By John Baptist Müller, S. J. St. Louis, Mo., B. Herder. 1907. Pp. xvi, 256.

Miscellaneous.

Sheer Pluck and Other Stories of the Bright Age. By Rev. David Bearne, S. J. New York, Benziger Bros. Pp. 180. Price, 85 cents.

Faithful and True. By Lady Georgiana Fullerton. New York, Benziger Bros. Pp. 36. Price, 30 cents.

A Pilgrim From Ireland. By Rev. Maurice Carnot, O. S. B. New York. 1908. Pp. 132.

The Boys of Baltimore. By A. A. B. Stavert. New York, Benziger Bros. 1908. Pp. 212. Price, 85 cents.

The Dyed Garments From Bosra. By S. M. P. New York, Benziger Bros. 1907. Pp. 92. Price, 30 cents.

My Lady Beatrice. By Francis Cooke. New York, Benziger Bros. 1908. Pp. 244. Price, $1.25.

ROMAN DOCUMENTS.

The following is the text of the Pontifical Letter in which the Holy Father, appointing Abbot Gasquet, O. S. B., to the presidency of the Committee on the revision of the text of the Vulgate, makes appeal to Catholics throughout the Christian world for co-operation and assistance in this great undertaking. The examination of all the extant codices of the Vulgate and their collation is a gigantic task, to the successful accomplishment of which the goodwill of the custodians of manuscripts, generous financial aid from wealthy Catholics, and the organization, direction and guidance of a whole host of collaborateurs are absolutely necessary. We hope that Abbot Gasquet will meet with a hearty response from Catholics, who have in the past been so unjustly accused of indifference towards the preservation and interpretation of the Sacred Scriptures.

Dilecto Filio Aidano Gasquet, Abbati, Congregationis Anglo-Benedictinae Praesidi

PIUS PP. X.

Dilecte Fili, salutem et Apostolicam Benedictionem.

Delatum Sodalibus Benedictinis munus pervestigationum studiorumque apparandorum, quibus nova innitatur editio Conversionis Latinae Scripturarum, quae Vulgatae nomen invenit, adeo equidem arbitramur nobile ut gratulari vehemeter non tibi modo, sed sodalibus universis tuis, iis maxime qui adiutores clari operis erunt, debeamus. Operosum et arduum habetis propositum facinus, in quo sollerter, memoriâ patrum, celebres eruditione viri, ipsoque e Pontificum numero aliquot, felici haud plane conatu, elaboraverunt. Adjungentibus vobis rei illustri animum, non est dubitationi locus finem vos concrediti muneris fore assecuturos, qui finis restitutione continetur primiformis textus Hieronymianae Bibliorum Conversionis, consequentium saeculorum vitio non paullum depravati. Explorata, qua Benedictini Sodales pollent, palaeographiae historicarumque disciplinarum scientia, eorumque compertissima in pervestigando constantia, certo securoque animo doctos esse juben

perfecta vos investigatione antiquos Codices universos Latinae Scripturarum Interpretationis, quotquot adservari in Europae Bibliothecis ad haec tempora constat, esse examinaturos; idque praeterea habituros curae, Codices ubique conquirere in lucemque proferre, qui usque adhuc incomperti lateant. Has vero conquisitiones valde est exoptandum ut, quo minore fieri negotio possit, persequi cuique vestrum fas sit; ideoque praefectis tabulariorum bibliothecarumque studia vestra impensa commendamus, nihil ambigentes, quin pro sua in doctrinas Librosque sacros voluntate, omnem vobis gratiam impertiant.—Singularis praestantia rei et concepta de vobis ab Ecclesia expectatio; ingenium item horum temporum, quibus illud certe dandum est laudi, pervestigationes istius modi ita perficere, ut nulla ex parte reprehendendae videantur; talia haec profecto sunt, ut aperte inde appareat, oportere id opus ad absolutionem plane ac perfectionem afferri, ductuque confici normarum, quae plurimi apud disciplinas id genus aestimentur. Equidem intelligimus longo vobis opus esse temporis spatio, ut munus exitu fausto concludatis: talis namque agitur res quam animis aggredi et perficere necesse est curarum et festinationis expertibus. Neque vero perspicuum minus Nobis est, quam multa pecuniae vi tam amplo exequendo consilio sit opus: ob eamque rem spem libet amplecti non defuturos immortali operi qui de suis fortunis adjutores velint se dare, bene de Sacris Litteris ac de Christiana Religione merituri. Eos Nos, perinde atque vos, initio egregii facinoris, hortatione prosequimur, velint Nobiscum adiumentum operi afferre; quandoquidem qui bona impendunt studia, liberalibus debent manibus fulciri. Auspicem luminum gratiarumque coelestium, indicemque praecipuae dilectionis Nostrae Apostolicam Benedictionem tibi iisque universis ac singulis, qui studium opemve praestantissimo facinori contulerint, peramanter in Domino impertimus.

Datum Romae apud S. Petrum die III Decembris anno MCMVII, Pontificatus Nostri quinto.

PIUS PP. X.

UNIVERSITY CHRONICLE.

Senate Resolutions on the Death of Dr. Stafford.—The following resolutions were passed at the February meeting of the University Senate:

Whereas, it has pleased Divine Providence to remove from among us the Reverend Doctor Denis Joseph Stafford, late Pastor of Saint Patrick's Church in our city, and

Whereas, from the earliest days of the Catholic University Doctor Stafford was always a true friend, and ardently sympathized with the purpose and works of the University, and

Whereas, he gave practical expression to his friendship and sympathy by the large collection which he annually obtained from his generous and devoted people, and by bequeathing to the University his valuable library, and

Whereas, in his church and his home he extended always a warm welcome to our directors, professors and students:

Be it Resolved, that the University mourns the loss of its true friend whose zeal for religion, devotion to his pastoral office, intelligent and ardent patriotism, no less than his singular eloquence in the pulpit and on the platform, made him rightly distinguished both as a priest and a citizen; that it extends a sincere sympathy to the relatives of Doctor Stafford, the parishioners of Saint Patrick's Church, the people of Washington, and the archdiocese of Baltimore; also that these resolutions be spread on the records of the Senate, and be published in the next number of the *Catholic University Bulletin.*

Annual Meeting of the Alumni Association. The Annual Meeting of the Alumni Association of the Catholic University of America will be held at Boston on May 12th.

Celebration of the Feast of St. Paul. On January 25th, the Feast of the Conversion of St. Paul, the patronal feast of the Faculty of Theology, was celebrated in the Chapel of Caldwell Hall. The Celebrant at the Solemn High Mass was Very Rev. Dr. Creagh,

Dean of the Faculty of Theology. The preacher of the occasion was Rev. F. A. O'Brien, LL. D., of Kalamazoo, Mich., whose instructive sermon on the priesthood laid professors and students under an obligation of gratitude to the learned and eloquent speaker.

Death of Mgr. Mackay. In Monsignor John M. Mackay, of Cincinnati, Ohio., the University lost a friend and benefactor. To the Diocese of Cincinnati, especially to the Archdiocesan Seminary, and to the relatives of the late prelate, the Rector, Professors and students of the University extend their condolences. Monsignor Mackay will be commemorated among the benefactors of the University as the founder of a Burse for the benefit of the Archdiocese of Cincinnati.

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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LERINS, *Commonit, c. 6.*

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ST. THOMAS AND HIS PHILOSOPHY.*

Today, with the Church at large, we commemorate the anniversary of Thomas Aquinas as one of the saints of God. In its corporate capacity the University observes his feast with the ampler solemnities to do honor to the great Doctor of the Church, the Angel of the schools, the Patron of philosophy and theology.

To pronounce these titles is sufficiently to recall to this audience the mighty work which St. Thomas has achieved for the Church during his own age, and in the centuries which have since elapsed. It is not necessary, here, to repeat in detail how, through the mouth of Popes and Councils, by the suffrages of religious orders, academic institutions and the testimony of learned men, the Church has, by universal acclamation and formal decree, elected St. Thomas Aquinas to be the special patron of all who seek to acquire, to defend, and to diffuse the doctrines of the Catholic Church.

As patron of the schools, St. Thomas is proposed to us in a double aspect. He is our personal model; he is the teacher to whom we are to look for intellectual light and leading.

While we read his story as recorded by his contemporaries, and study those silent tomes in which his mind speaks to ours

*An address delivered in the Chapel of the Catholic University of America, on the feast of St. Thomas Aquinas, March 7, 1908.

across the gulf of six centuries, he rises before us, the flawless exemplar of those who would seek and serve that wisdom which reaches from end to end mightily, and ordereth all things sweetly.

We see a man of princely bearing; a noble forehead indicative of the spacious intellect within; and a countenance breathing sweetness and serenity. We see a student who, in the cause of truth, scorned delights and lived laborious days. Surveying the whole field of human knowledge he gathers from every quarter materials to build up the city of God. Loving and trusting truth, convinced that, because all truth is of God, no sound reason can contradict faith, he welcomes knowledge from whatever source it may come. With a power of vision strong enough to penetrate the mists of hereditary prejudice, he perceived that the philosophy of Aristotle, as a whole was the work of sound reason, and therefore might be enlisted in the service of faith. Strong in his devotion to rational truth, he did not hesitate to encounter the dominant traditional antipathy, which, invoking venerable names of the past, anathematized Aristotle as the enemy of Christ. Respectfully disregarding the unwarranted dogmatism of narrower minds,—with what results we know,—he incorporated the Peripatetic into Christian thought. Calm, fearless, imperturbable, he faces every adversary, with unreserved sincerity. He extenuates no difficulty; never employs the tricks of the sophist and the special pleader; never descends to denunciation as a substitute for argument. In short, St. Thomas Aquinas is the finished model of the first intellectual virtue that should shine conspicuous in the Christian scholar—intellectual honesty.

Learning puffeth up. But in St. Thomas the widest learning was associated with the liveliest charity, and charity is not puffed up. He was too noble, too great, too like the Master whom he loved so well, to be a prey to the pettiness of self-conceit, of jealously, of rivalry, or the elation of triumph. Possessing all the science of the day, endowed with an irresistible logic which soon rendered him the acknowledged master of the academic arena, he was regarded by his contem-

poraries as an intellectual giant. But, while he possessed the giant's strength, he did not use it tyrannously as a giant. His biography offers many examples of the refined heart-born courtesy with which he treated his opponents. You search his writings in vain for even an echo of the *Impudentissime mentiris,* which, in every age, too frequently resounds through theological controversy. In him, there is none of the arrogance of superiority, none of the impatience of genius towards dullness, or severity towards conceited mediocrity. The *Quodlibeta,* a large volume of papers written by him on all sorts of topics, in answer to correspondents who consulted him, witnesses to the generosity and patience with which he placed his knowledge and time at the service of all. And, when we find in that collection of enquiries, a careful answer to such a question as, *Does a crusader who is returning from the Holy Land die a better death than one who is going thither,* we need no further testimony to convince us that Thomas merited the apostolic commendation bestowed on those who suffer fools gladly.

It were a theme for another occasion to speak of the piety of St. Thomas. Suffice it here to remember in passing, that, from first to last, he was in the eyes of his brethren, a model of all the evangelical virtues. Though he loved study and learning, he cared nought for intellectual power except so far as it promoted the interests of the Church of Christ. He lived in heights so serene that he seemed above the currents of earthly passions. "Animum," says his biographer, "nulla sensualis passio perturbabat, nullius rei premebat affectio temporalis."

In his day, the Temple was disturbed by the clamor of the money changers. Too frequently the gospel husbandman left the plough to rust idly in the furrow while he joined in the unholy race of which the prizes were gold and scarlet, and the broad phylacteries and salutations in the market place. But the heart of Thomas was set on incorruptible treasures. The son of a powerful house, the honored guest at the table of kings, the intellectual leader of Christendom, he early refused exalted clerical dignity; and from this decision no persuasion of pope or prince, of man or woman, could induce him to budge.

Brother Thomas he was; Brother Thomas he should remain; and the poor habit of St. Dominic was his only insignia during life, his honorable shroud in death.

Habitual consecration to abstract reasoning on the truths of religion is not conducive to piety. The professional theologian is seldom a contemplative. His business is less to feel compunction than to formulate its definition; while on the other hand, the mystic somewhat scornfully says: *Quid nobis de generibus et speciebus?* But in Thomas these two forms of knowledge seemed to blend. In the *Lauda Sion Salvatorem,* the *Adoro Te Devote,* the *Tantum Ergo,* burning love expresses itself in the categories of metaphysics. It has been well said of him that, "The unalterable serenity of his intelligence, the profound calm of his heart, had made his soul the home of that truth which never dwells in perturbation and trouble. God himself seemed to condescend to this grand soul, and to furnish him with special assistance."

That perfect balance of mind, which is the conspicuous quality of his intellectual work pervades his spirituality. There is no Manichean exaggeration in his asceticism, no puritanical gloom in his piety. For him, human nature is not a deadly jungle of noxious plants and venomous reptiles, but a divinely planted garden of powers and affections awaiting only the rains of grace to bring forth flowers and fruits pleasing to God. In the soul of Thomas the human qualities which naturally inspire respect, admiration and love are so united with heroic virtue and supernatural gifts that he stands forth one of the most human, the most lovable, the most Christ-like of the Saints.

Let us turn from the saint to the doctor. The Holy Father has recently commended to us the philosophy of St. Thomas, not in terms of vague, conventional eulogy, but with an earnest, definite purpose. He directs that it is to be adhered to as the norm of teaching, in order to meet the special exigencies of the day. He warns us that the rationalism which is dominant outside the Church is seeking an entrance into the schools. He whose judgment is not to be disputed, and whose word is a law, commands that all teachers

and students shall ensure themselves against seduction by adhering faithfully to the Thomistic philosophy. This decision implies that the prevailing philosophy of error and the philosophy of St. Thomas are radically opposed to each other. Now, when such a fundamental antagonism exists between two systems of thought we may assume that they differ upon the postulates which are the starting point of speculation, and precede all argumentative development. There must be a declaration of war in the very attitudes which they assume as they confront each other across the problem of knowledge. This being the case, it would seem that the first step towards an intelligent execution of the Holy Father's instructions would be clearly to determine and define the exact ground of this irreconcilable opposition. What, we might ask, are the first principles, respectively, of contemporary rationalistic philosophy and scholasticism which encounter each other with a clash of yea and nay?

If we carry out such an investigation we shall find ourselves emphasizing an aspect of Thomistic doctrine which, on the whole, has scarcely received from ourselves the attention which it merits. We hear a great deal about St. Thomas as the defender of faith against the encroachments of reason; and comparatively little about the fact that he no less strenuously defends the legitimate claims of reason. In his grand synthesis of natural knowledge and supernatural revelation he assigns to reason the indispensable work of laying down, sure and firm, the road by which alone we may reach the heights where we are in the position to make an act of faith. That reason may successfully discharge this function, it must be credited with competence to acquire into itself a knowledge which is a faithful counterpart of actual being. Its judgments must be held to be true and certain; not merely within the province of transitory phenomena, but true beyond the range of sense and space and cosmic change, true absolutely and eternally. This recognition of the authority of reason is the fundamental affirmation of Thomistic philosophy.

On the other hand the denial of this primatial principle is the first article in the creed of that agnosticism, which, in

more or less definite form, and in varying proportions, is implicit in contemporary rationalistic thought. This creed holds truth to be, in the last analysis, nothing more than a harmony among ideas; while is resolves ideas into a scheme of symbols which, arising in consciousness, serve somehow or another as a working hypothesis for the adjustments of life; but, because they are mere phases of consciousness, can have no ulterior value or significance. The duel which has been in progress since the days of Descartes between rationalism and scholasticism continues with unabated vigor; but the combatants have exchanged rôles. St. Thomas is now the defender, and rationalistic agnosticism the traducer of reason.[1]

Failure on the part of many Catholic writers to observe this fact and appreciate its dialectic import has lead to a large waste of zeal in the making of many books. The apologist who overlooks it may, indeed, do good service in strengthening the faith of believers, but as far as the unbelievers, whom, presumably, he addresses, are concerned, he will remain but an unheeded voice crying in the wilderness with no efficiency towards preparing the way of the Lord. No; it is not the undue exaltation of reason, but the undue disparagement of reason, which is the original sin of present day philosophy. The ultimate distrust of reason's power to acquire certainty about anything beyond our own subjective states is the most radical and the most dynamic characteristic of educated unbelief.

Unsophisticated mankind takes for granted that it sees, feels and touches a world of things outside the mind. But idealism says to it: "You labor under a delusion. What you perceive is but your own subjective feelings—what you call things is

[1] Speaking of agnosticism, His Holiness Pius X says:—According to this teaching, human reason is confined entirely within the field of phenomena; that is to say, to things that are perceptible to the senses, and the manner in which they are perceptible. It has no right and no power to transgress these limits. Hence it is incapable of lifting itself up to God and of recognizing His existence, even by means of visible things. . . . . Yet the Vatican Council has defined: 'If any one says that the one true God, our Creator and Lord, cannot be known with certainty by the natural light of human reason by means of the things that are made let him be anathema.' (De Revel., Can. 1). Encyclical, *Pascendi Gregis.*

such stuff as dreams are made of." "You are compelled, indeed," says the Kantian, "by the congenital limitations of your intellect, to think that two and two make four; but, I deny that what we necessarily think must necessarily be, or be as we think it. The world of things lies outside the reach of the human understanding, our knowledge is a domestic paper currency which serves as a medium of exchange within the realm of humanity, but is entirely worthless beyond it." The Spencerian declares that God is a word to which no definite idea can correspond in the mind of a philosopher. These doctrines are elaborated into systems. They are present, either bodily or in some diluted form in most of the characteristic thought of the day. Speculation loses itself in negation.

Pathologists tell us that some diseases first attack the surface tissues of the body, and then enter on a secondary and more malignant stage, in which the poison penetrates the vital organs and the bones. Rationalism has reached the secondary stage in which the virus of doubt is eating away the structural certitudes of reason itself. Religion is thereby deprived of all intellectual basis, without which it is mere æstheticism or personal caprice. This negation is all the more sinister because it does not issue in brutal atheism. By retaining the terms, religion and God, it commends itself to many souls that cannot extinguish in themselves the human hunger for the eternal. But the concession is quickly revoked; for, religion is made to begin where knowledge ends, and God is reduced to

> "The guess of a worm in the dust,
> And the shadow of its desire."

The work of destruction, once it is started, cannot be confined to religious beliefs. Agnostic rationalism in deference to society, would fain convince us that it leaves untouched the basis of morality. But, if all other truth is merely relative, without any assured objective value outside human consciousness, how can moral principles have any transcendent import or authority? If we cannot be certain that our intellectual knowledge is a genuine copy of objective being, then, for all we know, the moral law and duty may be nothing more than

evanescent states of mind. When you have thus resolved duty into a shadow projected by the mind, you cannot save the situation by bestowing on the spectre the high-sounding title of Categorical Imperative, or discoursing learnedly on animal heredity.

If this philosophy of negation were circulating only in the lecture room, or through academic treatises it might be confined to the few. But its influence is propagated in the market place, the workshop, the homes of the multitude through the medium of reviews, popular periodicals, attractive novels, and the newspaper. Hundreds incapable of grasping a philosophic argument adopt its conclusions. Other forces have coalesced with philosophy. Many Protestant Christians have lost their ancient faith in the Bible, which was their all; and losing that "they give up all truth and further inquiry, and think there is no such thing as certainty." Man is a social being; in the matter of belief he is almost gregarious. Large masses will ever acquiesce without inquiry in the customs, opinions, modes of thought that prevail in the society around them. For this reason the sceptical temper spreads through high and low, till the social atmosphere has become so charged with doubt that only robust faith can breathe it with impunity. The ruling tendency is, concerning the things of the soul, to doubt every belief and to believe every doubt.

The age is tormented with an intellectual unrest which expresses itself in a perpetual interrogation. The answer which is given to it by those to whom it looks for light is, again, an interrogation. *Quis ostendet nobis bona?* Who by searching shall find out God? Who knoweth if the spirit of the children of Adam ascends upwards, and if the spirit of the beast descends downwards? Is the end of the just and the wicked alike? Who knows? Is life a lofty destiny, big with eternal issues; or is it but a tale told by an idiot, full of sound and fury, signifying nothing? Again, who knows?

Where this frame of mind prevails, the triumphs of doubt may be read in the progressive debasement of the moral standards in public and private life. When men lose the firm con-

viction of a judgment to come they are in a mood to listen to the voice of that desolate pessimism which disguises itself in the mask of the voluptuary.—"We are born of nothing, and after this we shall be as if we had not been. Come, therefore, let us enjoy the good things that are present. Let us crown ourselves with roses before they be withered. Let no meadow escape our riot; for this is our portion and this is our lot." [2] Such is the philosophy of life which, to the alarm of serious men, irrespective of creed, is rapidly gaining in individual, social and national life. The onflowing tide, in one place, presses, imminent, against the breakwaters; while elsewhere it is silently submerging the unprotected land.

History does not encourage the hope that mere philosophy will prove effective to bring about a revival of faith. *Non per dialecticam placuit Domino salvum facere populum suum.* To the Greek who sought for wisdom Paul preached Christ crucified. It is not through logic but by the cross that the Church may hope to restore all things in Christ. Nevertheless, as Pius X. has told us, philosophy has a work to do of great importance. To the philosophy of negation and doubt we must oppose the philosophy of affirmation.[3] Against those one-sided systems which would spin out of the facts of consciousness alone a solution of the entire universe we must urge that sane, broad, comprehensive method which, envisaging all reality, within us and without, holds fast to every strand of truth that it acquires; traces them through the warp and woof of the world; and when it perceives them to converge, as they all do at length, towards the Infinite, hands over the problem to Revelation and Faith.

If, personally, we aspire to serve the cause of truth in the domain of philosophy, we must gauge correctly the position of the adversary and as a preliminary step, make good against

[2] *Wisdom*, Chap. ii.

[3] In the first place, with regard to studies, we will and ordain that scholastic philosophy be made the basis of the sacred sciences.—Encyclical, *Pascendi Gregis.*

And let it be clearly understood above all things that the scholastic philosophy we prescribe is that which the Angelic Doctor has bequeathed to us. *Ib.*

Further, let professors remember that they cannot set St. Thomas aside, even in metaphysical questions, without grave detriment. *Ib.*

his denial, the Thomistic trust in reason. In order to bring Thomistic arguments to bear they will usually require to be translated into contemporary modes of thought, and not unfrequently, some may, with advantage, be passed over. We must keep in view the counsel which St. Thomas himself gives us against the mistake of presenting reasonings devoid of cogency and thereby subjecting faith to the derision of the infidel.

When inculcating fidelity to St. Thomas, the Holy Father obviates an objection frequently leveled against scholasticism. If, he says, there are to be found in it any excessive subtleties, or conclusions lacking probability, or incompatible with the certain knowledge of later times, he has no intention of insisting on the retention of such matters.[4]

The scholastic principle that all our natural knowledge is drawn from our experience of man and nature awakes the expectation that progress in knowledge of the physical world cannot but tell on metaphysical speculation. Now science has made strides since the days of the Peripatetics. In physics, astronomy, biology Aristotle is no longer "the master of those who know." Since the days of St. Thomas, too, the human mind has made conquests as great in all the sciences that have for their object the traces which man has left in the past. The ancient world has risen from the dust of ages; a great deal of history, secular and ecclesiastical, has been rewritten. The sacred sciences have not stood still. The schoolboy of today smiles at the mention of the four elements and the incorruptible empyrean. The beginner in theology speaks, not of the Areopagite, but of the Pseudo-Dionysius; canonists have ceased to quote the Donation of Constantine ; apologists do not silence the opponents of pontifical power with the Decretum of Gratian. Our moralists will not permit practice to be regulated by the opinion of St. Thomas regarding the precise day on which embryonic life is associated with the rational soul; and the Immaculate Conception is no longer a disputable question.

[4] If anything is met with among the scholastic doctors which may be regarded as an excess of subtlety, or is not compatible with the certain knowledge acquired in more recent times, or is destitute of probability, we have no desire whatever to propose that such matters be followed by present generations.—*Ib.*

Other truths which have not yet obtained admission into the philosophic and theological synthesis are loudly knocking at the door. They will gain entrance, just as the Aristotelian system, after being long reprobated, was, through the genius of St. Thomas, advanced to honor.

But all things have their times and seasons. There is a time to speak and a time to keep silence, a time of war and a time of peace. When the foe is pressing on the gates of the city the prudent commander will not open them even to a friend, lest, at the same time an enemy enter by force or in disguise. It would be intolerable that the rationalism of which we have spoken should insinuate itself into Catholic teaching. If sound scholarship has reached results that demand recognition, they will in due time receive recognition. Do you fear that delay may prove injurious? God will provide. Permit me to read from a famous book a passage worth reflection: "There is a time for everything and many a man desires a reformation of an abuse or the fuller development of a doctrine, or the adoption of a particular policy, but forgets to ask himself whether the right time for it is come; and knowing that there is no one who will be doing anything towards its accomplishment in his own lifetime unless he does it himself, he will not listen to the voice of authority, and he spoils a good work in his own century, in order that another man, as yet unborn, may not have the opportunity of bringing it happily to perfection in the next. He may seem to the world to be nothing else than a bold champion for the truth and a martyr to free opinion, when he is just one of those persons whom the competent authority ought to silence; and though the case may not fall within that subject matter in which that authority is infallible, or the formal conditions of the exercise of that gift may be wanting, it is clearly the duty of authority to act vigorously in the case. Yet its act will go down to posterity as an instance of tyrannical interference with private judgment, and of the silencing of a reformer, and of a base love of corruption or error; and it will show still less to advantage if the ruling power happens in its proceedings to evince any defect of prudence or consideration. And all those

who take the part of that ruling authority will be considered as time-servers, or indifferent to the cause of uprightness and truth; while, on the other hand, the said authority may be supported by a violent ultra-party, which exalts opinions into dogmas, and has it principally at heart to destroy every school of thought but its own." [5] Half a century has elapsed since these words were written; but they are the words of one who looked quite through the deeds of men; and they are not an irrelevancy today.

Why do ye fear, O men of little faith? There is no reason for dread, there is no reason for impatience. On the one side, no error can ever contaminate the doctrine once delivered to the saints; on the other, if any mere human opinions should have gathered around the incorruptible deposit, time which brought them to birth shall bring them to nought. Christ is in the ship, and, when He judges that the moment is come, will bid the waves be still.—For His mercy is confirmed upon us, and the truth of the Lord endureth for ever.

James J. Fox.

[5] Newman, *Apologia*, p. 259.

SOCIOLOGICAL ASPECTS OF LYING.[1]

"I would fain learn to lie," said the fool to King Lear. And he tells us that Lear's daughter punished him when he spoke the truth, that Lear whipped him for lying and that sometimes he was whipped for holding his peace. Shakespeare epitomized a large chapter in the social and moral history of the human race in this dilemma of his masterly fool. Are there not many who, forbidden to lie are forced to do so; who commanded to tell the truth, are punished for their obedience. We all feel when the best in contemporaneous moral sense gets possession of us, that the practice of lying is much to be deplored. Yet, a brilliant writer stated recently, with apparent warrant, that the truthful person would be monstrous in society. Taking the world as it is—and as it is the only way that we know it—embarassment is stronger than principle and feeling is more imperative than judgment. When therefore judgment and principle forbid a lie while embarassment and feeling force one toward it, the situation is an actual menace to the telling of truth, as statistics might easily show. Thackeray observes that love and lying commenced with human history. Although brave struggles have always been made to secure to truthfulness its warranted supremacy in human intercourse,

[1] In speaking of the lie, it may be well to remind the reader that it is necessary to distinguish between the facts or processes of lying, and the moral judgment of it. All agents of moral and spiritual progress unite in condemning the lie as a menace to the social order and violation of fundamental moral law. The persistent toleration of lying in so many social circles, however, seems to indicate an indifference to its evil which is to be regretted. An effort is made in these pages to point out certain social traits which are related to the practice of lying. It is believed that if more attention were paid to them, truth-telling might be made easier, and some of the plausible attempts to excuse lying might be set aside. Those who are interested in the moral rather than the social aspect here treated, may find helpful Cardinal Newman's *Apologia* or the essay on Lying and Equivocation in Father Rickaby's *Political and Moral Essays* (Benziger, N. Y., 1902). See also Genicot, *Institutiones Theol. Moralis*, vol. I, n. 413 and Sabetti-Barrett, *Theologia Moralis* (1902), n. 310. Some of the thoughts contained in these articles were briefly referred to in the *Homiletic Monthly*, March, 1905.

there is not as much occasion for boasting of its victory, as we could wish. We always hope that truthtelling makes good headway but we half fear to examine facts lest we lose heart. One would like to believe Oscar Wilde's claim that love of truth is growing so rapidly that it threatens the destruction of literature. He makes a cynic's plea for lying in his "Decay of Lying" and advises that a primer be written on "When to Lie and How."

It is strange that the truest moral instinct of advanced and vigorous peoples demands insistently that we hold to truth in social intercourse while the practical sense of practical persons reveals serious doubt about the possibility or practicability of it. If the problem is approached from the standpoint of doctrine, the case against lying is strong, definite, and in profession, undoubtedly approved. If we approach it in the situations and processes of every day life with its amazing complexity of human relations and interests, our conclusions may not be so clear and our certainty may not be entirely undisturbed. If we study minds and dispositions of the multitude, personal and social traits of masses, and calculating the rôle for mercy, peace, self-defense and order that lying actually plays, together with the confusion, disturbance of standards, distress and pain that indiscriminate truthfulness would cause, we find that the problem is incredibly complex and that no one may dismiss it with a hasty word. We are unfortunately almost compelled to say that lying is an institution.

One may object in advance that there is exaggeration here: that no teacher asks that all the truth be told all of the time. This is allowed without question as a fact but it is not to the point. Effort is made not to state doctrine nor teach the discriminations which give to virtue both charm and power, but to catch merely sociological aspects of the problem; to call attention to the human as distinct from the doctrinal side and to suggest ways in which attention might be directed with the hope of making truthfulness less unpleasant and more easy. It is well not to study the lie apart from its concrete setting. It appears in a process; the process involves many permanent

features of human disposition. These throw much light on the problem.

Lying should not be as one writer called it, "an art, a science, a social pleasure." It should be made unnecessary. A man may be always chaste, always charitable; he may avoid profanity and vulgarity or dishonesty, and he is praised. Let him be strictly truthful and few will tolerate him. A sensible man will ask no reward for being truthful; he will ask only that he be not outlawed, feared, punished for it.

The definition of lie depends on the definition of truth. There are many views of truth and truthfulness. David Harum distinguishes gospel truth and jury truth. Charles Lamb writes about secondary or laic truth and clergy or oath truth. President Hadley of Yale in his vigorous and manly address at the last Yale commencement, mentioned physical, moral and verbal truthfulness as distinct features of the virtue. Thoreau says admirably "It takes two to tell the truth—one to speak and one to hear." Robert Louis Stevenson speaks in this commendable way, "To tell the truth . . . . is not to state true facts but to convey a true impression." One should not withhold recognition from an anonymous French writer who in a little pamphlet on "The Lie" approaches the question in this practical and passionless manner. Given that it is never permitted to lie, and then that there are cases where one may, even must, speak contrary to the truth with the intention of leading one into error, find a definition of lie which cannot be applied to any of these cases. Ruskin preferred to make the definition of truthfulness turn on "Unwillingness to deceive rather than in not deceiving," "A fond observance of truth up to the possible point."

Accurate as is, from one standpoint, the moral sense concerning truthfulness, strong and clear as is Biblical teaching, stern as have been at all times, pulpit and rostrum against lying, the people in their deeper heart appear to have been only half convinced. Life situations, embarrassments, conflicts of interest, ever real and pressing, have discounted the doctrine greatly for purposes of every day intercourse. In fact, the popular attitude toward the truth, is itself, not a truthful one.

Few might care to tell the whole truth about lying, but many do not hesitate, as one facetious individual did not, "to lie in the interests of truth." "Who has not loved a pleasant large-souled liar" asks a recent writer in *Scribner's*. Society eases its condemnation of alleged necessary lying by resort to euphemy. We speak of "fibs," "white lies," "stories." In biography we do not call men liars. Some such pleasant and softened circumlocution is used as that employed by one writer on Shelley. "He was not incapable of conscious fibbing." Johnson somewhere speaks of "the coarseness of truth" and elsewhere of "the meanness of falsehood" but he points no way out of the dilemma. A member of a well known New York Sunday School class is reported as having thought out a verbal loophole of escape when he said that a physician's lie to his patient is "permissible though wrong."

A venerable United States Senator, when examining a witness some years ago said to him: "It is always wise to tell the truth" thereby expressing good doctrine, but he added "if you can" and recognized the general doubt about the possibility of it. President Hadley in the address referred to was conscious of the same difficulty when he said: "What sort of unselfish considerations there may be which in extreme instances justify a man in departing from verbal truthfulness, I do not care to discuss. We all recognize that no man is worthy of our tolerance who departs from the truth for selfish reasons or who habitually neglects it for any reasons whatever." This remark occurs in an address given over to a most direct and manly appeal for truthfulness in all affairs of life. It was probably such a thought concerning the inevitableness and facility of some lying that led a quaint old Italian commentator quoted by Father Faber to say consolingly: "God made lying to be but a venial sin in order to destroy its empire and degrade its power and because of the facility of the sin and in contempt of Satan's craft." A Hindu epic tells us that Kausika was sent to hell for speaking truth when he should have lied to save a life. Although among Hindus, lying was condemned as the greatest sin, exception was made in favor of lying in certain cases.

If we suppose that a straightforward person, instructed in the doctrine against lying and sympathetically fond of truth telling, goes forth into the world and attempts to tell the truth as occasion demands, it is not difficult to discover that society will not permit him to go far. If he be a man of real gentle skill, a man of great power and fearless mind, a man of retired life and simple social relations, he may succeed in meeting the problem. But the average man or woman often cannot; so to borrow Molière's phrase we make our virtue pliant and then it meets the situation. If we are flagrantly truthful as the Misanthrope was, we become so unyielding, so rigid that nearly every situation in life jars on the nerves, and a fate no better than that of Alceste awaits us. The truthteller discovers that we have been taught the obligation to tell the truth but we have not been taught the duty of loving it. We have been taught not to lie but we have not been taught, not to force others to lie. Truth will not be told in a civilization which resents it. Love of it, at least respect for it, is a first sociological requisite for its expression. If we develop then a definite and stern law holding men to the truth and at the same time build up a race psychology, a combination of traits which lead men to resent, punish, denounce and condemn truth telling even where it is called for, we blunt the moral sense and actually produce the situation which confronts us to-day. Father Faber describes it in this merciless way: "Diplomacy of manner, way and speech, circuitous routes for courtesy's sake, giving things wrong names, and being silent when silence is really speech." "Lie, affectation, pretence, forced sympathies, unreal excitements, imaginary interests, hypocritical enthusiasms, fashionable likings and dislikings, contagious imitations and a whole significant world of conventional conversation which has not the meaning the language grammatically only would convey—these are, the component parts of daily well-mannered intercourse." How is one short of martyrdom or exile to be truthful in such a situation?

This onesided moral development in which men have been taught to tell the truth but have not been taught to welcome it, bears very directly on many of the virtues, and causes con-

fusion. Thus society insists that we be kind; all culture demands it; yet taking men as they are, one of average character must lie in order to be kind. Culture and the spirit of Christianity demand that we be not cruel, but also that we be truthful. Yet, taking men as they are, to be truthful is to be cruel. The happy synthesis of all pertinent virtues, so necessary to give the charm to character which is the noblest attraction of man, is made practically impossible because of these settled disturbing traits in the dispositions of men. Life is full of impossible situations and delayed moral salutations and the outcome is a harvest of lies. This is becoming more evident and maybe more necessary as life becomes more and more socialized. Others touch us at a thousand places. Lives are interwoven; feelings cross one another at every point; we are associated in business with men whom socially we dislike, and with men socially whom morally we condemn, and with men morally, whom we intellectually cannot tolerate. All types and kinds of disposition are pitched together into the one association, and either interests or culture or circumstances force us to the apparent acquiescence in external courtesy which makes life possible. To try to hold to primary truthfulness in the midst of this complexity and confusion involves greatest strength and to do it successfully implies tact of a high order. It is easy to believe with sociologists that lying seems to develop as life becomes more complex and multifarious. One who never lies, never juggles words; one who is simple, direct, candid, yet always in good form; one who never causes pain by truth-telling nor joy by falsehood; one who meets impudence without resentment, curiosity without insult, vanity without curtness and the average amiable weaknesses of human nature without failing in loyalty to truth, is in very fact, a noble man, and artist of the highest type.

II.

There are of course, many kinds of lies. On the whole it seems that condemnation of the cowardly lie and of the selfish and malicious lie is frank and universal. But the lie in what is otherwise legitimate self-defense, the lie to meet an emer-

gency, to accomplish a good of great magnitude, to save a life, to avoid giving acute pain—these are the kinds that harass society, because of their apparent necessity and of their wrongness, and because of the high character of many who resort to them when they cannot see the way to avoid them.

There are many who find no comfort in the tricks of words by which it is hoped to evade a difficult situation. Many find it more "honorable" to lie directly, than to evade or resort to reservations. This seems to have been an element in the Greek mind referred to in this way by Ruskin.

"The more essential difference between noble and ignoble lying in the Greek mind, was that the honorable lie—or, if we may use the strange yet just expression, the true lie—knew and confessed itself for such—was ready to take the full responsibility of what it did. As the sword answered for its blow, so the lie for its snare. But what the Greeks hated with all their heart, was the false lie; the lie that did not know itself, feared to confess itself, which slunk to its aim under the cloak of truth, and sought to do a liar's work and yet not take a liar's pay, excusing itself to the conscience by quibble and quirk."

It is not easy to understand the lie if we take it as an act of mere individual morality. It is a social phenomenon. Very often if not always, it is the outcome of a definite social process and a response to a well-defined social pressure. This is illustrated by generalizations which are so often made concerning the relations of races or epochs to lying and truth telling.

St. Paul tells us that the Cretans are always liars. History shows how contact of one people with another affects directly the truth telling habits of both, as at one time between Greeks and Romans. Much of the lying of tribes of India is traced to contact with Europeans. Veblin in his study of the Leisure Class expresses the general thought that truthfulness is an archaic trait surviving from a peaceful culture just as untruthfulness is found in the predatory culture of a competitive epoch.

Macaulay long since paid his compliments to Asiatic mendacity, and to the constitutional inability of Bengalese to tell the truth. Yet their neighbors, according to Spencer, were wonderfully truthful. Among primitive races of India truth-

fulness seems to have been organic. The Santals are "a most truthful set of men." The Sowrahs "do not know how to tell a lie." The Bodo and Dhimals are "truthful in deed and word." Among Fijians, on the other hand, lying is honorable. In Dahomy we find wholesale lying. A speaker in the House of Representatives said, not long since, that "unblushing lying is so universal among the Japanese as to be one of the leading national traits." And a recent novel has this to say of the Arabs: "Truth telling among Arabs becomes a dire necessity to Europeans. One cannot outlie them, and it does not pay to run second to Orientals. So one learns with tears to be sincere."

While English-speaking people lay claim to the virtue of truth telling, the old English custom of Compurgation by which a man in court, produced many neighbors who swore that they believed that the individual in question was truthful, would seem to show that individuals were not much trusted to tell the truth when their interests were involved. Some seem to think that southern people are more inclined to lying than their northern neighbors; that strong races are truth tellers and the weak races are liars; that conquerors are truthful and slaves are liars; that we find more veracity with individualism and more demand for lying when men are highly socialized, and civilization is complex. A Mexican legend credits the Hassayampa river with such magic, that drinking one drop of the water totally destroys one's power to tell the truth. A recent story credits all the water in the rivers, branches, springs, wells, ponds, lakes, and irrigation ditches of Mexico with the same property and thus allows one to make most unpleasant inferences concerning veracity among Mexicans.

A frank review of certain phases of our own contemporary life will not leave the lover of truth undisturbed. Spencer compares us to many lower tribes, greatly to our disadvantage, in matters of truth telling. The impression among judges and lawyers concerning the lies even under oath met with every day in court, the whole range, spirit and method of advertising, the actual lies associated with buying and selling, permit the inference that we have specimens of all kinds of lies and liars

in such quantity and quality as to warrant an inductive study. From Tennyson in *Maud* we have the phrase: "only not all men lie." The Annanias Club might easily extend its unofficial membership. But who is to blame? The Liars? Only in part. In bulk these lies are social phenomena, referable in some way to definite situations, appearing as effects in obedience to social laws. It is too much to expect truth telling to develop more highly that truth loving, except in times when the passion for martyrdom is strong.

III.

It is to be inferred then that in some ways lying is a race phenomenon; that industrial and political organization, culture standards, spirit, degree of socialization, dealings of authority with individuals, environment, international relations, do actually play their part in the development of the race's psychology and specifically in its lying or truth telling. The lie is the weapon of the weak against the strong. Where weakness and strength meet in any form of antagonism, there the lie may be expected.

If it takes two to speak the truth, as Thoreau said, may it not usually require two to tell a lie,—one to make it necessary, and another to tell it. And shall we concentrate all our odium on the latter and leave the former to his pernicious activity, in compelling persons to lie? Shall we blame to malice what is due to confusion in the liar, who is often the much suffering victim, or blame to defect of character what is due to defective education? Shall we assume that the lie is of choice when it is the thoughtless coercion of others that drives one to resort to it.

Aside from being a race phenomenon, the attitude toward truth is a question of class psychology, of conflict between culture standards and the moral code; of individual psychology, and even of the very organic attitudes which the individual inherits from the society of which he is part. Hence to base the moral law concerning truth telling on the mere nature of words is to miss the whole point. To enforce a moral obligation of truth telling, without a coördinate duty to listen to and wel-

come the truth; to impute all guilt to one—a victim, and none to another—the cause, is to imperil truth itself and injure the moral sense, a condition that is in every way a moral calamity. May not some of our attention be directed toward or against the social traits that make lying necessary? A study of these will be offered in an article to follow.

Wm. J. Kerby.

HAZLITT AS A CRITIC.

William Hazlitt, 1778-1830, was an ethical philosopher, a political writer, an economic essayist, an historian, a theatrical critic, a painter and a critic of paintings, an essayist upon men and manners, and a literary critic both as an essayist and as a lecturer. It is only by giving a list of his works—and it would be a long one—that we could convey a just conception of their number and variety. He used to say, himself, "I am nothing if not critical;" and it is his literary criticisms that we purpose here to consider, and his other writings and his life only as they illustrate his criticism.

Hazlitt cannot be pronounced to have been either a wise, or a virtuous, or an amiable man; his conduct was marked by a spontaneous contrariness that rose to every occasion; but like many another man who has made himself, and others, miserable about trifles, he bore a severe illness with patience; and he said, on the day of his death, "Well, I have had a happy life." He did not always nor often remember that spirits are not finely touched but for fine issues; yet it is no more than justice to say that he had a strong and keen understanding, a hearty relish for the beauties of literature, nature and art, and a generous ambition to win an honourable place in the ranks of men of letters. Coleridge, in that severe and dignified castigation which he administered for Hazlitt's "rhapsody of predetermined insult" against his first "Lay Sermon" (On the Bible as a guide to Statesmen) says: "And under the single condition that he should have written what he himself really thought, and have criticized the work as he would have done had its author been indifferent to him, I should have chosen that man, myself, both from the vigour and the originality of his mind, and from his particular acuteness in speculative reasoning, before all others." [1] Lamb,

[1] See the *Biographia Literaria*, ch. xxiv. (Harper's edition, vol. 3. p. 588.)

while calmly and loftily rebuking his suspiciousness, quarrelsomeness, and spite, declared that Hazlitt "in his natural and healthy state" was "one of the finest and wisest spirits breathing," and that he thought he himself should go to his grave "without finding such another companion." [2]

Hazlitt's earliest idol in literature was Rousseau, and he tells us himself that he spent "two whole years" of his youth, "the happiest years of my life," in reading and in "shedding tears over" the *Confessions* and the *New Eloise*. In later years, he lost his relish for the *New Eloise*, and was "very much mortified by my change of taste;" but he never wearied of the *Confessions*.[3] It was a calamity for the young man that such reading should have fallen in his way. Nothing could have been more adapted to confirm all the morbid tendencies of his disposition. For Hazlitt had a mind akin to that of Rousseau, self-conscious, sensitive, craving for recognition, suspicious of slights, oscillating from ardent and extravagant admiration and attachment into bitter aversion, and in general expecting "finer bread than is made of wheat." He learned sense enough, in later life, to wish that he had "never read the 'Emilius,' or had read it with less implicit faith," [4] because it encouraged him in taking want of manners for a virtue—a mistake to which (as Matthew Arnold remarks) the sect and class in which Hazlitt was born are sufficiently prone. But this was the only point in which he acknowledged the influence of Rousseau to have been pernicious; and his indignation against Moore for his censure upon Rousseau in the "Rhymes on the Road" may be seen in

[2] See Lamb's open *Letter to Robert Southey, Esq.*, in the *London Magazine*, Oct., 1823; altered afterwards into an essay entitled *The Tombs in the Abbey*, and published in the second series of Elia's Essays. The original is given in Routledge's *Lamb* (edited by Ch. Kent.)

[3] For Hazlitt's feelings about Rousseau, see *The Round Table*, on The Character of Rousseau (Essay XXI); and *The Plain Speaker*, on Reading Old Books. When Hazlitt in the essay on The Character of Rousseau classes Wordsworth with Rousseau, this is only dishonest and impudent hostility to the poet; and when he says that Rousseau, Wordsworth, and Benvenuto Cellini are the three greatest egotists, and "we defy the world to furnish a fourth," he has tongue in his cheek; for he well knew what "the world" thought of himself.

[4] On Reading Old Books (in *The Plain Speaker.*)

the essay on The Jealousy and Spleen of Party.[5] All this egoistic sentimentality was corroborated when he began to read German literature: "How eagerly I slaked my thirst of German sentiment, 'as the hart that panteth for the water-springs;' how I bathed, and revelled, and added my flood of tears to Goethe's Sorrows of Werther and to Schiller's Robbers." [6]

In literary style Hazlitt's first model was Junius.[7] It may be supposed that he was attracted as much by the political spirit and stern malevolence as by the artificial concentration and polish of that very unequal writer. Junius, indeed, though bitterly hostile to the Court, was no Radical like Hazlitt's friends, but an old Whig of the most rigid type. But it is the most ordinary of political fallacies to mistake a common enmity for a mutual friendship. If, in a theoretical question, the thought were to occur that two things, because they differ from a third, agree with one another, the absurdity would be apparent; but in practical affairs even highly intelligent people are prone to assume that the opponent of what they oppose is therefore the friend of what they would promote. There are fairly decent people who from mere hatred of the Papacy, or of religious persecution, honor such a man as Giordano Bruno; there are historians, who from mere hatred of republicanism, admire Cæsar; as there are politicians who, from hatred of something or other, admire Cromwell. And this same fallacy beset Hazlitt in the last years of his life, when, from indignation at the restoration of the French monarchy, he fell into a fixed determination to defend the military despot who had trampled out the French republic, and who had tried to convert his own autocracy into an hereditary monarchy, as well as to destroy the independence of all surrounding nations. And in a similar way he adds to the praise of Pope, in order to oppose other critics.

In spite of the attractions of Junius for the young political zealot, Hazlitt's admiration for his style waned and at last died

[5] In *The Plain Speaker*.

[6] On Reading Old Books, *ibid.*

[7] If any further proof be needed that Junius was Philip Francis, it may be found in the fact that, while the Letters were appearing, Francis systematically directed suspicion against Burke.

out when he fell under the influence of a far greater master of English composition. One day in his eighteenth year he read in a newspaper some extracts from the *Letter to a Noble Lord*—Burke's *Apologia pro Vita Sua*; and he said to himself: "This is true eloquence; this is a man pouring out his mind upon paper." From that hour he never ceased to delight in the writings of the great orator. His political antipathy, his exasperation against the principles of Burke, became at one time so acrid that he seems to have persuaded himself—he certainly tried to persuade others—that Burke had opposed the French Revolution, because he was jealous of Rousseau and because his vanity was wounded when the framers of the French constitution did not consult him. But even then Hazlitt's mind could not become insensible to the charm of Burke's style. "It has always appeared to me," he says, "that the most perfect prose style, the most powerful, the most dazzling, the most daring, that which went nearest to the verge of poetry and yet never fell over, was Burke's."[8] Hostile to the statesman as he was, hostile to monarchy as he was, he never grew weary of the magnificent passage in which Burke compares the British monarchy with the Parliament and the National Church, to "the proud Keep of Windsor, rising in the majesty of proportion and girt with the double belt of its kindred and coeval towers." "I never pass Windsor, but I think of this passage in Burke, and I hardly know to which I am indebted most for enriching my moral sense,—that, or the fine stanza of Gray beginning:

> "From Windsor's heights, the expanse below
> Of mead, of lawn, of wood, survey, etc."

"If such is my admiration of this man's misapplied powers," he says elsewhere, "what must it have been when I myself was in vain trying, year after year, to write a single essay, nay, a single page or sentence; when I regarded the wonders of his pen with the longing eyes of one who was dumb and a changeling."

[8] On the Prose Style of Poets (in *The Plain Speaker.*)

"Junius's style with all his terseness shrunk up into little antithetic points and well-trimmed sentences." [9]

The sweep of Burke's eloquence, indeed, was altogether beyond Hazlitt's imitation. He has neither the sustained strength of passion nor the continuity and train of reflections requisite to support such a style as that. But it cannot be doubted that his own composition derived great benefit from this worship of Burke's eloquence. If Burke only delivered him from Junius, that alone would have been a great advantage. For, there is one thing which no one could learn from Junius, and which anyone may learn from Burke; and that is, to be natural, to be oneself. Such as Hazlitt's style is, it is his own. And a very good style, in truth, it is. The diction is pure; the construction is clear; the march of the sentences is unconstrained, rapid, and energetic; the flow of the language is musical; and occasionally, he rises into fervid eloquence. The writer whose manner he most reminds us of. is Macaulay. But in this case there was no possibility of imitation on the part of Hazlitt, and if Macaulay learned his style from Hazlitt, the disciple in his passion for perfection carried the art further than his master.

If Burke was the writer whose prose composition Hazlitt most admired, the teacher from whom he learned most was Coleridge; the only man, in fact, from whom Hazlitt would admit that he had ever learned anything. It was in 1798, when Hazlitt was completing his nineteenth year, that he made the acquaintance of the poet. That was Coleridge's *annus mirabilis;* he was then in the zenith of his poetic power, and of his disposition to use it; it was then that he composed the Ancient Mariner and the first part of the Christabel and the Kubla Khan. He came to Shrewsbury in January, to try how he should suit the Unitarians there as a preacher; and Hazlitt, who lived at the town of Wem (in Shropshire) heard of his arrival. "A poet and a philosopher getting up in an Unitarian

[9] On Reading Old Books (in *The Plain Speaker*). It is a pity that Hazlitt's preference of Burke to Junius could not have been made known to Philip Francis, who after reading the Reflections on the French Revolution, wrote to Burke: "Once for all, I wish you would let me teach you to write English."

pulpit to preach," says Hazlitt, "was a romance which was not to be resisted," and the enthusiastic youth rose before daylight to walk ten miles over a muddy road on a winter's morning to hear Coleridge; and as the preacher gave out the text in his deep, musical voice, "it seemed to me, who was then young, as if the sounds had echoed from the bottom of the human heart, and as if that prayer might have floated in solemn silence through the universe. . . . (The Sermon) was even beyond my hopes. Poetry and philosophy had met together, under the eye and with the sanction of Religion. I could not have been more delighted if I had heard the music of the spheres." A few days later Coleridge came to visit Hazlitt's father (who was an Unitarian minister) according to the custom of that sect; and he paid the son the sweetest of all compliments, that of talking to him as an equal. Hazlitt was then, as he describes himself, "dumb, inarticulate, helpless, like a worm by the wayside;" and he had come into Coleridge's presence, shy, embarrassed, "half-hoping, half-afraid." Under the influence of Coleridge's genial companionship and friendly interest his whole nature opened out like a flower in the sunshine. When Coleridge was returning to Shrewsbury, Hazlitt walked part of the way with him, in a dream of delight and hope; and when Coleridge, three weeks later, was abandoning the Unitarian ministry to devote himself to literature and philosophy, and was leaving Shrewsbury, he invited Hazlitt to pay him a visit in the summer. The visit to Nether Stowey, in Somersetshire, duly followed, and he was admitted into the innermost circle of poetic genius, and introduced to Wordsworth and his bright, sympathetic, inspiring sister (a poet herself who wrote no poetry, "mute," but not "inglorious") who lived only three miles away, and who were constantly visiting or being visited by Coleridge. Hazlitt's actual mental condition may be seen from the incident, which he tells us himself, that one evening he "got into a metaphysical argument with Wordsworth while Coleridge was explaining the different notes of the nightingale to his sister." [10] He had then

[10] *My First Acquaintance with the Poets* (in *The Examiner*, 1817, and expanded and republished in *The Liberal*, 1823). The Ancient Mariner was finished before Hazlitt's visit, but Coleridge did not mention it to him.

read " but a few poets," and poetry " did not much hit my taste, for I am deficient in the faculty of imagination," but " from the commencement of my acquaintance with the authors of the Lyrical Ballads," he justly dates " my insight into the mysteries of poetry." There he spent three weeks, wandering through the glens of the Quantock Hills, or sitting and chatting " in an arbour made of bark, under two fine elm trees, and listening to the bees humming around us." That was the year in which the Lyrical Ballads (first volume) were completed and published; and he heard Coleridge recite, " with a sonorous musical voice, the ballad of *Betty Foy,*" and Wordsworth read the story of *Peter Bell*:—" There is a *chaunt* in the recitation both of Coleridge and Wordsworth which acts as a spell on the hearers." Here, indeed, was the plain living and high thinking; it was like living in the city of Camelot, the city that is built not by hands but by music, ' and therefore never built at all and therefore built forever.' To any mind of the slightest sensibility such an experience must have been an initiation or baptism into a new life; but in contrast with the set gray life and mechanical round of the Puritan classes, it was like the third heaven. Even those who visited Coleridge were fed on honeydew and made to drink the milk of paradise. Three weeks of such companionship made it impossible for such a young man as Hazlitt, who had craved all his life for literary experiences and " thrills " as other boys long for adventures on the sea, or in the forest, or on the field of battle, ever again to sink back to the old level, any more than he who has seen a ghost, or a double, or a vision of the future or the distant, can be as if he had not seen; and Hazlitt conceived for the man who had lifted him out of his prosaic environment that reverence which is " dearer to true young hearts than their own praise."

In after years Coleridge's return to ecclesiastical and political conservatism led to argument, and arguments led to heated altercation, and this led to a quarrel; for Hazlitt would " sacrifice a friend to a theory;" and in a fit of ungovernable spite he wrote the devilish and bestial attack on the Christabel, in the *Edinburgh Review,* [11] and followed it up by criticisms, only one

[11] *Edinburgh Review,* Sept., 1816. Coleridge seems not to have known

degree less venomous, upon Coleridge's political writings; but this hostility was love to hatred turned, and sometimes a spark of the old feeling flamed up when he heard an attack upon Coleridge from some one else. Once, after one of Coleridge's lectures upon Hamlet, hearing some one say that the lecturer was believed to have got all his ideas upon Shakespeare from the Germans, Hazlitt burst out indignantly: "That is *a lie!* I myself heard those very ideas upon Hamlet from Coleridge before he had read or could read a page of German;" and he might have added, before the Germans from whom Coleridge was supposed to have stolen, had conceived those ideas; for this was in 1798, ten years before Schlegel's Lectures, and nine years before Schelling's theory of the Plastic Arts.

It is impossible to over-rate the effect of this early companionship upon Hazlitt. His critical principles and ideals were those of Coleridge. What Coleridge had said like a philosopher Hazlitt said like a man who writes for reviews and newspapers, with less depth and refinement of feeling, less amplitude of comprehension, less appeal to first principles, less subtlety of analysis, less richness of imagination, but with more perspicuity and energy. The difference between them is that which must always exist between the exoteric and the esoteric school, or between the man who can only criticise poetry, and the man who can also create it and feel it as it wells from his own soul. It is a difference in kind, not in degree. And Hazlitt, to do him justice, never denied that he was a disciple of Coleridge, though his acknowledgments are sometimes disfigured by an ungrace-

that this article was by Hazlitt. He did suspect Hazlitt, and rightly, of writing the attack on his *Lay Sermon* in the December number of that review. Mr. E. H. Coleridge in a note to a letter of Coleridge, dated Feb. 27, 1817, supposes wrongly that the poet, in speaking of "the last number" (*i. e.* the December number) is referring to the criticism upon the Christabel. It is a pity that Hazlitt's latest editor should have republished this; it is painful to think that any man should have thought, much less published, such things. It is only a very diseased imagination that could conceive such ideas. Apart from this case of deliberate, calumnious invention, the most unpleasant feature in Hazlitt's pleasantry is a certain "knowingness," a disposition to discover impurity in passages where no one else would perceive it, or where there is nothing but the plainness of earlier and perhaps healthier times.

ful egotism or by a disrespectful familiarity. "Coleridge was the first poet I ever knew. His genius at that time had angelic wings and fed on manna. . . . His thoughts did not seem to come from him with effort, but as if borne on the gusts of genius. He is the only person from whom I ever learned anything. There is only one thing that he could learn from me in return, but *that* he has not." [12] "O thou who didst lend me speech when I was dumb; to whom I owe it that I have not crept on my belly all the days of my life, like the serpent, but sometimes lift my forked head, or tread the empyrean," [13] such is the opening of an address which ends with insolent exhortations.

Hazlitt is an unequal writer; we cannot say of him, "His best he gave; his worst he kept." The need of a living has made men of letters publish many a fine thing that otherwise would only have been spoken in private; but it has often made a man publish what was scarcely worth speaking. We sometimes meet in Hazlitt the profoundest observations, dropped with careless ease, as when he says, to the objections against the representation of the love of Romeo and Juliet, "In all this, Shakespeare has but followed nature, which existed in his time as well as ours." And sometimes (though not often) he gives us such a platitude as the following: "Dryden's plays are better than Pope could have written; on the other hand, they are not so good as Shakespeare's." And sometimes, when he has a good thing to say, he wastes it because he has not the patience to keep it for a fitting occasion or a fitting subject. Thus, in his lecture on The Living Poets, a joke, which would be simply delightful if the butt were a man, is made unenjoyable by being thrown at a maiden lady, and one venerable for her advanced age as well as for her high character and active philanthrophy, who can in no way have offended him except by holding the principles of the other party and by receiving a great deal of praise: "Mrs. Hannah More [14] is another celebrated modern

[12] On the Living Poets, in the Lectures on the English Poets.

[13] On Effeminacy of Character, in *Table Talk*.

[14] It is scarcely necessary to point out that the title *Mrs.* was not then restricted to married ladies.

poetess, and I believe still alive" (as if *her* death might have occurred without notice); "she has written a great deal which I have never read." Why could not he have kept this jest for some of his male enemies, *e. g.* for Gifford? But if he sometimes misuses his wit in this fashion, at other times his sarcasm is employed with propriety and deadly skill; as, for example, when he remarks that Jeremy Bentham had been translated into French, "when it was the greatest pity in the world that he had not been translated into English;" [15] or when he has a jest at the people "who live on their own estates and on other people's ideas;" who might, however, retort that this is better than to live, as so many men of letters have done, upon their own ideas and other people's estates. And often Hazlitt talks the language of manly sense and taste upon subjects where we are not used to it, and shows an independence of judgment and a superiority to convention that is rare in criticism. Thus he says of poetic descriptions of nature: "The best descriptive poetry is not, after all, to be found in our descriptive poets. There are set descriptions of flowers, for instance, in Thompson and Cowper and others; but none equal to those in Lycidas and in the Winter's Tale." [16] And a similar habit of thinking for himself is seen in this judgment upon pastoral poetry: "We have few good Pastorals in our language. Our manners are not Arcadian; our climate is not an eternal spring. Perhaps the best pastoral in the language is that prose-poem, Walton's Complete Angler. . . . It is to be doubted whether Sannazarius's Piscatory Eclogues are equal to the scenes described by Walton on the banks of the river Lea. . . . Good cheer is not neglected in this work any more than in Homer or any other history that sets a proper value on the good things of this life." The like sound taste and good sense are displayed when, for instance, after enumerating the finest things in the *Fairy Queen,* he remarks: "But some people will say, that all this may be very fine, but

[15] Let no one be misled by this joke into forgetting that it applies only to Bentham's later writings. His early compositions are models of clear and simple English, such as Goldsmith might use if he wrote upon Bentham's subjects.

[16] See Act IV. Scene IV. Perdita's speeches.

they cannot understand it on account of the allegory. They are afraid of the allegory as if they thought it would bite them. . . . If they do not meddle with the allegory, the allegory will not meddle with them . . . . It might as well be pretended that we cannot see Poussin's pictures for the allegory, as that the allegory prevents us from understanding Spenser."

If Hazlitt has his wise and witty sayings, he has also passages of the purest pathos, as when in his lecture on Hamlet he says: "Ophelia is a character almost too exquisitely touching to be dwelt on. Oh rose of May! Oh flower too soon faded! Her love, her madness, her death, are described with the truest touches of tenderness and pathos. It is a character which nobody but Shakespeare could have drawn, and to the conception of which there is not even the smallest approach, except in some of the old romantic ballads." Or let us take the passage in which he speaks of the delight with which a youthful aspirant for fame, such as himself, first thinks that he too may be doing something worthy of praise: "Correggio's mind rejected by a natural process all that is discordant, coarse, and unpleasing. . . . He knew not what he did; and looked at each modest grace as it stole from the canvass with anxious delight and wonder. Ah! gracious God! not he alone! how many more in all time have looked at their works with the same feelings, not knowing but they too may have done something divine, immortal; and finding in that sole doubt ample amends for pining solitude, for want, neglect, and an untimely fate. Oh! for one hour of that uneasy rapture when the mind first thinks it has struck out something that may last forever! . . . Give back that heartfelt sigh with which the youthful enthusiast first weds immortality as his secret bride." [17] This is a specimen of his eloquence when he is pouring out his feelings upon a subject in which he has a personal interest. Those who would see how eloquently he can write upon a subject of purely æsthetic interest, and where egoistic feeling does not enter, may turn to his lecture upon "Chaucer and Spenser," from which we extract a few sen-

[17] See the essay, "Whether Genius is conscious of its powers," in *The Plain Speaker*.

tences: "Spenser takes us and lays us in the lap of a lovelier nature, by the sound of softer streams, among greener hills, and fairer valleys. . . . The love of beauty, however, not of truth, is the moving principle of his mind; and he is guided in his fantastic delineations by no rule but the impulse of an inexhaustible imagination. . . . He was the poet of our waking dreams, and he has invented not only a language but a music of his own for them. The undulations are infinite like those of the sea, but the effect is still the same,—lulling the senses into a deep oblivion of the jarring noises of the world, from which we have no wish ever to be recalled."

One of Hazlitt's most striking merits is his power of making a point clear, where critics differ. Thus, when it was disputed whether Pope is a poet, he remarks: "The question whether Pope was a poet has hardly yet been settled, and is hardly worth settling; for if he was not a great poet, he must have been a great prose-writer; that is, he was a great writer of some sort." The question, then, is not about the merits of Pope, but about the nature and idea of poetry.

With the theory of art for art's sake Hazlitt would have no sympathy. His judgments are eminently human. Whether right or wrong, in his criticisms he always is a man, and neither a pedant, nor a dilettante, nor even a pure critic, and thinks of life rather than art. The Lectures upon the Characters of Shakespeare's Plays are not a delineation of Shakespeare's genius, power, and art; and he has not tried to trace the development of Shakespeare's mind, or to expound his literary principles and methods. The characters are to Hazlitt almost historical characters; almost real men and women, whom he loves and hates as if they were his contemporaries; he has not always avoided the temptation to bring in his political philosophy; and the criticisms are sometimes veiled autobiography. It is noticeable that the characters which he best understands, and which he explains with most sympathy, are Timon and Coriolanus. Of the other dramatists of the Shakespearean age he knew little; he had not read one of them until he wanted to lecture upon them. Then he talked about them with Lamb, and borrowed volumes from Bryan Waller Procter, and went

down to a lonely old inn on Salisbury Plain, and secluded himself for six weeks to write the lectures upon the literature of the age of Elizabeth.

A passage in one of these lectures well illustrates his way of reading literature. In a play of Dekker's with an unpleasant name he met a character after his own heart:—"Old honest Dekker's Signor Orlando Friscobaldo I shall never forget. I became only of late acquainted with this worthy character; but the bargain between us is, I trust, for life." "Even here on Salisbury Plain, with a few old authors, I can get through the summer or the winter months without ever knowing what it is to feel *ennui*. . . . After a long walk through unfrequented tracts, I can 'take mine ease at mine inn,' beside the blazing hearth, and shake hands with Signor Orlando Friscobaldo, as the oldest acquaintance I have." Hazlitt can understand only what is like himself; and hence he is less qualified to expound the universal spirit of Shakespeare than the narrower though sublimer mind of Milton.

Though he could not keep his political philosophy out of the lectures upon Shakespeare, yet in general, when he is dealing with the past (and not with the living), he rises above the party, and he can censure those Dissenters who "will hint to you, as an additional proof of his genius, that Milton was a non-conformist, and will excuse the faults of the Paradise Lost, as Dr. Johnson magnified them, because the author was a republican." [19] From patriotic prejudice, likewise, he was perfectly free. Indeed the only fault in his cosmopolitism was that it was not complete; it did not go right around and end at home, where it had not begun. A cosmopolitan ought to include his own family within the circle of his affections; if he does not love his wife because she is his wife, he might at least love her as a member of the human race. It is to be feared that his cosmopolitism was little better than what Spencer and Mill call "the bias of anti-patriotism." Hazlitt is truer and juster and shows more insight in his praise than in his blame; and this is so with all his criticisms, both literary and political. Unhappily, he is

[19] On the Tendency of Sects, in The Round Table.

more given to censure than to admiration. He was the son of a Scotch-Irishman; but the stock, during its residence in Ireland, had not taken on any of the debonair qualities of the Celt.

All sections of his countrymen suffered from the rough side of his tongue; when he was not vilifying the English, he was attacking the Scotch; or if he was not quarreling with one or other of these, he was disparaging the Irish. He was one of those people who think that impartial vituperation is the same thing as justice. This censorious temper is the consequence of Protestantism, especially in its Calvinistic form; and when Hazlitt travelled, and got into Catholic society, he at once perceived this:—"As to manners, the Catholics must be allowed to carry it, all over the world. The better sort not only say nothing to give pain; they say nothing of others that it would give them pain to hear repeated."[20] He was then too old to change his ways; and, as Wilson said, "If you want Hazlitt's praise you must die for it;" he added with equal truth, "It is almost worth dying for." It was the spirit of contradiction that led him astray. He was hostile to Coleridge and to Wordsworth because they in mature manhood rejoined the other side; and to Scott because he had always been on the other side; he detested the Whigs because they held that the essence of government is compromise; and the Radicals because they were utilitarian and indifferent to literature and fine art; he censured Moore for saying, in reference to Rousseau, that genius is no substitute for morality; and he attacked the genius of Shelley, who was neither a Tory nor a Whig nor a unitarian nor a moralist, but in religion and politics and morals as radical as anyone well could be, and at the same time one of the truest poets of any age. If Hazlitt's family had settled in this country,[21] he in all probability would have been anti-democratic, and his writings would have been such as to convey to the Old World the notion that American government consists only of "bosses" and "machines." What he most lacks is humour and good humour, both in his life and in his writings. A

[20] See the essay entitled Hot and Cold, in *The Plain Speaker*.

[21] The family spent some years here, and the father is said to have been the founder of the first Unitarian Church in Boston.

married man, and in his forty-fourth year, he fell into an infatuation such as in a superstitious age would have been ascribed to some magical spell or philtre, or to some fairy's trick such as Oberon played upon Titania. His goddess was the daughter of his lodging-house keeper, a girl without intelligence enough to understand his fine sentiments, and whose studied silence he imagined to cover thoughts lying too deep for words. When he discovered that she had a lover of her own class, and was laughing in her sleeve, he had not sense enough to be ashamed of his folly, nor sufficient perception of the ridiculous to refrain from seeking sympathy from acquaintances who could scarcely keep their countenances. He actually appealed to the public in a *Liber Amoris,* in which only the names are withheld; and he returns again and again to the subject in his writings, as a justification for his misanthropy. Misanthropy, however, when not decorated with Byronic eloquence and versification, is not very interesting. It is this deficiency in humour that accounts for most of the faults of his writings. And he has not the true artist's self-restraint and sense of measure. Whatever is in comes out:—"I say what I think, and I think what I feel."

Yet he is an important figure in the literary criticism of that age in which English poetry was renewing its youth like the eagle, and when it was producing types so distinct as Blake[22] (the morning star of the new creation) and Wordsworth, and Coleridge, and Scott, and Southey,[23] and Moore, and Byron, and Shelley, and Keats. If he gave little direct encouragement to contemporary genius, he at least upheld standards of criticism which favored them, and he indirectly assisted them by contributing to revive the study of the whole literature of the Shakespearean age. If he had not De Quincey's eloquence, nor Coleridge's philosophic comprehension, nor Lamb's

[22] Blake, long strangely ignored, is at last coming into his own; but it is to be hoped that some of his critics will not persist in their ridiculous attempt to get us to take a poet for a seer and prophet.

[23] It ought to be superfluous to say that Coleridge, Wordsworth, and Southey do not form one poetic school, any more than Spenser and Milton (for example) do.

delicacy of feeling, nor Leigh Hunt's lightness of touch, yet he is a man of vigorous, penetrating, independent intellect; such a critic as Johnson might have been, if he had lived in a better age, and if he had enjoyed the company, while his own mind was forming, of such minds as Coleridge and Wordsworth. We may love or we may dislike Hazlitt, but we cannot ignore him or be indifferent; and there are many signs that he is now on the eve of a great revival.

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NOTES ON EDUCATION.

Query 1. *Should children who have not passed the required examinations be allowed to pass up with their companions into the next grade?*

Query 2. *Is it advisable to have dull pupils remain two or three years in the same grade while the younger pupils pass ahead of them? Do the dull pupils really gain much by repeating the work under such circumstances?*

Query 3. *What means would you suggest to interest in their studies pupils who have long been accustomed to habits of indolence and carelessness?*

Query 4. *Is it the fault of our system of education or of our methods of teaching that so many boys of from twelve to fifteen years of age seem to become disgusted with school and long to go to work? What remedy would you suggest?*

Queries such as the above have reached me in large numbers from all parts of the country. In fact, there is scarcely a school in the land, whether parochial or public, in which earnest teachers are not asking similar questions. The dull and backward pupil is not a local product and the number of boys at the age of twelve or fifteen who would rather work than go to school is very large. Some of these, of course, seek employment because of the financial compensation attached or because of the greater freedom which they hope to enjoy, but after due allowance is made for all this, the number of boys who leave school at this age because their interest in school work has disappeared and because they are disgusted with the school is amazingly large. This state of affairs naturally raises the question of whether the school itself is not to blame. If it were merely the teacher who was at fault, the condition would not be so universal. It looks as though the system itself were out of adjustment with present conditions and with the life of our day.

If the dull pupil is advanced with his class he will soon be carried beyond his ability and will pass through the exercises without comprehension. And on the other hand, if he is condemned to repeat the work of the grade with a set of younger children, the results will be even worse. The matter of the whole year's work has been spoiled for him, it has lost its freshness and its interest, and at every hour of the day he is reminded of his failure. Nothing but discouragement can come from this procedure. Our system, therefore, seems to be unable to take care of this boy. And he is not an exception in the school room : he is ubiquitous in the city schools. An eminent authority has recently estimated that more than ten per cent. of the children in the New York public schools are mentally deficient. Dr. Groszmann claims that there are from six to seven mentally deficient children, some of whom are feeble minded, in almost every class room in the public schools of Newark. Now, it is not to be supposed that New York and New Jersey constitute a striking exception in the numbers of their dull and backward children.

A system that makes no provision for these pupils is seriously defective and needs adjustment. But the indictment against the prevalent system is more serious than this. It not only fails to provide for this large percentage of our children, but it is accused, on apparently good grounds, of being itself the cause, in large measure, of their backward condition.

Dr. Maxwell, Superintendent of public schools in New York City, has recently stated that of the 536,000 pupils in the public schools of that city no less than 200,000 were abnormally old for the class in which they were studying. But this state of affairs, he explains, is due to the fact that in these schools foreign-born children are graded according to their knowledge of the English language. In other words, the school has its mold and the child must be made to fit into it. It is the modern form of the Procrustean bed. Our system of grading is, in fact, essentially arbitrary and artificial. We proclaim loudly that education is for life and we grade the children according to age and content. It is admitted on all sides that no two children develop at the same rate, yet the

grade system leaves no room for the laggard, nor does it make adequate provision for the precocious. All the children of a class must move along together under penalty of being dropped, disgraced in their own eyes and in the eyes of their companions, and under the added penalty of being compelled to spend a whole year repeating matters that have grown distasteful; a process which usually results in permanent discouragement.

Moreover, in addition to the native tendency to vary in developmental rates, a great variety of circumstances tend to accentuate this unevenness: malnutrition, sickness, untoward family occurrences, etc. Clearly, therefore, the system should take account of these varying developmental tendencies in the children and by not doing so it is constantly producing the dull and backward pupil. Of course there are many causes contributing to dullness in children. We shall examine several of these in another connection. But if it appears on examination that our grade system, instead of alleviating this condition and reducing the number of dullards, is itself the most fertile cause of their production, it is high time that we looked into the matter with a view of either adjusting the system or replacing it by something better.

Our present system of grading children is the natural outgrowth of the simultaneous method of teaching, introduced by St. Jean Baptiste de la Salle into the schools conducted by the Christian Brothers, towards the close of the seventeenth century. "The idea primarily was to awaken interest in elementary education. He perfected the work already done by Peter Faurier, Charles Demia and others. The method of instruction, up to this time, had been largely individual. The pupils were called up to the teacher, one by one, or at most two by two, and, after the lesson had been heard, they were sent back to their seats to study. La Salle conceived the idea of grading together pupils of the same advancement, and teaching them simultaneously,—a practice now employed in primary schools everywhere." [1]

[1] Seeley, *History of Education*, New York, 1904, p. 227.

All who are interested in modifying our present grade system would do well to read the essay on "The Simultaneous Method in Teaching," which will be found in *Essays Educational* by Brother Azarias. The method was framed to suit other times and to meet conditions which have long since ceased to exist. Moreover, it is the embodiment of an educational ideal that has been superseded. Brother Azarias, speaking of the origin of this method, says: "There is no uncertainty about the language of Blessed de la Salle in regard to the method he would have his disciples follow. It is no longer a single master governing a whole school; it is two, three, or more, according to the number of pupils; each taking those of the same capacity and teaching them altogether. In order to give effect to this method he regulates the duty of the masters in their respective classes: 'the Brothers shall pay particular attention to three things in the school room: 1. During the lessons, to correct every word that the scholar who is reading pronounces badly; 2. To cause all who read in the same lesson to follow therein; 3. To have silence strictly observed in the school.'

"The pupils follow in the same lesson; they observe strict silence; the master, in correcting one, is correcting all; here is the essence of the Simultaneous Method. Glancing over the pages of the admirable manual of school management which Blessed de la Salle prepared, we find scattered through them this principle inspiring all the rules of wisdom and prudence in which the book abounds. In one place we read: 'All the scholars in the same lesson shall follow together, without distinction or discernment, according as they shall be notified by the master.' On the following page it is said: 'All the scholars in each lesson shall have the same book and shall be given the same lesson.' A few pages further on we find the same thing repeated: 'All shall have but one lesson, and while one spells or reads, all the others shall follow, those who spell and read as well as those only reading.' Again he generalizes the principle for all the lessons: 'In all the lessons from alphabet-cards, syllabaries, and other books, whether French or Latin, and even during arithmetic, while one reads, all the others of the same lesson should follow; that is, they shall read to them-

selves from their books without making noise with their lips what the one reading pronounces aloud from his book." [1]

That this method was an immense advance on anything that had preceded it is conceded by all students of the history of education; nevertheless, it is not difficult to recognize the fact that the whole spirit of the method contemplates instruction or the imparting of knowledge rather than teaching as we understand it to-day. Of course there can be no return to the individual method prevailing before the days of St. Jean Baptiste de la Salle, but it is equally evident that if we are to accept as our ideal of education the promotion of mental growth and development in our pupils, some radical modifications will have to be introduced into our present grade system. If we accept the proposition that the truth presented to the growing mind has the same function to perform that food has to the growing organism, we can no longer consider it legitimate to give the self-same truth in the self-same form to every child in the class. Truth must be presented so that each child may receive according to the measure of his capacity, according to his ability to assimilate, and it must be the teacher's chief concern to secure assimilation of the truth presented and to provoke its normal functioning after it is assimilated.

Many attempts are being made at present to modify the grade system. We quote the following from an editorial in the *Atlantic Educational Journal,* December, 1907, p. 21: "The plan of group teaching or divided class, a device by which the teacher of forty or fifty pupils arranges her class into sections for more effective work, has come into general use in the larger cities of the country, and has been in vogue in Baltimore for some time. It has of course met with some opposition and misunderstanding, as all advances do, but experience has, we believe, convinced the teachers of its value. Unless one has an inveterate prejudice against new things, because they are new, the arguments for this plan seem conclusive. We subjoin an

[1] Brother Azarias, *Essays Educational,* pp. 231–232.

extract from an address by Superintendent Maxwell, of New York City, which is interesting in this connection: 'The arguments in favor of the group system (divided class) are the following: 1. It is now in general use in other cities—a strong presumption in its favor. 2. A teacher having, say, only fifteen pupils out of forty-five recite to her at one time, is better able to distinguish the individual peculiarities of each pupil. 3. The teacher being compelled to divide the recitation time for each subject into three periods, is constrained to conduct the recitation in a vigorous manner. She is constrained to avoid the two most serious errors into which teachers fall in the conduct of a recitation—requiring the children to recite verbatim, and talking too much herself. 4. Each pupil has abundant time in which to study in school. Complaints of over work and of excessive home study have practically disappeared wherever the group system is adopted. 5. The pupil learns not only to study but to inhibit his attention—an invaluable experience for practical life. 6. A pupil may be promoted just as fast or just as slowly as he ought to advance. A pupil may be advanced from one group to another group within a grade, or promoted from one grade to another at any time in the term, without skipping any part of the work.

"'The difficulty is to find profitable employment for the section or sections not having the oral lesson. Many teachers cannot teach unless every child's eyes are fixed upon them. They cannot see that more than a minute of this kind of so-called attention is bad for the child. Some teachers find the system hard because they give three-fourths of their attention to the groups not reciting, trying to keep them "in order," and not realizing that more freedom should be allowed children who are working by themselves as individuals. Some teachers believe that we divide classes only because the pupils have different attainments. They do not understand that we divide classes in order that the nervous strain on the children may be lessened, that the children may feel that they are individuals, that they must not waste time waiting for fifty to get a chance to read, spell, or to compute.'"

It is not easy to see how this plan is to accomplish all that

is claimed for it by Dr. Maxwell. For instance, it is not quite clear how the group system will make it possible for a pupil to be promoted just as fast or just as slowly as he ought to advance. If this were so, we should find here an answer to the queries given above. The group system, however, does diminish the evil, since, where it is employed, it is no longer necessary to make a pupil repeat a whole year's work. Again, it is not quite easy to see how the teacher who has fifteen out of forty-five pupils recite to her at one time is better able to distinguish the individual peculiarities of each pupil, since she must have the forty-five recite to her in the same time allowed where the group system does not prevail. To hear three groups of fifteen children each in one hour is not so different, as far as opportunities for observing individual peculiarities of the children is concerned, from hearing forty-five children recite in one group in one hour. It is not evident to the casual onlooker that the nervous strain on the children will be lessened by dividing a class of forty-five into three groups and having one group recite at a time.

I do not wish it to be understood, however, that I am opposed to the divided class or group system. On the contrary, I think it an excellent thing, but this does not justify us in exaggerating its merits. It is not a panacea and it is far from being a solution of the problem before us. We do want to diminish the nervous strain on the pupils, but in how far does the group system do this? We do want a modification of the grade system which will permit each pupil to advance according to the rate of his mental development and not according to a fixed and arbitrary standard. We do want every device that will keep the pupils from contracting habits of idleness and inattention, but once more, will the group system do this? Moreover, we want the teacher to give her whole soul and all her attention to what she is doing at the moment and the group system does very emphatically divide her attention and weaken her power. Obviously there are advantages in the group system, but just as obviously there are disadvantages. Dr. Maxwell seems to have some glimmering of this fact, for he adds in the address from which I have quoted : "As the

difficulty seems to lie in the matter of program making, I invite any principal who succeeds in getting a good working program for any one grade to send it to me. The program may be for any number of groups the principal finds that the teacher can handle. It should show just what each group is supposed to be doing at each period of the school day, and it should explain the nature of any work that is not the ordinary school exercise. I also suggest that if any principal believes that he has established the system successfully in his school, he communicate that fact to me, so that I may visit the school and perhaps use it as a model for other schools."

As a matter of fact, the group plan as outlined by Dr. Maxwell ignores many of the difficulties of the problem presented by the present method of grading. Is not the whole system of large schools and close grading which obtains in our cities a mistake ? The sense of individuality is not easily developed in the child when he is submerged in a large crowd. The morality of the crowd is, as a rule, much lower than that of the individual, and the larger the crowd the lower the standard. The mob will resort to acts of violence and cruelty from which each individual would, if left to himself, revolt. Moreover, habits of mental parasitism develop more readily in a large school than in a small one. But the strongest objection to our present grade system will be found in a study of the child's imitative tendencies. Perhaps in no other way does the grade system so surely develop dullards as in this, that it deprives the children of suitable models for imitation in their intellectual activities at a time when they depend almost wholly upon imitation as a means of acquiring truth.[1]

Mr. Henderson makes some very happy suggestions in connection with this subject. He is not a worshipper of the big school and he is not afraid to suggest departures that seem quite radical.

" The very first requirement of the school is that it shall

[1] This aspect of the subject is developed at some length in the chapter on the Grading of School Children in *The Education of Our Girls.*

be near the home and so located that it can be reached without danger and without nervous friction. This cannot be the case where we have such large schools as we have at present, drawing their children from over a wide area. And these large schools have really no advantage. They are rather appalling to a sensitive child. He is happier and much better off as a member of a much smaller group, which appeals more directly to his love and interest. These small groups are perfectly feasible in organic education. The work itself is so largely individual that a single group may properly include children of quite unlike ages. The games and the class drills are general enough in their character to cover quite wide ranges. The habit of massing together children of the same age takes away from the pleasure and picturesqueness of life, and ends by making the children themselves quite selfish and unregardful of others. The most ideal group that we can picture is the perfect family group in three generations, the noble, white haired man and woman, and their children and their children's children.

"The little ones in a mixed school of this kind gain so much from the older children, and the older children have a tenderness and a gentle consideration brought into their hearts by the greater helplessness and greater needs of the little ones. It is a pretty sight to see a generous child caring for one a little bit younger than himself.

"The large schools with their vast numbers and exact classification, have largely been brought about by administrative rather than by human considerations. In concentrated populations they doubtless offer certain mechanical conveniences, but even from an administrative point of view they are not unqualifiedly successful. The present excuse for bringing up children in the city is the supposed educational advantage. Were this advantage much more substantial than I myself am disposed to believe it, it would be completely offset by the absence of fresh air and sunshine, freedom of motion and glad contact with Nature, to say nothing of the positive elements of disadvantage in city life. But with the organization of smaller and more diverse groups into sound schools, it becomes

possible to have the best sort of culture in even the most remote country places, anywhere, indeed, that a score or more of children may be gathered into a beautiful, large room with a teacher of organic power. It seems to me that all the advantage lies with the small, neighboring school as contrasted with the large, remote one."[1]

Mr. Henderson here touches on many of the gravest defects of the grade system as it is in force in our large city schools. "The habit of massing together children of the same age takes away from the pleasure and picturesqueness of life and ends by making the children themselves quite selfish and unregardful of others." This alone should be enough to condemn the system. We are invading the child's natural rights when we deprive him of companions from whom he may learn by imitation and upon whom he may practice what he has learned. Every child grows by alternate activity at each of these poles of his existence. He imitates those older and more advanced than himself and learns the full meaning of what he imitates by practicing on others less advanced than himself. The graded school deprives him of these natural channels of acquisition and expression and substitutes in their place books and teachers and recitations. And still we wonder why dullards multiply in our schools !

A generation ago the children received the better part of their education in the home, leaving to the school merely the formal instruction. The children took part in the home industries and thus laid the foundation of a real education that gave meaning and worth to the formal education that they received in school. But to-day this is all changed. Purposeful industry is in large measure removed from the home and the child is in consequence deprived of this means of mental growth. It is for this reason that the grade system is more disastrous to-day than it was in the past. There is a very general movement in favor of industrial education as an offset to the changed home conditions of the child and this will, undoubtedly, remedy the evil in part. But something much better than the present

[1] Henderson, *Education and the Larger Life*, pp. 189–191.

system of industrial training must be presented before it will be an equivalent of the industrial home as an educational institution. Touching on this phase of the subject Mr. Henderson says: "One of the first needs in the child's day is for general bodily exercise, and this can better be given in the home than in the school; for in the home the exercise can be purposeful, some household service which will be of real use. Here, again, the service can be made a joy or a task, according to the spirit we put into it. It must be remembered that the childish will to do is rather fitful and uncertain, giving to taking up occupations with enthusiasm and then dropping them before completion. The remedy is to fill out and complete the will, and this, it seems to me, can best be done by working merrily and joyfully with the child. A small boy will help you make his bed and "tidy up" his room with the greatest pleasure if you give him your good company at the same time,—the only sort of company you ought ever to give any one,—while he would find it a very dull and distasteful task if he had to do it alone. Tell him a story, sing a duet with him, try to out-whistle him, in short, see to it that you are merry workers in this merry, charming world. But don't rob him of the service, with its measure of health and good spirit, and don't teach him to look down on women while he is still in knickerbockers by forcing him to think that these homely, necessary tasks are unsuitable for him, but none too good for his mother or sisters or the women servants. In no case, however, may this service be paid for in other coin than loving appreciation, for that is to turn the child into a miserable little trader, and quite rob the service of value. It seems to me that this home service is far wiser than that so often required of children in families of moderate means, and that is the running of errands. The children feel the friction of the market much more than grown up people do, and they are brought into touch with persons and conditions which they may not wisely meet." [1]

[1] *Ibid.*, pp. 188–89.

While I quite agree with Mr. Henderson that the home with its real occupations furnishes better motor training than can be supplied in the school, we must remember that the home conditions of a large portion of our school population are quite hopeless in this respect and room must be made in the schools for proper motor training. The subject is receiving wide attention at present and it would appear that this line of work will induce many profound changes in the work of our schools.

Frank Rollins, in an article entitled "Industrial Education and Culture," in the *Educational Review* for December, 1907, gives a very thoughtful presentation of the subject: "Time will not permit a detailed review of all the courses of study, but a comparative examination of the courses in fifteen of the leading manual training high schools of the United States shows that the following named subjects are mainly common to all: English, at least one foreign language; history and civics; mathematics; physics and chemistry; mechanical and free-hand drawing; joinery; wood-turning and pattern-making; forge and foundry work; and machine-shop practice. The manual training exercises for the several years have been arranged with such variety as to insure sustained interest and to prevent irksome repetition or automatic and unthinking reproduction. It has been definitely planned that any process shall be discontinued as soon as it ceases to compel the student to think, that is, as soon as it becomes merely mechanical; and this plan is justified by the consideration that a mechanical process ceases to be of educational value to a student at the very point where it begins to be of industrial value to an apprentice, since the valuable product of manual training is a disciplined mind, while the valuable product of apprentice work is some article of commerce produced with advantage only after endless repetition and acquired skill have rendered the process mechanical. Just here lies the difference between the manual training school and the trade school which are so often confused.

"In most of the schools the apportionment and distribution of manual training exercises is such that muscular exertion stops short of excessive fatigue, so that intellectual development may not suffer inhibition. Recitation and shop work alternate

so that each is a relief from the other. Many principals and teachers of manual training schools maintain that their students accomplish nearly as much in academic work as do the students of other schools, and their statements are by no means incredible.

"The city boy is confined at home, restricted on the street, and necessarily repressed in the ordinary school till he aches to do something with the motor cells of his brain and nerves acting through his rapidly growing muscles. Manual training, far from wasting his time, gives him a welcome relief from the stillness and restraint of the ordinary class room. It accustoms him to think for the sake of doing and to do because he has thought, a mode of thinking and working that is of great advantage even in the mastery of scholastic subjects. . . . .

"But, it may be asked, are sawing, planing, hammering, and machine work the means of attaining culture? The answer to this question must depend upon the manner in which the work is done. Many a young man has learned to be a chronic loafer while dozing over a text-book in Greek or ethics; while many a plain carpenter or blacksmith has acquired the characteristics of real culture while shaping his material to forms of serviceableness and beauty."

And yet, after all is said that may in truth be said of the work in our manual training schools, it remains in one essential respect different from the work of the plain carpenter and the plain blacksmith and different from the work of the boy who helps his father and mother or his brothers and sisters in the performance of the homely tasks of washing dishes and making beds : it is not real ; it is not helpful service, and it consequently fails to bring out the best that is in the boy or girl. Nevertheless, it is a distinct advance on the old method of formal training carried into a new economic situation in which the home no longer supplies the concrete basis for the development of the intellect and the formation of the character.

To return to the queries given at the beginning of this paper, we must strive to put an end to methods which produce the dull and backward pupil. And where he is produced by other than bad methods the remedy may usually be found in the di-

rection of suitable motor training. The grade system must be so modified that a pupil will not be violently thrust forward in advance of his development only to be rudely set back a year and compelled in humiliation and discouragement to tread the ground without interest and without hope which he has already been forced over with companions who were, at least for the time being, his superiors. The problem is of such vast importance that every teacher will strive to solve it in his own way and we shall frequently revert to phases of it in these pages.

While we are considering causes and remedies in the matter of dull and backward children, it may not be altogether out of place to suggest that the teacher make a sort of examination of conscience in this regard. There are enough obvious causes for the stupidity of children, so she need not be alarmed. She is not responsible for the grade system, and that, as we have seen, is busy all day long grinding out dullards. Heredity is responsible for the condition of some of these children, and no one should expect the teacher to supply brains where Nature has been stingy. Defective sense organs and diseases of many kinds help to supply our schools with dullards, but here we look to the medical profession for suggestion and remedy. And in many cases the home is to blame : fathers are careless and preoccupied, mothers are sometimes ignorant, slovenly, lazy. But how can the teacher remedy these things ? She hasn't the choosing of the fathers and mothers of the children committed to her care, nor is it to be expected that she can exert any marked control over the homes from which the children come. I repeat, therefore, that the teacher should not be afraid to examine her own conscience to see whether in any respect she fails to improve the condition of these poor dullards or whether in anything she contributes to their making.

Let me suggest to her as a suitable table for the examination of her conscience an admirable little article in the December number (1907) of the *Educational Review,* entitled "The Withered Heart of the School," by Frederick Burk, of the San Francisco State Normal School. Not a line of this article

should be missed, but I can only reproduce here a few brief passages.

"There is a disease known as the dry rot. Out in Missouri, years ago, it used to get into the potatoes in the fall of the year and they rotted—dry rotted. In these latter days, this dry rot has gotten into the teaching profession. Young teachers start out well and healthy, but in a few years it will be found their hearts have rotted—dry rotted. The symptoms begin with a slight droop in the right shoulder, which slowly extends to the left. Then, the corners of the mouth catch the infection, and they curve downward, followed by a sympathetic droop in the corners of the eyes. Finally, the voice is affected; patients begin their sentences normally, even hopefully, but seven syllables from the end, the droop appears and the sentence is finished in a wierd wail, like unto that of the Irish Banshee who forewarns a death in the family. This is the final symptomatic stage, and if you now open the heart you will find it rotted—dry rotted. Such a teacher will chill the fire in a January stove, addle fresh laid eggs, and will furrow the brow of a happy, bare-foot boy headed for the Presidency, with the unmistakable forebrands of the penitentiary. I have seen repeatedly, with my own eyes, each of these results produced. This is the dry rot.

"The patient suffering from dry rot teaches school in the spirit of a galley slave, and with the expression of an undertaker. She rings the bell, calls the roll, and hears the spelling and arithmetic with the same spirit in which she counts the linen for the wash."

Of course Mr. Burk is here speaking of the army of unprofessional teachers who take up the work as a means of earning a livelihood while they are waiting for the "right man" to summon them to another sphere of labor. He is quite right in placing in the forefront of the accusations against the work of our public schools the unprofessional attitude of so many of their teachers. The primary and grammar grades are taught almost exclusively by women in our day and "statistics show that the average teaching life of women is something less than four years." All this is very different in our Catholic schools where every teacher who takes up the work makes it a life

work and where the motive is never bread-winning but a labor of love for Christ's little ones. Of course all public school teachers do not give up teaching at the end of four years, and by that time some of them have the dry rot. Of the dry rot teachers, Mr. Burk says, " She secures her position by influence, holds it by virtue of sickness, decrepitude, unfitness for any other occupation in life, or because she has a brother-in-law upon the Board. She hates teaching, complains of overwork, despises teachers' meetings, and cannot endure shop talk. She leads a life miserable to herself, disastrous to her pupils, and humiliating to the honor and respect due her calling."

This is rather a strong statement, but it is not the strongest in the article. Here, for instance, is a contrast between a wholesome teacher and one who has the dry rot :

" I know two teachers. One has the dry rot, the other has not.

" The one who has the dry rot reaches the schoolroom in some nervous haste and in some shortage of breath, because she always starts from home a trifle after the last moment, and she is quite unable to catch up with it. She climbs the stairs heavily and now the droop becomes quite evident, for while her body is being forced ahead her Soul is hanging back and thus her shoulders are tugged out of shape. A Soul which has to be carried upstairs grows very heavy, especially at the last landing. At the door of the class room, the Soul balks completely, and finally wrests itself loose from the body and flees downstairs and out into the open air of the meadow, where it plays all day long with the butterflies.

" The body enters the school room. An awful thing is a body without a Soul. It stalks into the room and turns its glassy eyes upon the children and chills them. Their little souls are frozen into milk-white globules, and slip into holes in the back part of the skull kindly provided by indulgent nature. There they stay all day in a state of stupefaction. As soon as the souls are frozen, then out troop the forty little devils who live in every child born of Adam and Eve. They come out to practice playing the devil. The day is an awful one for the soulless body, stalking about the class room, or sitting haunched up at the desk while it runs its skinny fingers down the spelling column; awful for the shriveled little souls

as they listen horrified to the deviltry of the forty little devils tormenting the soulless body, as only the combined deviltry of 1600 (40 x 40) little devils playing havoc in the forty soul-deserted skulls can invent. They keep the soulless body in a state of frenzied madness for six hours, and it is especially agonized as it catches a glimpse of its Soul outside making merry with the butterflies in imagination's meadow.

"The clock hands drag wearily towards three. Throughout the endless day the eyes of the soulless body watch them narrowly, for when those three chimes sound, then will the night be over, then will she join her Soul upon woman's ancient greensward, then will she buy the sweetmeats of woman's life by the ill-gotten gains of the horrid labor. Then will the body's service be at an end.

"The clock strikes three. Forty little frozen souls deliquesce with a pop. Sixteen hundred little devils, grumbling, shrink into captivity. Forty little children pour out of that schoolroom as from the Black Hole of Calcutta.

"A moment later, an outworn, bedraggled, nerve-racked body shambles wearily out the school gate and down the street. Her hour has come—but too late. She is now too tired to frolic upon the meadow. Rest! she must have rest. Imagination's meadows dissolve from view and naught there is to life but a broken and stony ground over which she must pick her way morn and night—with hell between.

"The teacher who has not the dry rot gets to school early. She has to race with her Soul, but the Soul always gets there first anyhow. Women's souls, when rotless, have a natural affinity for children, and this woman's Soul inflates the moment it enters the schoolroom. The children's little souls, by responsive sympathy, likewise inflate. This mutual inflation wrinkles their skins with smiles. Soon the little souls are romping about the schoolroom with the woman's soul in most cheery fashion, even if their little bodies are sitting bolt upright in their seats as all proper school children should. . . . . This schoolroom is, in fact, a feast of souls, little and big, and sometimes the teacher catches a glimpse of the All-Soul smiling down upon them approvingly, and then it is there comes to her that soul-lift which, once experienced, makes

all other life joys pale into insignificance. On the other hand, the expansion of the little children's souls in some mysterious way loosens up all the clods of the intellect so that they become porous and absorb knowledge as a dry sponge absorbs water. There are never any stupid children in this teacher's room. I have heard her indignantly deny the allegation time and time again. I do not know how to explain or make clear the whole-souled fascination which the soul-expansion and intellect-absorption of her pupils exercise over this teacher. Somehow she feels this pupil growth as a personal matter, and is seemingly unable to distinguish between them and herself; their growth, their joys, and their disappointments are her own ; and as I have watched her these years, her personality has grown to include so many varying phases of human nature in its innocent, childlike forms, that there glows from her soft grey eyes a breadth of human sympathy and intelligence that few win. . . . .

" The clock strikes three, and she trips downstairs and out into the open air of life, not as her nerve-racked sister, but as an artist who leaves her studio at nightfall eager for the morrow's light. The difference between an artist and an artisan lies in the fact that the artist finds happiness, inspiration, and highest joys in his bread-winning labor, while the artisan finds no pleasure in his work and labors merely to earn money to buy joys outside his work. The teacher without the dry rot belongs to the artist class. Happy are they, those artist workers, whose bread-winning occupation is so agreeable that they brew the honeys of life both from the making and the dispensing, for they draw double pay and never labor."

There will scarcely be a disagreement among educators as to the truthfulness of this picture. The work of a teacher is vital and it never can be done efficiently by one whose heart is not in it. It is only the children of the Kingdom who labor for love that are the true artists. When teaching is undertaken merely for the bribe that is offered in the form of wages, it will be the work of a hireling, the work of an artisan, and this is fatal. We may suffer the artisan where it is a question of smelting, or mining, or laying bricks, but when the souls of children are being dealt with, when the intelligence and the

morality and the character of the future citizens are at stake, none but true artists should be allowed to touch the work.

But where do the artisan teachers come from? Mr. Burk's statement is true for the majority of young teachers, they "start out well and healthy, but in a few years it will be found their hearts have rotted—dry rotted." This only adds one more problem to the list of those that are awaiting solution. It seems to offer one more accusation against the prevailing system in our schools. What if it should be found, on investigation, that the school system not only manufactures dullards, but renders soulless the great majority of its teachers?

Is the work of teaching, the most glorious vocation ever given to man or to woman, so lacking in attractiveness, so devoid of charm that the young men and the young women who come to it heart-whole and full of enthusiasm for the work are in a few years reduced to the pitiable condition of the soulless teacher that is here portrayed? It surely is not the vocation of teaching itself that is responsible for this deterioration, nor can I agree, entirely, with Mr. Burk in assigning the cause to an inherited feminine attitude of mind. "They like the idea of independence and all that, but the work—that is the galling part. Besides, it is not altogether proper, many say and most think. So, as teachers, they stand with one foot in the old life and one foot in the new, and as in the case of the late Mrs. Lot, they can't help looking back to the old, into its toothsome flesh pots, its artless joys, and its happy sorrows. They are continually obliged to look where they are stepping, and this continual twisting of the neck, front and back, makes them dizzy, and this is the cause of the dry rot. They love their old life, and, woman like, they can't help shedding a few tears *in memoriam,* and sobbing a few sobs of protest. Therefore they enter the new life with their hearts more or less harking backward. Of course the disease is not limited to teaching, but is a general condition in all fields where woman works for a living—among women doctors, women lawyers, sales ladies, cook ladies. . . . .

"What seems the chief argument against the theory in the teaching field is that men also become victims of the disease. Our woman philosopher doubtless would explain that the men

catch it from the women: Adam, it will be remembered, fell from grace in this way and thereby sin became epidemic."

It is a pity to spoil so clever an arraignment, but, really, one must not allow our women teachers to be blamed unjustly for their soulless condition. An artist must have freedom; he must be given a part in shaping the work of his hands; while his soul lives in him, he must give expression to the visions of beauty that haunt his imagination. Deprive the artist of this, and, whether he be teacher or painter or poet, his soul will flee from him, and the soulless body will be converted into an artisan.

What if it should be the school system that has legislated against the entrance into the school of any teacher's soul? What if the real murderer be found in the Superintendent's office? When the system undertakes to dictate the manner and the method of every item in the teacher's day's work, when it refuses to the teacher any voice in the organization of the school, in the selection of text-books, in the shaping of methods, in the succession of lessons; when, in a word, the system reduces the teachers to the condition of factory hands, when it aims at making them cogs in an industrial machine, how can the defenceless teachers, whether they be men or women, escape the dry rot? Just so long as our public schools are dominated by the one-man power, just so long as the teachers are given no opportunity for self-expression in their work, just so long will the rank and file of the teachers be soulless, and just so long will our children fly from the school in disgust at the first possible moment, preferring to labor in the streets or in the factories rather than have the souls ground out of them by the monotonous routine of the school and by the lifeless manikins that are made to do service as teachers.

The teacher's salary may, and we think should, be increased, but no salary can ever compensate her for the life which the system crushes out of her. School boards may secure fine buildings and elaborate equipment, but the school atmosphere will continue to be poisonous and soul-killing for the children until such time as the system makes room for the souls of the teachers.

THOMAS EDWARD SHIELDS.

BOOK REVIEWS.

Maryland, the Land of Sanctuary. A History of Religious Toleration in Maryland from the First Settlement until the American Revolution. By William T. Russell, S. T. L. J. H. Furst Co., Baltimore, 1907. 8vo. Pp. xxxviii and 621. $1.50.

It is significant that Maryland has not yet erected a fitting memorial to Cecilius Calvert to whom she owes not only her foundation as a colony, but the still greater glory of being the first land of religious toleration among the peoples of the earth. As a class it is true the people of the Southern States have never been over boastful; on the contrary they have been too modest or indifferent about their great deeds. But in the case of Cecilius Calvert one is forced to conclude that much of the neglect has been due precisely to religious intolerance. From the time when Maryland historians began to tell the story of the State there have existed two parallel versions of its growth. One has borne fair testimony to the debt of gratitude that Maryland owes to the Catholics who founded the colony. Writers like William Hand Browne and Clayton C. Hall are its latest and best representatives. Another school has persistently tried to minimize this debt by distorting the plain facts. Every possible fact of a controversial nature has been carefully unearthed by them for the purpose of taking away from Cecilius Calvert and his fellow Catholics the glory of inaugurating in the New World religious toleration. One such writer attempts to trace Maryland's foundation not to Calvert but to his arch-enemy Claiborne and to the trading post at Kent Island. The motives of Calvert in proclaiming toleration have been called into question, being variously put down as pecuniary or political or the result of fear; he acted it is said, from anything but a sincere love of religious freedom and the desire to extend its benefits to others. The religious sincerity of his convert father, George Calvert, has been doubted in spite of the great sacrifices he made for his new faith and the fact that he could have gained much by professing Protestantism, the only argument to the contrary being some difference of opinion he had with the Jesuit missionaries on matters that in no way

affected his faith. An attempt has been made to prove that after all the majority of the settlers were Protestants; even if this were true, it would not do away with the fact that the colony was conceived by a Catholic, organized and financed by Catholics who (even if a numerical minority) constituted its brains and culture and driving force. The Act of 1649 that made Religious Toleration a written law of the land has been impugned. An attempt has been made to prove that it was passed by a majority of Protestants, an error long ago refuted (1855) by Davis' "Day-Star of American Freedom." The Act has been criticized as not granting formally full religious freedom, regardless of the fact that its apparent limitations were necessitated by English Protestant suspicion of Calvert, and of another important fact, viz., that the Act intended to and did put into written law the religious liberty which from the foundation of the colony had been the customary law of the land. Finally, all else failing, such historians have been willing to sacrifice their local patriotism for the sake of religious animosity, by holding that the glory of being the pioneers of Religious Toleration belongs, in point of time, not to the Calverts but to Roger Williams, the founder of Rhode Island. Plain evidence to the contrary is furnished by the unvarying custom of religious freedom in Maryland under the Calverts prior to any similar provision by Roger Williams. This anti-Catholic temper, we regret to say, is largely responsible for the absence from the Monumental City of any fitting memorial to George and Cecilius Calvert, the great and good founders of Maryland. It is now proposed to erect a statue of Cecilius Calvert in front of the Court House, though some undefinable opposition seems constantly to delay the execution of the project, the last excuse being that such a statue would mar the artistic beauty of said building. It seems to be a question of ordinary gratitude and mental breadth, not of artistic whim or fancy.

In the volume before us, Father Russell has dissipated forever the cloud of doubt thrown around the name of the early Calverts. Maryland's history, chiefly from the viewpoint of her claim to be the cradle of American religious freedom, is critically examined from its earliest conception in the brain of George Calvert down to the entrance into the confederation of States. He proves beyond all cavil that under the Catholic régime, from 1634 to 1652, religious toleration was the constant, though perhaps unwritten, law of the colony; that the Calverts were genuine Catholics; that

the Act of Toleration was the work of Catholics. In 1652 a Puritan spirit of revolt resulted in the Calverts being robbed of their Proprietary rights and in the passage of an "Act Concerning Religion" by which both Catholics and Episcopalians were disfranchised. In 1658 the Calverts were restored and religious freedom again became the law of the land. But again in 1689 after the fall of the English Stuarts the Calverts were stripped of their rights, a royal governor was appointed by King William, and the Episcopalian Church was established in Maryland. Under the new régime Catholics fared no better than under the Puritans. Until about 1763 the Catholic colonists were the victims of many obnoxious laws, some merely irritating, others degrading, but all aimed at the restriction if not the extinction of their faith. For them there was no longer freedom of worship; they were hampered in the education of their children, disfranchised, over-taxed, etc. As the American Revolution drew near, there came a relaxation of these odious laws. The good will of the Catholics of Canada and France was henceforth desirable, and so religious fanaticism gave way before the growing passion of a common patriotism. With a generosity worthy of their faith, the persecuted Catholics threw in their lot with their oppressors and contributed their efforts to the formation of the United States; thereafter, by common agreement written into the Constitution of the United States, religious intolerance was forever proscribed.

Fullness of material and equity of judgment are evident even from a cursory reading of this work. It is equally safe to say that this glorious chapter of Maryland history, as told by Father Russell, will not be seriously modified by subsequent writers. Doubtless there is yet valuable manuscript evidence hidden away in unexplored domestic libraries, in collections of private letters held by old Maryland families, (when not used for kindling wood, as we know to have happened in a certain instance) in hitherto unexplored records of the Assembly and law courts, perhaps even in manuscripts of various kinds still kept in European archives. However, this evidence will not materially alter the conclusions now generally reached by standard historians. The evidence is practically all in; indeed, it has been long before the public. The special merit of this work lies in its quality of completeness and good order, and in the succinctness and point that characterize the entire narrative. The author has gone over the whole story with truly Teutonic industry. No important point, apparently,

has been overlooked. He has used well the opportunities afforded him by more than a dozen years of close contact with the best sources of information, both civil and ecclesiastical, accessible in Baltimore.

The form of the book is equally praiseworthy. A judicious arrangement of chapters renders the reader's task a pleasant one. The bibliography is exhaustive and the index is quite complete. A well-selected series of appendixes supplies first-hand evidence to those readers who may choose to give the subject a more critical attention.

The narrative is generally free from all bitterness. This is apparent not only in dealing with Protestant antagonists but also in the author's treatment of the unfortunate controversy which in the early days of the colony broke out between Lord Baltimore and the Jesuit missionaries. On this latter question the author is so dispassionate that some of his readers will be tempted to put down to ecclesiastical courtesy his statement that this controversy "is still wrapped in considerable mystery." If, on the other hand, the general temper of the book be undeniably controversial, the blame (if blame there be) belongs to the above-mentioned narrow school of historians who have given ample cause for irritation. Speaking more generally, Catholic historians are often handicapped, especially since the Protestant Reformation, by the hard needs of controversy. Incessant attacks upon every historical question affecting their religion have put them too habitually in the unenviable position of "apologists" rather than of "historians" properly speaking. Hence a distinct loss in effectiveness, if not in fullness of scholarship (not always the hand-maid of controversy). This defensive attitude when too constantly evident, is one reason why scholarly Catholic works are often refused by Protestant readers the serious attention easily accorded to writers of inferior ability, but who offer at least an appearance of unbiassed judgment, and are not suspected of writing in defence of a cause. In proof of this, we need only recall the lasting admiration accorded to Lingard by Protestant readers of a more bigoted age, a tribute well deserved by not only his vast learning but also by his elegant scholarly superiority to party-bias.

In the work of Father Russell we note occasionally this apologetic attitude, and it is the only serious criticism we feel called on to offer. A more unimpassioned tone from beginning to end is desirable and may easily be attained in future editions. Other-

wise Protestant readers may not accord this unique work its proper place among the standard histories of Maryland, but relegate it (too hastily) to that limbo of oblivion where lie so many narratives rightly or wrongly termed "sectarian." The story of early Catholic Maryland can henceforth rest upon its own merits. The author's preparatory statement that the treatment of his subject by a Catholic is beset by difficulties "which the non-Catholic historian can afford to ignore" does not therefore appeal to us. A fact is a fact, whoever tells it; in the end real facts must prevail over all prejudices. Still less does it seem necessary to array "bare facts in the form and color furnished by the comments of non-Catholic historians." The mere statement of such a method is calculated to arouse the very suspicions which it is intended to allay. But these are blemishes only, and can be removed.

The merit of this composition is enhanced by the circumstances in which it was written. During its preparation the author was constantly occupied with parochial and administrative duties. Nevertheless he found time to execute the thorough and painstaking researches which, as said above, lend to his work a permanent value and give it a rightful place among all future works of reference on the matters of which it treats. We commend his example to all our young clergy, being convinced that where there is a will there is a way, and that in spite of their numerous cares not a few of them are both able and called to accomplish intellectual work at once high in character, scientific in form, and very serviceable to the Catholic Church in our beloved country.

We earnestly recommend the book—chiefly to American Catholics who will find it a full defence of their claims to be the pioneers and at all stages of our country's history the most consistent advocates of religious toleration. We have too long allowed this crown to be worn by others. It is to be hoped that our indifference shall one day yield to such convincing work as Father Russell sets before us, and that we shall eventually repair our neglect of the past and correct the unappreciative temper from which unselfish Catholic historians like John Gilmary Shea so notably suffered.

LUCIAN JOHNSTON.

English Monastic Life. By Abbot Gasquet, with numerous illustrations, maps and plans. 3d edition (New York, Benziger, 1905). 8vo. Pp. 326.

Parish Life in Medieval England. By Abbot Gasquet, with numerous illustrations (New York, Benziger, 1906). 8vo. Pp. xix, 279.

In these volumes, valuable if only for their well-chosen bibliographies and many, often rare and unique, illustrations, Abbot Gasquet has placed before us a fair and reliable account of certain sides of the public religious life of medieval England. The volume that deals with the monastic life describes in as many chapters, the material parts of the monastery, its rulers, its officers (obedientiaries), its daily life, and external relations. A chapter devoted to "The Nuns of Medieval England" (pp. 154-180) is of surpassing interest, and should be read in connection with Montalembert's classic account of the Anglo-Saxon nuns. The good nuns of the thirteenth century little suspected that their account books would once be investigated, not for proof of honest and intelligent administration, but for the revelations they offer concerning the social and religious life of the nunneries. A number of maps exhibit the distribution of monasteries throughout England according to the different branches of the great Benedictine brotherhood (Black Monks, Cistercians, Carthusians, also the Regular Canons, and the Premonstratensians); there is, moreover, a map of the distribution of the nunneries. A glance at the index exhibits the many uses of this little manual of the monastic life in Catholic England. Not less useful or interesting is the volume on the parochial life of medieval England. It treats successively of the nature of the parish, the parish church, the parish clergy, parish officials, parochial finances, church services, festivals, the administration of the sacraments, the pulpit, parish amusements, guilds and fraternities. To relate in detail the contents of such a work would carry us too far. Suffice it to say that in these two volumes Abbot Gasquet has produced a little encyclopedia of the ecclesiastical and religious life of the English people while yet they were united in the Catholic faith.

THOMAS J. SHAHAN.

Psallite Sapienter (Psallieret Weise). By Dom Maurus Wolter, O. S. B. Third edition, Vol. V. (Psalms 121–150). B. Herder, Freiburg, 1907. Pp. 565. $2.45.

The fifth and final volume of the third edition of the classic commentary on the psalms by Dom Maurus Wolter lies before us. It is unnecessary to repeat what has been already said in the *Bulletin* (XIII, 284) concerning this admirable work. Besides the "Liturgical Register" or index of feasts, masses, and ceremonial occasions, with reference to appropriate psalms and commentary, there is a General Index that enables the reader to profit easily by the great wealth of psalm-exegesis which is stored up in these five volumes.

The Christian view of human life, and the religious philosophy peculiar to a genuinely Christian society, have been drawn "*plenis haustibus*" from the Psalms. In the measure that they are familiar to us we put on Jesus Christ whom they so constantly announce and describe, and in the measure that we are ignorant of them we fall away from the Christian ideal and become of the world worldly. Dom Wolter's book is a delightful encyclopedia of the Psalms, at once pious and learned, mystical and practical, ascetic and historical in content. It ought to be in the library of every priest who knows the glorious tongue of Goethe and Schiller. and even in the family library of all who speak or read the same.

THOMAS J. SHAHAN.

A Day in the Cloister. Adapted from the German of Dom Sebastian von Oer, St. Martin's Abbey, Beuron, by Dom Bede Camm, St. Thomas' Abbey, Erdington. Second edition (Benziger, New York, 1906). 8o. Pp. 291.

"This simple and unvarnished description of life in a monastery," says the translator, "may not be without interest, especially as so much curiosity is often evinced as to the details of monastic life. . . . the author has simply recounted what he has seen, and known, and lived." The seventeen chapters are, therefore, a delightful and an accurate account of the ordinary routine of existence in a house of Benedictines. To mention the titles is to exhibit the substance of the book: The Monastery Door, The Cloister, Before the Statue of the Founder, Night, The Divine

Office, Morning Labour, The High Mass and the Monastery Church, The Abbot, The Frater or Refectory, Recreation, The Lay-Brothers, The Library, The Sacristy, The School of Art, The Novitiate, Departure. It is like a brief "précis" of the religious life of Europe during a thousand years, a summary of medieval civilization and spiritual refinement, even though, as the German author puts it, one day in the cloister is as much like another as the waves of the sea are to some lonely light-keeper. The translation is spirited and idiomatic, and the work deserves a place in convent and parochial school libraries as at once a little history of the Benedictine temper and works, and an impulse to the higher and purer and more godlike life of the spirit.

THOMAS J. SHAHAN.

A Synthetical Manual of Liturgy. By the Rev. Adrian Vigourel, S. S., professor of Liturgy in the Seminary of St. Sulpice, Paris. Translated from the French with the author's approbation by Rev. John A. Nainfa, S.S., St. Mary's Seminary, Baltimore, Md. (Baltimore, John Murphy Co., 1907). 8o. Pp. 251.

Fr. Nainfa deserves much credit for presenting in an English dress this excellent little "précis," or summary of the science of Liturgy; with its help the student may easily follow, still better, may deeply interest himself in the fuller oral teaching of the professor, while it also enables him to correct and round out his class notes, not the least benefit of a good text-book. A good bibliography accompanies the little work and a very full index in bold type adds to its serviceableness. As to the content, it is scarcely necessary to add that the youthful student will find here all the essentials of the venerable liturgical lore, while the busy priest may easily replenish from these pages his somewhat forgotten or uncertain ceremonial wisdom. The book is well-printed, portable and neat in size, and in every way worthy of a place among the "necessary books of the average ecclesiastical library."

THOMAS J. SHAHAN.

The Story of Ancient Irish Civilization. By P. W. Joyce (Longmans, London, 1907). Pp. viii, 175.

Boulogne-Sur-Mer, St. Patrick's Native Town. By Rev. William Canon Fleming (London, R. and T. Washbourne, 1907). Pp. vi, 92.

St. Brigid, Patroness of Ireland. By Rev. J. A. Knowles, O.S.A. (New York, Benziger, 1907). Pp. 277.

Rambles in Eirinn. By William Bulfin (New York, Benziger, 1907). Pp. 456.

The Rhymed Life of St. Patrick. By Katharine Tynan (New York, Benziger, 1907). 4o. Pp. 31.

1. The distinguished author says of this little book that "it has been written and published with the main object of spreading as widely as possible among our people, young and old, a knowledge of the civilization and general social conditions of Ireland from the fifth or sixth to the twelfth century when it was wholly governed by native rulers." It is also written to teach many English and Anglo-Irish persons that "the old Irish, far from being barbarians, were bright, intellectual and cultured people; that they had professions, trades, and industries, pervading the whole population, with clearly defined ranks and grades of society, all working under an elaborate system of native laws; and that in the steadying and civilising arts and pursuits of every day they were as well advanced, as orderly, and as regular as any other European people of the same period." In reality it is a kind of catechism of medieval Irish civilization based on the author's admirable "Social History of Ireland" in two volumes described at length in the *Bulletin* (1904, X, 69-80), and previously reduced to a single volume of 598 pages. Dr. Joyce rightly says: "The ordinary history of our country has been written by many and the reader has a wide choice. But in the matter of our Social History he has no choice at all. For these three books of mine have, for the first and only time, brought within the reach of the general public a knowledge of the whole social life of Ancient Ireland." An exhaustive index adds greatly to the value of this book that is small in size but not in importance, reliability, or general interest.

2. In this little work Canon Fleming of London makes a learned and ingenious plea for Boulogne-sur-mer in Gaul as the true birth-

place of St. Patrick. It is, he maintains, the "Bonavem (Bonauem) Taberniae" of St. Patrick's "Confession" and the "Nemthor" at which St. Fiacc, his earliest (sixth century, metrical) biographer places his birth:

Natus est Patritius Nemturri
Ut refertur in narrationibus

Canon Fleming differs from Colgan, Ware, Ussher, and Cardinal Moran, who agree that St. Patrick was born in Scotland (North Britain) though they disagree as to the exact place. Keating and Lanigan, he maintains, are the true guides, and they agree on Armoric Britain (Gaul), and especially on Boulogne as the birthplace of our saint. There can be no question, he says, of Ireland or of Wales, much less of Great Britain itself (region of the lower Severn) as Professor Bury suggests. The "opusculum" of Canon Fleming is erudite and he makes more than one good point. The question, however, is likely to remain open, for the texts alleged on both sides are obscure in sense and corrupt, or at least uncertain, in language. They are also more or less remote from the saint's own time (if we except his "Confession" and that throws little clear light on "Bonavem Taberniae;" their almost studied reserve or reticence suggests that the writers had few or no positive records before them. Moreover, such texts, however ancient, have likely enough suffered interpolation. This work is disfigured by many misprints, especially of Latin words; it would gain much if there had been at the beginning a brief critical description of all the documents referred to—their character, approximate age, best edition, condition of text, etc. The question is so intricate, at the present day, that a good-sized book is needed to fairly discuss it, in a fully informational way, with sufficient treatment of each point raised, and the necessary archæological illustrations, without which the argument is often lost or but dimly apprehended by the average reader.

3. Fr. Knowles has produced for the centenary of the foundation of the Brigidine Nuns (1807-1907) a popular life of St. Bridget, fitted for pious reading and edification. The few certain or quasi-certain facts of her life are set in a framework of eloquent language, so that the little book has rather the air of a panegyric than a learned discussion of the authorities and a critical study of the events of her life, above all of the nature and

origin of the marvels that in the various ancient lives have crowded out the facts that we should now be pleased to know and which would certainly shed no little light on the history of Ireland's conversion, as well as on the social and political order of Scotic life in the fifth century.

4. This is a delightful guide-book through parts of Irish Ireland. Mr. Bulfin is a poet of no mean flight, an erudite narrator, an ardent patriot and a pressman of broad experience. No wonder that he writes with fervor and sympathy about the beloved island that fascinates forever her children's children from pole to pole. No child of Irish parents could read this story of a few months' bicycling through Ireland without a strong desire to visit the romantic land of his ancestors, on which occasion he could have no better guide than our author.

5. This prettily illustrated brief metrical life of St. Patrick may be read with profit by all, but particularly by young people, to whom the prose story of the great Saint often appears very remote and hazy. This tasty quarto-brochure finds its place naturally in the living room of the family or in the nursery where both little and big children will learn from it the main outlines of the life and duty of one of the great national apostles of Christianity.

The Fathers of the Desert. Translated from the German of the Countess Hahn–Hahn, by Emily F. Bowden, with a chapter on the Spiritual Life of the first Six Centuries by John Bernard Dalgairns, Priest of the Oratory. In two volumes, 2d. ed. London, Burns and Oates, 1907. $2.50.

Few books have so affected the spiritual history of mankind as the ancient "Vitae Patrum," or lives of the Christian men and women who about the fourth and fifth centuries of our era abandoned the over-refinement and super-culture of Roman society. Dom Cuthbert Butler has lately put in his debt the world of scholars by his admirable edition of the oldest texts of these wonderfully influential biographies, whose first author we shall probably never know. And now we welcome this reprint of an earlier English translation (London, 1867), done in idiomatic English and with a certain pious fervor of diction that makes it excellent spiritual reading, especially for those whom physical weakness, or mental

fatigue, or lack of training and practice, prevent from enjoying purely ascetic considerations. Here history (marvelous, but substantially true in all its chief outlines and traits), oriental manners and social features, and "curiosa" of all kinds combine to make an ideal book of pious reading. These stories were read and enjoyed by St. Augustine; they drew a John Cassian from Gaul to Egypt, and they fashioned the spiritual temper of a Columbanus. Our spiritually emasculated time is not so far away from the age in which they first originated, in which some mind-weary civil servant of Rome went through the "loca deserta" of the East and while yet under the spell of the supernatural life he there saw, gave to the world his impressions in all their freshness and directness. The introductory essay of the late Fr. Dalgairns is in its place, and furnishes a desirable orientation, vivid, picturesque, and circumstantial, of the nature of primitive Christianity, its worship, feasts and fasts, the so-called "Deserts" of Egypt, Syria, and Palestine, the anchorites, and the life of evangelical counsels; finally the antique glory of Constantinople and Alexandria, whose enjoyment was the first and not the least sacrifice of a Paul, an Antony, and a Pachomius.

THOMAS J. SHAHAN.

Ecclesiae Occidentalis Monumenta Juris Antiquissima. Canonum et conciliorum Graecorum interpretationes latinae, edidit Cuthbertus Hamilton Turner, A. M. Vol. I, Part I, Canones Apostolorum, Nicaenorum Patrum subscriptiones; Part II, Nicaeni Concilii praefationes capitula Symbolum Canones. Vol. II, Part I, Concilia Ancyritanum et Neocaesariense. Oxford, Clarendon Press, 4o, 1899–1907. $12.50.

Following in the footsteps of the great historical canonists of the seventeenth and eighteenth centuries (Justel, Quesnel, the Ballerini, Mansi, Gonzalez) Dr. Cuthbert Turner has undertaken to publish a critical edition of all the oldest documents of Western ecclesiastical legislation, *i. e.*, the Latin translations of the Apostolic Canons (Dionysius Exiguus) the "Nomina Episcoporum" of the Council of Nicaea, the Creed and the canons of that council (also the brief "Praefationes" in the various translations of both), the canons of other fourth century councils (Ancyra, Neocaesarea, Gangra, Antioch, Laodicea, Constantinople), together

with those of Ephesus and Chalcedon. To these he hopes to add at some future day the Latin text of the fourth and fifth century councils of Africa, Gaul and Spain. In other words when this work is completed we shall have a critical text of the "Corpus Juris Canonici" as it existed in the Latin West when in the first half of the sixth century Dionysius Exiguus began at Rome his codification of ecclesiastical law that soon was adopted by the Roman Church. Or rather we shall have a critical text of one-half of that law (the canons of the Councils), since there remain yet the papal decretals, only fragments of which, however, antedate the end of the fourth century. The oldest and best manuscripts have been consulted by Dr. Turner in many libraries of Europe, especially the Vatican, and he has profited by the learned labors of old and new savants in this difficult province of ecclesiastical learning, notably by the epoch-making work of Friedrich Maassen (*Geschichte der Quellen und Literatur des canonischen Rechts im Abendlande,* Gratz, 1871). A critical apparatus of variants and "adnotatiunculae" for the better comprehension of the text itself or its literary history represents the long toil and acumen of the patient and persevering scholar, to whom no "minutiae" are useless that help in the restoration of original documents to the exact state in which they left the hands of the authors, *i. e.,* in which they originally influenced the circles for which they were destined.

Dr. Turner is to be congratulated on the calm objectivity of his work. He has not turned aside, for polemical purposes, from his scholarly task, but has aimed solely at replacing before the eyes of the theologian and the historian the Latin ecclesiastico-juridical texts most regularly used in the tribunals of the Western Church from the accession of Constantine to that of Justinian, i. e., precisely when the authority of the Roman Church was most rapidly developing and her beneficent influence was ever more widely radiating over the great provinces of Africa, Gaul and Spain. Every student of early ecclesiastical history, especially in the West, will often need to consult this work, one of the most serviceable that have issued from the Clarendon Press.

THOMAS J. SHAHAN.

Races and Immigrants in America. By John R. Commons (New York, The Macmillan Company, 1907). Pp. xiii, 242.

This new work by Professor Commons is a popular presentation of what is known generally as the "immigration problem." It does not embody the results of a careful first-hand study of the various immigrant races in America or in the countries from which they come, nor is the treatment of any of the large aspects of the subject exhaustive. The merit of the work is that in it most pertinent, and hitherto widely scattered and uncorrelated facts bearing upon the economic, political, and social effects of recent immigration are interestingly and clearly set forth in skillful combination by a recognized authority on American labor conditions.

In his first chapter Professor Commons states the problem of the relation of immigration to successful democracy, as he sees it. In its lowest terms this is the extent to which all races and classes in America and now coming to America are, or can be made, equally capable of using those "equal opportunities before the law" which are the legal bases of American democracy. This question the reader must answer for himself as each race element is passed in review. The negro race obviously fails by much to come up to the standard, and its failure is so marked that the problem of dealing with this race has come to be called "*the* race problem." No one would admit more quickly than the author that his chapter on the negro does no more than skim the surface of the subject; like his chapter on "Colonial Race Elements" it is evidently inserted for the sake of symmetry. The treatment of the negro question is, however, interesting and suggestive, and clearly indicative of the present tendencies of the freedmen as a race.

The discussion of the position and capacities of recent immigrant races is very properly prefaced by a survey of the condition of the immigrant classes in the countries from which they come. The real crux of the question is then reached in the chapters on the effects of these large and heterogeneous additions to our population upon conditions of American life, industrial, political, and social, and the nature of the reaction of American environment upon the newcomers. Politically the problem is one of how far the immigrants are fitted individually for intelligent and honest use of the franchise, and of the degree to which repre-

sentative government is made increasingly difficult by the division of voters for or against issues or candidates on strictly racial lines. For the reader who prefers an exposition of fact unvarnished with opinion or recommendation, however authoritative, this political chapter is marred by endorsement of the referendum and of a specific suffrage qualification. The evil social effects of immigration, evidenced by statistics and confirmed by observation, are increasing poverty and crime traceable to greater congestion of population in cities, under conditions making for a lowering of physical and moral powers of resistance. The brief discussion of religious influences brought to bear on the immigrant and his response to them, though possibly not purely objective, is suggestive.

The chapters on "Industry" and "Labor" are the strongest in the book. Industrially immigration is viewed from two standpoints, that of the production of wealth and that of its distribution. Admitting the obvious fact that immigration has permitted a greater production of wealth than would have been possible without it, Professor Commons distinguishes between the motives of increasing profits and of increasing production, and suggests that it is the former and not the latter which has led employers to make use of cheap immigrant labor and assert its necessity for the development of our resources. The application of machinery and science would in many industries, he holds, be more truly productive, but their introduction is retarded by the greater facility and smaller initial outlay with which quantitative increases in the labor supply can be, and are obtained. Thus over-production in times of feverish expansion of industry is furthered by the hasty injection of low-paid foreigners into the laboring population, with a resultant lowering of purchasing power—a policy which increases the disparity between output and demand and intensifies the "extreme vacillations of prosperity and depression which characterize American industry." On the side of distribution the effect of the influx of immigrant labor is to keep down wages. Hence we have "low wages, the sweat shop, the slums, all on account of the excessive competition of wage-earner against wage-earner." The falling off of the birth rate in families of native-born skilled mechanics is accounted for in part by a reluctance to rear children who would be compelled to compete against immigrants in the labor market. Altogether the work, though not exhaustive and not without its leanings, is a timely

and stimulating summary of current information on a subject of great public importance.

D. McCabe.

Eléments de philosophie scientifique et de philosophie morale. Ch. Lahr, S. J. Paris: Beauchesne, 1908. Pp. vi, 486. Fr. 6.00.

This manual of philosophy is composed in accordance with the official program for the examinations of the students in the classes of mathematics. As this program includes only the elements of scientific and of moral philosophy, the text-book deals chiefly with questions of logic, methodology, ethics and sociology. But in special chapters and appendices, the author has aptly introduced other important problems so as to form a complete and harmonious whole, point out the connections of the different questions and indicate the foundations on which the solutions ultimately depend. The explanations and discussions are everywhere methodical, clear and concise, and the work seems adapted perfectly to the needs of the students for whom it is intended.

Summula Philosophiae Scholasticae. Vol. III (Pars altera) Ethica, J. S. Hickey, O. Cist. Dublin, Browne and Nolan; New York, Benziger, 1907. Pp. v, 265.

This volume has the same merits as its predecessors: simplicity, clearness, accuracy, precision of thought and expression. While using the traditional framework, the author, by the judicious selection and adaptation of old and new materials, has given us a solid and well-proportioned edifice. As in the other volumes, the addition of appropriate quotations in English is an agreeable feature. In a Latin text-book, however, one might prefer to see St. Thomas and the Popes' Encyclicals quoted in Latin rather than in English.

The King Over the Water. By A. Shield and Andrew Lang. Longmans, New York, 1907. Pp. 499.

It is not without a feeling of surprise that one familiar with the history of England as it has been served up by partisans finds authors so bold as not only to refrain from strewing upon the

grave of James II the customary floral tributes labeled by historical botanists as "weakling," tyrant," "bigot," etc., but actually courageous enough to set tradition at defiance and adduce proofs of his undoubted courage, a courage that had been tried on land and sea; contending moreover that James had been a skillful and victorious naval commander and an industrious and capable Admiralty chief. This volume, however, is neither a defence of James II nor a panegyric on his virtues. Despite historical proofs it will be no easy task to place James before the world in any light other than that in which Macaulay imagined him at the Boyne.

It is no part of the purpose of these authors to retouch the familiar picture of James II but merely, as the title of their book suggests, to sketch the career of his patient and courageous though unfortunate son, James III and VIII, better known perhaps as the "obstinate old Pretender." The book is of undoubted interest and of great historical value. A useful bibliography appended to the work will enable those who have either the leisure or the inclination to verify the conclusions of the authors, and to appraise at their proper worth the last of the Stuarts.

C. H. McCarthy.

The History of England From the Accession of George III to the Close of Pitt's First Administration (1760–1801). By William Hunt, M. A., D. Litt., President of the Royal Historical Society : Longmans, New York, 1905.

This work is the tenth volume of a series of which the first two have been noticed in the pages of the *Bulletin*. Both treat in a very interesting and scholarly manner the earlier epochs of English history. Embracing as it does the conquest from France of both Canada and India, the war of American Independence and the Revolution in France, the present volume is concerned with one of the most momentous epochs of modern history. In its preparation the author has had at his disposal a vast body of literature. Of his manuscript authorities as well as the great mass of secondary sources he appears to have made excellent use. Indeed, it would be difficult for an industrious writer on this period to go far astray in his conclusions. However, while there are evident advantages in sketching the outline of a field that has

been intensively cultivated the effort is not without its difficulties, for the work of such an author must, almost of necessity, suggest some of those more ample narratives. His single volume, for example, will be contrasted with the eight brilliant and philosophical volumes of Lecky. His five brief chapters on the American Revolution will be compared with Trevelyan's four large volumes on a part of the same subject. Uncritical readers may prefer to get from the attractive pages of Macaulay their knowledge of Warren Hastings as well as British India. Those who are indebted to Burke and Carlyle for their knowledge of the French Revolution will be disappointed in the sketch by Mr. Hunt.

It is as a history of England, however, that this work will be and should be appraised. In this view there is little concerning it that need be said. The special student will find in it almost nothing that is new. The author does, it is true, endeavor to emphasize the influence of George III in determining the policy of the government, and he attempts to defend the King from the traditional criticism of his public conduct. Indeed, there was scarcely a measure of the government of which he does not attempt a justification. It is apparent that he has little sympathy with the Whig principles of that era on either side of the Atlantic, and one is inclined to suspect that the author prefers to the methods of the laboratory those of the forum.

C. H. McCarthy.

Historical Records and Studies, Vol. V, Part I. New York: The United States Catholic Historical Society, 1907.

In worth as well as in interest the present volume of *Records and Studies* is not inferior to those which preceded it, and that is saying much. The reader must be very fastidious who can find in it nothing to attract him. From the pen of Ad. F. Bandelier there is a study that should appeal to both anthropologists and archæologists. This is a result of the author's explorations in 1893 made among "The Indians and Aboriginal Ruins near Chachapoyas in Northern Peru." There is also a valuable study of old New York by Dr. Chas. G. Herbermann, who with his local as well as general knowledge has made an examination of New York's First Directory (1786). This contribution should

be of especial interest to Catholics. A brief but suggestive sketch of Dr. Diego Alvarez Chanca by A. M. Fernandez de Ybarra, M. D. emphasizes one more of the distinguished company who came to America on the second voyage of Columbus.

One of the leading articles is contributed by Rev. Dr. John J. O'Brien on Father Gabriel Richard: educator, statesman and priest. Like many other eminent characters of the past we know concerning the subject of this study only a few meagre facts. These the present generation should know, and Father O'Brien has placed them before the reader in a concise and logical manner. This is an excellent outline which a little labor might enable one to develop into an ample biography. Dr. O'Brien has indicated the method of approaching the subject.

Not so strictly historical in character but of undoubted interest is "Madam Pele's Awe-Inspiring Visit to Kau." Mr. Thos. F. Meehan contributes an appreciative notice of the character and services of Dr. Henry James Anderson. Very useful to the historian is Mr. Cahalan's translation of the Letters of Rev. P. J. De Smet, S. J. These cover the period between January, 1849 and June, 1860.

Archbishop Corrigan's Register of the clergy in the archdiocese of New York (from early missionary times to 1885) has been efficiently edited by Joseph V. Crowne, Ph. D. There is also included an historical sketch of the Society of St. Vincent de Paul in the United States, written in 1884 by L. T. Jammé.

A splendid bit of concise historical writing by Dr. Thos. Gaffney Taaffe is entitled *The Crossdrum Chalice*. It affords the reader a vivid glimpse at penal days in Ireland. There is also brief notice of the articles in the "Catholic Encyclopedia" treating of American topics. Enough has been said, it is believed, to indicate the worth of the volume.

C. H. McCarthy.

BOOK NOTICES.

A physician, a priest, a poet and his wife, an Anglican clergyman and his daughter, are the *dramatis personæ*, a transatlantic steamer is the scene, and religion and philosophy the "plot," if one may so style it, in a delightful collection of discussions by Dr. Francis Aveling of the Archdiocese of Westminster. The title of the volume, "PHILOSOPHERS OF THE SMOKING-ROOM" (Herder, 1907), carries a suggestion to many priests who have in their day met some, at least, of the prototypes of Father Aveling's "Characters." From the Ethics of Fishing to the Philosophy of Mysticism, from the ephemeral interests of the daily life on board ship to the eternal mystery of the life to come—so, in our experience, as in that of Father Aveling's priest, the topics range. They are handled here with a light, skilful touch. The arguments lose none of their cogency by being set in surroundings apparently unsuitable to serious discussion. We enjoyed the book and we are sure every priest who reads it will enjoy it.

In the second century came the first intellectual clash of paganism with Christianity as a rival philosophy of life. Side by side with the syncretic tendency to put Christianity as a religion on a plane of equality with other "superstitions," there was in the more restricted world of philosophic thinkers an inevitable tendency to judge Christianity as a philosophical system, and to test it by the canons of Stoicism, the only great surviving school of pagan thought. A comparison of Stoicism and Christianity in the second century is, therefore, of more than ordinary interest. A recent work on the subject, "STOIC AND CHRISTIAN IN THE SECOND CENTURY," by Leonard Alston, M. A. (London, Longmans, 1906), while it does not, of course, add to our data, treats those data from a novel point of view. The fundamental diversity between Stoicism and Christianity lay, we are told, not so much in the contents as in the spirit, of their philosophies of life. The optimism, for instance, of Marcus Aurelius and that of the first Christian philosophers, while it is materially the same, is formally different, and the difference is decisive. The Emperor-philosopher does not look for any amelioration in the social order, while the hope of regenerating the mass of mankind is the very life of Christian speculation in ethical matters. Passages from the Stoics in which "Cheerfulness" is inculcated may, the author says, be paralleled by passages in which Christian writers speak of "Charity," "Joy," "Peace." However, there is, he contends, a vast difference in the meaning. The Christians taught many things which the Stoics taught, but they taught them differently.

The recent legislation regarding the reading of prohibited books, the rules of interpretation of the decrees of the Roman Congregations, the

history of the Index, the question of Censorship, the duties of editors and publishers are treated in a very useful manual by Dr. T. Hurley, of the Diocese of Elphin, Ireland. The work, "COMMENTARY ON THE PRESENT INDEX LEGISLATION," (Dublin, Browne and Nolan, 1907), is up to date, well written, well documented, and whenever the author ventures his own opinion in the matter of interpretation he seems to us to adopt a sane and not too rigorous view. An index would add much to the usefulness of the volume as a work of reference.

Of sermon books there seems to be no end. The supply, apparently responds to a demand. And we are, perhaps, not far wrong in surmising that the demand is no longer, as in former days, among the pious laity, but among the clergy. From the point of view of the preacher, a book of sermons is good if it either offers models of what sermons ought to be, or suggests by outlines and synopses the materials for discourses to be written by the preacher himself. Father Kelly of the Diocese of Southwark offers us in his "PRACTICAL PREACHING FOR PRIESTS AND PEOPLE (London, Thos. Baker, 1907), twenty-five sermons on doctrinal subjects, with a synopsis of each sermon. The "sermons" are in our judgment, models of the essay-form, and not of the oration-form. The synopses are, however, uniformly good, and will, we have no doubt, be found useful in the preparation of the materials for the Sunday sermon.

Two additional numbers of Traube's *Quellen u. Untersuchungen zur lateinischen Philologie des Mittelalters* have come to hand. They are "NOMINA SACRA," *Versuch einer Geschichte der Christlichen Kurzung*, (Munich, 1907), by the late Professor Ludwig Traube, and "FRANCISCUS MODIUS ALS HANDSCHRIFTENFORSCHER" (Munich, 1908), by Dr. Paul Lehmann. Traube's work traces the Abbreviations of the Sacred Names in Greek and Latin manuscripts in a manner that leaves nothing to be desired in the way of completeness and thoroughness. Of special interest are the pages in which he treats of the monogram XPS. Dr. Lehmann's work is a scholarly account of the life and labors of Franciscus Modius (1556-1597), humanist, jurist, and one of the most indefatigable of the sixteenth century students of manuscripts, of whom a contemporary wrote

In studiis Modius nesciit habere modum.

"ANCIENT CATHOLIC HOMES OF SCOTLAND" by Dom Odo Blundell, O. S. B., with Introduction by Hon. Mrs. Maxwell Scott of Abbotsford (London and New York, Burns and Oates, and Benziger, 1907), is the title of a very interesting collection of sketches. History, scenery, architecture, religion, romance, genealogy and individual portraiture will be found in these pages through which runs the tale of the deeds of Scotsmen in Catholic times and the struggles of their successors in the days of persecution. Memories of Queen Mary, reminiscences of Prince Charlie, and the doings of less distinguished lairds and ladies are gathered from almost inaccessible sources and laid before the reader in a very attractive series of essays. The book is profusely illustrated.

UNIVERSITY CHRONICLE.

Feast of St. Thomas. On March 7th, the Feast of St. Thomas Aquinas, Patron of the Faculty of Philosophy, was celebrated by a Pontifical Solemn High Mass and Sermon in Divinity Chapel, Caldwell Hall. The celebrant of the Mass was Right Reverend Thomas Augustine Hendrick, Bishop of Cebu, Philippine Islands. The preacher was Reverend James J. Fox, D. D., Lecturer on Ethics at the University.

Albert College Notes. Albert College is making the beginning of what promises to be a comfortably equipped gymnasium. The project of raising funds started with a cordial letter of approval and a generous check from Archbishop O'Connell of Boston.

Every day, now that Spring is beginning, the campus is livened by the figures of the young men in training for the various athletic meets of the coming season. Indoor exercise and outdoor sports are certainly popular with the lay branch of the University.

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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—St. Vincent of Lerins, *Commonit, c. 6.*

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ST. ANNE'S INSTITUTE: A UNIVERSITY-SCHOOL FOR CATHOLIC TEACHING SISTERS.[1]

To meet the wishes of the Catholic Hierarchy of Prussia this school was founded at the University of Münster in 1899, as a Catholic Training Institute for Female Teachers. Its purpose and work will best appear from a cursory description: I.) of the features common to this Institute and similar schools in Germany (Wissenschaftliche Fortbildungskursen für Lehrerinnen) for the University training of female teachers, and II.) of the peculiar character of St. Anne's Institute, popularly known as the Anna-Stift.

I.—As early as 1870 German societies of women and associations of women teachers had expressed a desire to see the benefits of University training extended to the women teachers in the Girls' High Schools (Töchterschulen). The first organized effort in this direction appeared at Berlin in 1888, under the name of "Wissenschaftliche Fortbildungskursen," i. e. an Institute for the higher academical training of German women teachers. It was owing to the private initiative of certain associations and was followed in 1897 by a similar

[1] The writer of this article, Rev. Dr. Wilhelm Engelkemper, is Professor of Old Testament Exegesis at the University of Münster, and author of valuable contributions to the history of tenth-century Jewish scriptural scholarship: De Saadiae Gaonis vita, bibliorum translatione, hermeneutica (Münster, 1897), and Die religionsphilosophische Lehre Saadja Gaons über die heilige Schrift (*Ibid.*, 1903). [EDITOR.]

enterprise at the University of Göttingen. A certain civil recognition was granted in 1894, inasmuch as the Prussian Government then approved a "Prüfungsordnung," or instructions for the conduct of the examinations leading to the certificates granted by these Institutes. The requisites were then conceived in rather general terms; it was enough if the candidate gave proof of her ability to execute a given task in a scientific way. Naturally enough, once the supreme educational authority had approved the movement, other schools of this kind were opened at various Prussian universities, e. g. at Königsberg (1898), Bonn, Breslau, Münster (1899), Kiel (1900). Münster excepted, an identical system of instruction is followed in all these schools. The university professors and other teachers of approved scholarship (e. g. head-instructors in the city Gymnasia) devoted a fixed number of hours each week (Seminaristische Uebungstunden) to the practical training of these women students for genuine scientific study. The training-course lasts usually five or six semesters (two and a half or three years); the special training is rounded out by attendance at the regular university courses.

The experience of the previous decade enabled the Prussian Minister of Public Instruction to draw up in 1900 a new and more detailed "Prüfungsordnung" or examination-standards; this governmental act has established with a certain finality the character of these schools and determined the level that must be reached in each course of study by the candidates for certificates. Henceforth, the object of the final examinations in such schools is the formal assurance that the candidate possesses the scientific ability requisite for appointment to the office of head instructor in a Public High School for Girls and for the conduct of such a school. It must be noted that no one is allowed to take these university examinations until five years after she has acquired her diploma as teacher in a Girls' High School (Höhere-Lehrerinnen Examen); she must also have been for two years a full teacher in some school recognized by the Prussian Government. Once admitted to such an institute, the student may choose any two studies from the following program (Philosophy being obligatory on all); Religion, Ger

man, History, French, English, Geography, Mathematics, Botany, Zoology, Physics and Chemistry (together with Mineralogy). The examination consists chiefly in a written essay on some subject in one of the selected courses. The essay must be treated in a scientific manner and must be begun and finished within a space of eight weeks. In place of this essay the candidate may present a printed work composed by herself. In addition there is an oral examination in the two selected courses, also in Philosophy; it does not differ greatly from the examination for the office of head-instructor in a Gymnasium. Further details may be found in the official Prussian program for the examination of teachers in Girls' High Schools (Ordnung für die Wissenschaftliche Prüfung der Lehrerinnen in Preussen, Berlin, Cotta, 1900, p. 20).

This brief exposé, it is believed, makes sufficiently clear the difference between the ordinary Normal Schools and these University Institutes for the training of women teachers. In the former every effort is made to increase the teacher's stock of knowledge; in the latter more stress is laid on the development of her ability to work in a scientific manner. In his comments on the above-mentioned "Prüfungsordnung" or directions for the conduct of the examinations, the Minister of Public Instruction lays special stress on this point (Berlin, 1900, p. 7). "In the preparation of women students," he says, "for the degrees granted by these university schools (Oberlehrerinnenprüfung), the most important consideration is how best to form them to grasp scientifically a given intellectual task, however modest it be; how to enable them to work freely by themselves and to depend no longer on study-helps of a doubtful utility, but to form their judgments freely and to rise above narrow elementary concepts. In a given section of her chosen studies a candidate for these degrees may exhibit less professional knowledge than is desirable; she will, however, be easily able to increase by private study the sum of her positive information and will naturally endeavor to do so in the measure that she realizes her defects in this respect."

The first German University Training Schools for women (Berlin, Göttingen, Königsberg) were Protestant in character,

not formally it is true, but practically; the Catholic population in these cities being relatively very small, and Catholic students being very few at these universities. It was different, however, when such training-schools for women teachers came to be opened in other university cities of Prussia; the Catholic population of the kingdom remembered at once that there were at stake not only scientific but practical educational interests of a high order. Nearly all our Catholic High Schools for Girls (Höhere Mädschenschulen) are private institutions, very many of them being conducted by teaching sisterhoods. A Catholic pedagogical review (Monatschrift fur katholische Lehrerinnen, XVI, 120) could rightly say: "The head-instructors question in our Girls' High Schools is one of supreme importance for the Catholics of Prussia. 1. Can we continue to maintain such schools as at once Catholic and advanced? 2. In the governmental or municipal High Schools for Girls how can we secure for the future to Catholic female instructors their share in the conduct of the advanced classes? There is imminent peril, either that our flourishing Catholic Girls' High Schools, for lack of properly-formed teachers, will fall to the rank of Intermediate Schools (Mittelschulen) or that (electing to retain their former rank) the head-instructors will soon be chosen from non-Catholic women."

II.—In 1897 the Catholic Hierarchy of Prussia, assembled at Fulda, decided to open a University Training-School, distinctively Catholic in character, for the benefit of the female teachers in Catholic High Schools for Girls. The Prussian Government at the request of His Eminence, Cardinal Kopp, Prince-Bishop of Breslau, approved the project. Unexpected difficulties, however, hindered at Breslau the recruitment of a suitable corps of teachers, whereupon His Eminence requested Bishop Hermann Dingelstad of Münster to undertake the task. At Münster the population is almost all Catholic; there are several large Gymnasia, also a full University, both capable of furnishing (apart from the professors of theology) a good number of Catholic teachers. Rev. Dr. Joseph Mausbach, University-professor of Moral Theology, was urged by Bishop Dingelstad to form a proper corps of lecturers for the new Institute.

The bishop himself provided for the future students a commodious dwelling, St. Anne's Institute (St. Anna-Stift), and made all due provision in it for the academic needs and personal comfort of the teaching sisters who were soon to inhabit it. The domestic management was entrusted to the Sisters of Notre Dame (Mülhausen-Cleveland), well known both in Germany and the United States. It was found possible to open this new house of advanced studies on May 3rd, 1899, with eighteen students (Franciscan Sisters, Sisters of the Holy Cross, Notre Dame, Ursulines, Poor School-Sisters of Notre Dame). Professor Mausbach, from its inception until now the warmest friend and almost the soul of the enterprise, delivered an inaugural discourse in which he emphasized the spirit of the new institute as at once religious and scientific, and proposed as models to the new teacher-students the noble Catholic women of the Middle Ages who combined in admirable harmony Catholic virtue and human learning.

St. Anne's Institute has two lecture rooms, a larger and a smaller one, also a special consultation-library in which are found the more important periodicals that interest teachers. In the chapel, frequently visited by the secular women-students are given suitable instructions on Sundays and holidays.[1] There is yet a grateful memory of the eloquent discourses of the late Mgr. Dr. Schröder, formerly professor in the Catholic University at Washington, in which he urged his hearers amid their pursuit of secular knowledge not to lose sight of their progress in the life of the spirit.

This Münster Institute is therefore freer, even in respect of the government, than any other Prussian training-school for teachers. Naturally, the community itself, and the entire teaching corps are subject to the pastoral direction of the Bishop of Münster to whom the Institute owes its origin and its means of support. On the other hand he has left it quite free to develop and extend, though of course no important modification of the original plan has been made without his consent.

[1] Secular Catholic women and teachers are allowed to follow the courses of study, and to take the examination for the certificate of the Institute; they cannot, however, live in the Institute, which is reserved for the religious teachers.

Neither does the Prussian Government exercise any control over the Institute, directly or indirectly. In the above mentioned instructions for the conduct of examinations (Berlin, 1900, p. 6) the Minister of Public Instruction declared that "it was not his intention to impose any positive regulations for the conduct of studies in the Institute, which owed its origin and prosperity to the parties immediately concerned. These courses of study have had their own free development, and have justified the freedom of their growth." The Government, however, selects the examiners from among the regular lecturers at the Institute, and its commissary assists at the examinations. It issues, moreover, to the students their certificates (Zeugnisse) of success, and occasionally, by its stipends, enables secular students to attend the Institute. From time to time, moreover, the Minister of Public Instruction has granted it considerable sums of money for the enlargement of its pedagogical library.

All applicants for admission must undergo an entrance examination, in which evidence must be given that the applicant possesses the requisite preparation (knowledge of Latin, i. e. ability to translate Cæsar; due acquaintance with the two elected studies acquired by means of private reading of suitable treatises). During the five terms (two and one half years) of the full course, from six to eight lectures are given weekly; this does not include the four obligatory hours of Philosophy. About one half the time is devoted to Seminary exercises, the other half is given to regular lectures, which are often attended in the quality of auditors by many Münster ladies neither teachers nor applicants for the certificate of the Institute. For each branch of study there are so far two or three teachers, apart from four professors of the Faculty of Theology. The entire teaching-corps numbers seventeen, of whom ten belong to the University, the other seven being head-instructors in the various Gymnasia of the city. These teachers meet from four to six times each year to discuss the general welfare of the Institute. At these meetings official communications are promulgated and the scholastic curriculum is prepared; they are also an occasion for a beneficial interchange of professorial experience and suggestion. These meetings are held under the

presidency of Professor Mausbach, unanimously chosen to that office by the teaching corps; in order to secure unity of administration, he was also chosen as Director of the Institute. It is due to the initiative of these professorial meetings that in 1903 Mathematics was added to the courses of the school; in the fall of 1908 courses in Physics, Chemistry and Mineralogy will be offered. Of the studies provided for by the ministerial ordinance of 1900, there remain therefore as yet unprovided for in St. Anne's Institute only Geography, Botany and Zoology.

The academic instruction is not imparted in the University itself, but in special courses given in the Institute by the aforesaid teachers. This is looked on by all concerned as specially advantageous. Such separate instruction seemed called for not alone because of the difficulties raised by the habitual presence of female religious teachers within the university and the possible dangers consequent on their attendance at the lectures of non-Catholic professors, but chiefly for reasons of a purely pedagogical character. The aforesaid ministerial ordinance mentions (p. 7) among the motives that recommend such an institute the "more direct mutual intercourse between teacher and student" that it is calculated to promote. Such close relations would be practically impossible in the University courses, if only because of the great number of students. The same authority (loc. cit.), apropos of the attendance of women at the courses of these institutes, urges respect for their personal liberty; it is only, says the Minister when the professor speaks directly and solely to his female students that he can best take into account, in degree and kind, their peculiar preparation. It is this highly special and distinct character of the courses offered in St. Anne's Institute that differentiates its work from that of other training institutes for women at German universities. There is kept up in this way an organic continuity between the previous education of the student and the new academical training she is receiving; at the same time is minimized the danger that her new attainments may fail to combine naturally and easily with the acquired sum of knowledge and the mental status that she brings with her to the special courses of the Institute.

Finally, the carefully worked out unity of the Institute's courses of instruction facilitates in no small measure the student's task; such unity would easily be interfered with by attendance at miscellaneous lecture-courses in the University, not to speak of the bad effect such free attendance at the general University lectures would have on the intimate harmony that now exists between the religious and the secular students of the Institute.

It is true that the aforesaid inequality of preparation for University studies would not apply to those female students of the Institute who had graduated from the regular Girls' High Schools, as fully equipped candidates for entrance to the University (Abiturientinnen), and doubtless in the near future their number will increase in view of the imminent ministerial ordinances concerning the higher instruction of girls. There is, however, no reason to believe that many such graduates of female Gymnasia will becoome head-instructors; even if they do pass the governmental test for such office (*examen pro facultate docendi*) they will have but a slight, if any, advantage over the regularly formed head-instructors, and will certainly be soon quite sensible of their lack of the valuable pedagogical training furnished in the daily academic exercises of the Institute.

It may be added that, with respect to the formation of head-instructors, the aforesaid ministerial ordinance for the Institute-examinations (p. 4 sqq.) expresses clearly a preference for our institute-method of previous practical training as against immediate entrance on the University courses. During this period of practical training, and largely by means of it, there grows up a corps of specially gifted and experienced instructors desirous of profiting to the utmost by the academic advantages of the Institute. Thus only can we hope to attain what we all most desire, viz., that among our female teachers only the very best shall be appointed as head-instructors. We may note that the Prussian Government assures the graduates of our Institute that there will be no distinction made between them and those head-instructors who graduate from the female Gymnasia.

The following statistical table exhibits in outline the work of these training-institutes for women at the German universities. At Münster the student may enter in any term (semester); the examination usually takes place at the close of the sixth term of attendance. It has been already stated that a printed work could be submitted in lieu of the written dissertation normally called for.[1] The oral examinations lasts one hour in each of the two selected studies, and one half hour in Philosophy.

The total number of female head-instructors who have taken the examination in St. Anne's House is 105. They selected as follows from the study-courses approved by the aforesaid examination-ordinance; German 63; History 54; French 15; English 33; Catholic Religion 33; Mathematics 12.

[1] So far the following printed dissertations have been prepared by our students and accepted by the Institute as satisfactory:

M. SCHMITZ: "Frederic Barbarossa and Aix-la-Chapelle" in the *Zeitschrift des Aachener Geschichtsvereins*, vol. XXIV (Aachen, 1902).

ELIZABETH HEIMBERGER, "J. G. Herder as a Student of Folk-Song," in *Beilage zum Jahresbericht der kath. Mädchenschule* (Bochum, 1904).

A. PFENNINGS: "Goethe's Winter Tour in the Hartz-Mountains: a Literary Study" (Münster, H. Schöningh, 1904).

BONAVENTURA TRUTZ, Ursuline Convent in Erfurt: "Chronology of the Kings of Juda and Israel," in the *Katholik*, 3d series, XXXIII, No. 3, (Mainz, 1906).

LUISE MAYER: "The Development of Nature-Sentiment in Goethe previous to and inclusive of his Italian Journey" (Münster, H. Schöningh, 1906).

A. CÜPPERS: "The Historical Value of Schiller's *Maria Stuart*" (Münster, 1906).

B. BRESKY, Sister of Charity in Paderborn: "The Second Epistle of St. John in its relation to the Third" (Münster, Aschendorff, 1906).

TH. BREME, Ursuline in Haselünne: "Ezechias and Sennacherib," in *Biblische Studien*, XI, 5.

A. KELLNER, Ursuline in Erfurt: "Christian Life and Sin according to St. Paul," in *Strassburger Diözesanblatt* for 1907.

T. BREME, Ursuline in Haselünne: "Christina Rossetti and the Influence of the Bible on her Works" (H. Schöningh, Münster, 1907).

[Our readers may not be aware of the fact that the periodicals mentioned in this list are in the very first rank of German Catholic Scholarship.—EDITOR.]

Examination.	Religious Teachers.	Secular Teachers.	Number of Candidates for										
			Religion.	Essay.	German.	Essay.	History.	Essay.	French.	Essay.	English.	Essay.	Mathematics.
1901, July	18	5	8	2	17	8	11	6	3	2	7	5	...
1902, December	2	5	3	1	5	4	6	...	...	...	1	1	...
1904, January	15	6	12	5	11	5	12	6	3	2	4	3	...
1904, July	1	3	1	1	2	...	1	...	1	1	3	2	...
1905, January	5	1	3	2	1	1	6	1	...	...	2	2	...
1905, June	1	2	1	1	3	...	1	1	1	1	...	...	...
1906, August	18	6	3	3	13	4	8	4	5	4	10	9	9
1906, December	5	2	2	2	5	2	3	1	...	...	3	2	1
1907, July	5	2	1	1	3	2	5	2	2	1	1	1	2
1907, December	2	1	...	...	3	1	1	...	...	...	2	2	...

The general statistics of the Training Institutes are available only to the close of 1906 (cf. M. Kley, "Die Studienverhältnisse der Oberlehrerinnen," Bonn, 1907). We submit the following:

Place of Examination	1895	-96	-97	-98	-99	-00	-01	-02	-03	-04	-05	-06
Berlin	6	4	21	21	19	20	21	11	14	11	12	7
Bonn	—	—	—	—	—	—	14	9	10	10	3	6
Breslau	—	—	—	—	—	3	—	—	4	5	5	4
Göttingen	—	—	—	—	6	2	—	3	10	10	11	12
Königsberg	—	—	—	—	—	2	—	—	3	2	5	5
Münster	—	—	—	—	—	—	23	7	—	25	11	31
Total	6	4	21	21	25	27	58	30	41	63	47	65

According to these statistics the total number (to end of 1906) of successful candidates in all the university Training Institutes for women in Germany was 408. The studies selected by them from the aforesaid ministerially approved list were as follows:

German	239	59	per cent.	Evangelical Religion	41	10 per cent.
History	154	38	"	Mathematics	47	11 "
French	124	30	"	Botany and Zoology	19	5 "
English	131	32	"	Geography	17	4 "
Catholic Religion	38	9	"	Physics, etc.	6	2 "

Naturally, given the brief existence of these University Training Institutes for female teachers, no final judgment as to their serviceableness can as yet be prudently pronounced. It is of interest however to chronicle the sentiments of a distinguished Normal School director in Rhineland, uttered after assisting at the first of these Institute-examinations held at Bonn in 1901: "This examination quite overcame in me any remaining prejudice or doubt in the matter of a higher or university training for our female head-teachers. There is every reason to hope that in the future, thanks to the easy freedom of judgment and thoroughness of knowledge developed in such Institutes, our female schools will exhibit much less teaching of a lifeless or mechanical kind, whereby the female sex cannot but greatly profit in the sense of mental progress"

(Monatsschrift für kath. Lehrerinnen, 1901, no. 7). In 1904 a high ecclesiastical dignitary, whose special competence no one will deny, expressed his contentment with the good work of such University Training Institutes. Past failures, he said, had in the beginning made him somewhat doubtful of the success of any attempt to improve in a scientific sense the training of female teachers. But in view of the happy outcome of the new movement, he felt bound to express his unconditional approval of these Institutes and his satisfaction with the good work accomplished in them for the improvement of practical instruction. We may add, in conclusion, that these judgments of experienced men square with the sentiments of the teacher-students themselves and of their superiors. They are unanimous in the conviction that scientifically directed study offers the best guarantee for the improvement of instruction, both as to content and solidity, for an enlargement of mental outlook and for superior skill in the presentation of knowledge to the intelligence of the pupil.

WILHELM ENGELKEMPER.

AGNOSTICISM AS CONCILIATION.

To anyone who has followed the recent movements in philosophy, the condemnation of Agnosticism by the Encyclical *Pascendi Dominici Gregis* will cause no surprise. From time to time, indeed, various propositions agnostic in character have been singled out for censure and some of these with the judgment passed on them by the Vatican Council are cited in the Encyclical. But in the present instance the condemnation reaches the entire system of speculation which, by limiting knowledge to phenomena, would make the ultimate reality inconceivable, and in particular would proscribe any and every inquiry concerning the supreme reality which is God. In dealing with Agnosticism, therefore, one encounters not merely an error, however grave this might be, but rather a prolific source of errors, only a few of which have as yet been cast in definite form. Or perhaps one might say, no complete formulation is necessary, since in its principles and its method, but above all in the attitude which it assumes, Agnosticism sweeps away the most vital of truths. To say that it strikes at the foundation of Christian philosophy is to use a mild sort of metaphor; in point of fact, it leaves neither materials for building nor any ground in which these, if available, could possibly be set.

Regarded as a theory in epistemology — and this is its primary import—Agnosticism, by its doctrine of relativity, makes knowledge a purely subjective affair. In its application to the world of external reality where, it asserts, cognition is limited to appearances, it coincides with Phenomenalism. And in the mental sphere, by denying that anything can be known of the substance of mind, it excludes from investigation all those problems the solution of which depends upon what is ascertained concerning the nature of the soul. It does not, in principle at least, deny that there is an objective something

back of phenomena; it contends that this something, however it may appear or manifest itself, is unknowable.

But the most serious consequences are those which the Encyclical points out. "Given these (agnostic) premises, every one will readily perceive what becomes of Natural Theology, of the motives of credibility, of external revelation." And in fact, if in the nature of things and of minds, the Ultimate Reality or whatever else may be offered as a substitute for God, is unknowable, it is obviously useless to talk about revelation and worse than useless to allege as the organ of revelation the inspired word of Scripture or the authority of the Church. For the agnostic "supernatural truth" is a meaningless term, not simply because he regards dogmas as idle statements at variance with the demands of intelligence and therefore unthinkable, but rather and chiefly because he sees in them a claim to knowledge about that which cannot be known. Since in his view a knowable God would be equivalent to a related Absolute, so a self-revealing God would be a downright absurdity.

In the emphasis which it lays upon the limitations of reason Agnosticism, of course, makes no pretension to originality. The history of philosophy shows that scepticism has at all times been quick to challenge the results of speculation and even to fix the bounds beyond which thought might not venture with any hope of success. As regards the knowledge of things divine, the medieval teachers themselves, notably St. Thomas, made it quite clear that the human mind is especially liable to err in seeking out the ways of God and in defining His attributes. But this only deepened their conviction as to the necessity of revelation. Among those more radical thinkers who in recent times have denied that reason could of itself attain any certainty about God, some made that very denial the basis of an argument in favor of revelation. The agnostic, on the contrary, while insisting that all knowledge is relative because of the conditions under which thought takes place, further insists that the impossibility of becoming known lies in the nature of the First Cause. Objectively,

therefore, no less than subjectively, revelation is out of the question.

One might, then, suppose that the agnostic was quite indifferent to the relation between religious truth and scientific truth, and that the various attempts to harmonize them left him entirely unconcerned. Arbitration, it would seem, implies at least two parties and some sort of communication between them. But since according to Agnosticism nothing can be known about the Being which is the object of religion, it ought to follow that there is nothing with which scientific truth can negotiate, and that antagonism and conciliation are equally impossible. If to the first question that Science might ask and to all the logically subordinate questions Religion could only reply with a confession of ignorance, the process of conciliation would end abruptly; nor could Science be blamed for closing the discussion.

As a matter of fact, however, no such strained relations are contemplated by the agnostic; or if such a possible issue has been suggested, a way out of the difficulty has been with commendable foresight proposed. The solution is clearly stated by Spencer in his "First Principles," five chapters of which, *i. e.*, all of Part I, are devoted to the "Reconciliation." At the close of the chapter on ultimate religious ideas Spencer says: "If Religion and Science are to be reconciled, the basis of reconciliation must be this deepest, widest and most certain of all facts—that the Power which the Universe manifests to us is utterly inscrutable." That is to say, the doctrine of the Unknowable which seemed to threaten the existence of Religion, now turns out to be its mainstay and the one hope of its survival in its conflict with Science. Agnosticism thus appears in a new and attractive role; it takes upon itself the function of pacification.

Somewhat more in detail the terms of conciliation are these: The ultimate religious truth, of the highest possible certainty, is the existence of a Reality the nature of which cannot be known. This is the "vital element in all religions"; it is "the element which not only survives every change, but grows more distinct the more highly religion is developed." "This

most abstract belief which is common to all religions is also that belief which the most unsparing criticism of each leaves unquestionable—or rather makes ever clearer. It has nothing to fear from the most inexorable logic, but on the contrary is a belief which the most inexorable logic shows to be more profoundly true than any religion supposes . . . And thus the mystery which all religions recognize turns out to be a far more transcendent mystery than any of them suspect—not a relative, but an absolute mystery."

Similarly, the ultimate ideas of Science represent "realities that cannot be comprehended." Motion and rest, space and time, force and matter defy all efforts of the understanding. Consciousness itself, both in extent and substance, eludes our mental grasp. The "personality of which each is conscious, and of which the existence is to each a fact beyond all others the most certain, is yet a thing which cannot be truly known at all; knowledge of it is forbidden by the very nature of thought." The man of science, whether he look outward upon the world or inward upon himself, is baffled. "Objective and subjective things he thus ascertains to be alike inscrutable in their substance and genesis. In all directions his investigations eventually bring him face to face with an insoluble enigma, and he ever more clearly perceives it to be an insoluble enigma."

Thus Science and Religion, differing as they do in their special teachings, are found to coincide in their recognition of an unknowable Reality. However antagonistic in their positive elements, they are as one in that Agnosticism which is essentially negative, or, as the Encyclical tersely puts it, *solum est in ignoratione.* Nor is the conciliation proposed by Agnosticism merely theoretical; it is meant to determine the attitude of the candid mind, to inculcate a tolerant spirit and to point the path of duty. "By continually seeking to know and being continually thrown back with a deepened conviction of the impossibility of knowing, we may keep alive the consciousness that it is alike our highest wisdom and our highest duty to regard that through which all things exist as The Unknowable."

Spencer himself did not anticipate that his proposed scheme of conciliation would be generally accepted. "An immense majority," he tells us, "will refuse, with more or less of indignation, a belief seeming to them so shadowy and indefinite." The prediction has been verified. Though it cannot be denied that Agnosticism simply as a negation appeals to many, few take it seriously as a means of harmonizing religion and science. And the hindrance is not so much in its seeming shadowy and indefinite as in its inherent falsity, which is both definite and clear.

In his anxiety to force some sort of a compromise Spencer makes free both with the demands of Religion and with the rights of Science. Patronizingly he gives credit and reproach first to one claim and then to another. He seems to imagine that by blurring particular beliefs and overlooking particular theories he can fuse all theories and all beliefs in the acceptance of one unknowable which is equally beyond faith and reason. But the truth is that the opposition turns on special dogmas and on special theses set up to destroy these dogmas. Not the "ultimate ideas," but the immediate ideas—those, namely, that have a positive content and a definite meaning for life, one way or the other, are the issues that require conciliation. Spencer's method of abstraction aims ostensibly at getting a truth that is essential to both Religion and Science; in reality, he does away with the essence of each, leaving only the haziest of forms on one side to be harmonized with the emptiest of forms on the other.

The undertaking would have been vain also if the abstract "essential constituent" were something positive; if, for instance, the basis of conciliation were some such general proposition as that the mind seeks knowledge, or that all truth must be one, or that phenomena must be produced by a cause. Though Religion and Science might well endorse any of these statements, the conciliation would still be a long way off. But it becomes altogether hopeless when it is made to depend upon the mutual acknowledgment that the Power which manifests itself to us is unknowable. Whatever be their shortcomings—and Spencer has made the list long enough — Religion and

Science claim to be knowledge of some kind. Each at any rate holds that its teaching can be traced back to principles, and the one abhors inconsistency no less than the other. Yet after listening to the manifold charges which Spencer prefers against each, including such rebukes as "opposite absurdities," "mutual contradictions" and "alternative impossibilities of thought"—after learning, in a word, that in their respective spheres they do but "multiply irrationabilities," Religion and Science are called upon to bury their differences by agreeing that the "Power which manifests itself to us is unknowable."

This settlement may be intended as a punishment for their misdeeds; but if so it is surely a punishment "in kind." No contradiction could be more palpable or more concisely expressed. The Unknowable is known to be a Power; it is further known to give forth manifestations of itself; these manifestations are made not to some superhuman intelligence, but to us; and we, nevertheless, beholding its manifestations, are bound to declare that it is unmanifestable. To this declaration we are driven in order that we may escape from the unreasonable demands which Religion makes upon our belief and Science upon our understanding. And doubtless Agnosticism after all is wise in its own conceit, for if the mind can bring itself to accept this supreme contradiction it will have little or no difficulty in smoothing out those minor inconsistencies which still appear from time to time between the teachings of Religion and the findings of Science.

Spencer, moreover, counsels patience. "Further experiences," he reminds us, "must supply the needful further abstractions before the mental void left by the destruction of such inferior ideas can be filled by ideas of a superior order." Which is equivalent to saying that we must trust to evolution for our final deliverance. When we shall have outgrown our natural repugnance to contradiction in thought and shall have overcome our tendency to regard manifestations of a Power as a means of knowing something about it, the day of conciliation will be at hand. But even this slender hope is not to be realized. Spencer discovered that the Power which veils

itself behind its manifestations in the outer world is identical with that which underlies the changing forms of consciousness. In the last analysis, therefore, the "impossibilities of thought," in which Science and Religion alike become entangled, are to be ascribed to the Power which lies hidden beneath all our thinking. And since our thought, so far as it attempts to solve the riddle of the universe, must get its data from phenomena objective and subjective, it follows that what on the surface seem to be our "absurdities" are in reality contradictions into which the Unknowable falls when it seeks to understand its own manifestations. Whether "further experiences" will make the situation any clearer is by no means certain; nor is there any warrant for supposing that by a process of self-evolution the self-concealing Power will come any nearer to unraveling its own mystery. The prospect is not encouraging.

For Religion indeed the proposed solution would be far more fatal than it would be for Science. While the latter might conceivably waive its claim to penetrate to the ultimate reality of things, and while it might after such a surrender insist that its conclusions are valid within the domain of experience, the former, by yielding to Agnosticism in regard to the "highest and most abstract of truths," would forthwith discover that it had left itself no truth whatever, nor even the means to begin its inquiry anew. It is not merely that Religion refuses the Unknowable as the "ultimate idea" in its system of truth, nor even that it withholds its tribute of worship from the inaccessible Absolute; it is rather that religious ideas from first to last, and religious action in all its forms, presuppose a Deity whose attributes can be known and whose will requiring service in definite ways can be ascertained. Science might altogether shirk the discussion as to whether this or that is really an ultimate idea and yet continue its investigation of facts and its formulation of laws. Religion would become, in accordance with the agnostic plan, the merest guesswork, a perpetual hesitation between countless paths, any one of which may lead—it knows not whither. On such unequal terms conciliation is obviously unthinkable.

The difficulty is not lessened by the careless use of words which generally occurs in agnostic statements. Spencer, for instance, employs "inscrutable," "incomprehensible" and "unknowable" as though they were synonymous, without any apparent regard for the elementary distinctions which are of vital consequence in the problem of knowledge. Hence his indignation at the "impiety of the pious" and at the "transcendent audacity which claims to penetrate the secrets of the Power manifested to us through all existence—nay, even to stand behind that Power and note the conditions to its action . . . " And in more than one passage he rebukes what he considers the pretensions of Religion, as when he declares that "our duty is to submit ourselves with all humility to the established limits of our intelligence and not perversely to rebel against them." To the same homiletic tendency is due his protest against any attempt to conceive the Ultimate Cause: "May we not, therefore, rightly refrain from assigning to it any attributes whatever on the ground that such attributes, derived as they must be from our own natures, are not elevations, but degradations?" This question shows that Spencer completely ignores the canons of attribution drawn up and followed by those very exponents of religion whom he takes to task for their unwarranted assumption of knowledge. Agnosticism is thus able to pose as the vigilant defender of the Ultimate Cause against the irreverence of those who, presumably, would degrade it by applying to it without criticism or refinement the attributes found in man. But Spencer overlooks some other questions which his own admonition suggests. If the Ultimate Cause is unknowable, who shall say whether a given attribute, whatever be its origin, implies a degradation of that Cause? What warrant has Spencer for asserting that Religion, by abandoning its positive conception of God, is "ever undergoing purification?" To pronounce one conception purer than another certainly requires some knowledge of the object regarding which the several conceptions are formed. The only consistent statement that the agnostic can make is: I know not whether one attribute is more worthy

than any other, whether Religion is getting nearer the ultimate truth or sinking more and more deeply in error.

Passing over these lesser incongruities we may finally ask: Is the Ultimate Reality, as this term is used by Spencer, quite unknowable, or is it unknowable only just so far as may suit the convenience of Agnosticism? Spencer speaks of it as a Cause; this can only mean that it must contain in itself whatever positive excellence is found in its effects. He describes it as First Cause or again as Ultimate Cause, and the implication is that it is not produced by anything else. He refers to it as the Power which manifests itself through all phenomena; whence we can but infer that in learning the variety of the world's phenomena, their interdependence, uniformity, orderly arrangement and laws, we learn somewhat about the Being that energizes through them all. Unless these inferences be legitimate, it is impossible to see how Spencer can prove that the Power which manifests itself in consciousness is identical with the Power which manifests itself in the extra-mental world. Were the Power in each case literally and absolutely unknowable, the only safe conclusion would be that we know not whether there be two Powers or only one. Spencer identifies them because Monism is the requisite foundation for his evolutionistic doctrine, while apparently it safeguards that doctrine against the suspicion of materialism. It thus turns out that the Being which Religion and Science are called on to recognize as The Unknowable is an abstraction in the sense that Agnosticism deliberately casts away the logical implications contained in the admission of a First Cause. And the proposed reconciliation simply obscures the truth which permeates both religious and scientific thought.

Philosophy, on the contrary, has shown over and over again that the original and natural relation between Science and Religion is one of harmony. Whoever perceives that the First Cause is also the First Truth and that all secondary causes are but imperfect expressions of that truth, will readily acknowledge that the Power which manifests itself to us through all phenomena is knowable to the extent of that manifesta-

tion. He will see, too, that the need of reconciliation arises, when it does arise, not from any real antagonism between the two orders of knowledge, but rather from a distorted notion of knowledge itself and a sceptical interpretation of the facts to which Religion and Science have a title in common.

EDWARD A. PACE.

LITERATURE.

The following list indicates some of the recent contributions by Catholic writers. Those which supply a bibliography, as noted after the title, will be found especially useful for wider reading.

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THE PHILOSOPHICAL BASES OF MODERNISM.[1]

It is seldom anything more than a profitless task to trace an erroneous doctrine to its logical source. According to an adage current in the Schools, "Ex vero non sequitur nisi verum; ex falso sequitur quodlibet." The origin of a heresy cannot logically be a truth. If, however, we study a heresy from its historical side, we find it is quite possible that it may have sprung from the perversion of a truth; just as truth may, at times, have sprung from the discussion occasioned by an error. The doctrines now known as Modernism, which are explicitly condemned in the Encyclical *Pascendi Dominici Gregis,* have lost in the eyes of Catholics whatever claim they may have made to be regarded as contributions to philosophical truth. Nevertheless, the student of the History of Philosophy may find it interesting and profitable to trace those doctrines to their historical sources and to point out the influences which determined their development.

[1] In the few months which have elapsed since the publication of the Encyclical *Pascendi,* the literature on Modernism has grown to considerable proportions. The Latin text of the Encyclical, together with the syllabus *Lamentabili* and the *Allocutio* of April 17th, 1907, appear in a brochure *Acta Pii PP. X Modernismi Errores Reprobantis, etc.* Innsbruck, 1907; the Latin text with English translation, introduction, etc., are published by Dr. Judge, *The Encyclical of His Holiness Pius X, etc.,* Chicago, 1907; an English translation is published as a number of *The Catholic Mind,* New York, 1907. The canonical provisions of the Encyclical are studied in a brochure by Father A. Vermeersch, S. J., *De Modernismo,* Bruges, 1908, and the theological problems involved in Modernism are discussed in several articles of the *Civiltà Cattolica* for October, 1907, also in Father Christian Pesch's *Theologische Zeitfragen, Vierte Folge, eine Untersuchung über den Modernismus* (written before the publication of the Encyclical), Freiburg, 1908. The following treat more or less fully the philosophical aspects of Modernism: Bishop O'Dwyer, *Cardinal Newman and the Encyclical Pascendi,* London, 1908; C. S. B., *Modernism, What it is and why it is condemned,* Edinb., 1908; Canon Moyes, in *Nineteenth Century and After,* Jan., 1908; Father Gerard in *Hibbert Journal,* Jan., 1908; *The Month,* March, 1908; *Irish Ecclesiastical Record,* Oct.,

The Encyclical indicates very clearly the philosophical sources of Modernism. They are: philosophical agnosticism, the doctrine of vital immanence, the misuse of the principle of development and the depreciatory estimate of scholastic philosophy. The object of the present paper is to show that these doctrines and principles are derived from tainted sources, and setting aside the prestige of the great names with which some of them are associated, to test these principles and doctrines of Modernism by the standard of philosophical criticism.

The philosophical agnosticism with which the Encyclical deals is the doctrine now universally recognized as the most fundamental principle in Kant's theory of knowledge, namely, the inability of the human mind to know in a scientific manner anything but the phenomena, or appearances, of things. Kant, as is well known, began his philosophical examination of human knowledge in the hope of discovering some unshakeable basis on which to build the great spiritual and moral edifice of man's higher life. In the Preface to the first edition of the *Kritik*

Nov., Dec., 1907; *The Tablet*, Jan. 11, Jan. 18, Feb. 1, 1908; Lemius, *A Catechism of Modernism*, translated from the French, New York, 1908; *Civiltà Cattolica*, Nov. 2 and Dec. 7, 1907; *Bulletin de littérature Ecclésiastique*, Feb., 1908; *La Nouvelle France*, Dec., 1907, Jan., 1908; *Revue Augustinienne*, Dec. 15, 1907; *Etudes*, especially Oct. 5, 1907 and Feb. 5, 1908; *La Démocratie Chrétienne*, Nov., 1907; *L'Association Catholique*, Oct., 1907; *Revue Pratique d'Apologétique*, Dec. 15, 1907; *Rázon y Fe*, Jan., 1908. The following treat of the theological questions raised by Modernism: Jones, *Old Truths Not Modernist Errors*, London, 1908; *Catholic World*, Jan., 1908; p. 519; *Amer. Eccl. Review*, Jan., 1908; Lebreton, *L'Encyclique et la théologie moderniste*, Paris, 1908; Mgr. l'Evêque de Beauvais, *La liberté intellectuelle après l'Encyclique Pascendi*, Paris, 1908. A new review, *La foi Catholique*, the first number of which appeared in January, 1908, has for its subtitle "Revue Critique *anti-Kantienne* des questions qui touchent la notion de la foi." In Germany, much of the literature treats of the practical portions of the Encyclical. For theological comment on the Encyclical see *Der Syllabus Pius X . . . mit dem Pastoralschreiben der Kölner Bischofskonferenz vom* 10 *Dez.*, 1907. Freiburg, 1907. The *Stimmen aus Maria Laach*, March 14, 1908, calls attention (pp. 355 ff.) to the favorable comment of the Protestant press on the Encyclical. Since the above list was compiled, there have appeared Ambrosini, *Occultismo e modernismo* (Rome, 1908); Barlier, *Les democrates Chrétiens et le modernisme* (Paris, 1908); Cavallanti, *Modernismo e modernisti*, 2d ed. (Rome, 1908); *I veicoli del modernismo in Italia* (*ibid.*, 1908); Ferrari, *Rassegna del modernismo, etc.* (*ibid.*, 1908).

der reinen Vernunft[2] he tells us that his chief concern is to save Metaphysics from the neglect into which the Queen of Sciences has fallen, owing to the influence of the Dogmatists on the one hand and that of the Sceptics on the other. The mind, he says, is assailed with doubts and beset with difficulties in the presence of problems which it cannot decline to discuss because they arise from the nature of the mind itself, and which it cannot answer because they transcend the powers of human reason. The remedy which he offers is Transcendental Criticism, in other words, an examination of the powers of Pure (speculative) Reason for the purpose of determining which elements in our knowledge *are* transcendental, that is, go beyond experience. In the Preface to the second edition he claims that his solution of the problem has revolutionized the world of thought in the same way as Copernicus' discovery established an entirely new point of view for the study of celestial phenomena. The comparison is apt. Up to Kant's time it was held by philosophers without exception that in knowledge the subject should conform to the object. Kant was the first to suggest that the object should conform to the subject, that is to say, that the subject should confer something of its own on the object and thereby make it knowable. What is it, then, that the mind confers on things in order to make them knowable in the scientific sense? Universality and necessity, he says, are the marks of scientific knowledge, and these are not found in objects outside the mind, but conferred on these objects by the mind out of its native endowment. This is the initial fallacy of the *Kritik*. Why should Kant assume (and he does not attempt to prove) this dictum? Are there not universally valid laws of things as well as of mind? Are there not unalterably necessary properties of things which, as the scholastics saw, indicate a necessary and unalterable source (essence) in the things themselves? Kant chose to assume that there are not, that only in the mind itself is there universality and necessity. When, therefore, he comes to examine sense-knowledge,

[2] *Kant's Gesammelte Werke*, herausgegeben von der königlich preussischen Akad. der Wissenschaften, (Berlin, 1904, ff.), IV, 7 ff.

judgment and reason, he applies everywhere this principle: *Whatever is universal and necessary in our knowledge does not come from experience, but from the mind itself.* Hence, our knowledge of the material world around us is limited to a knowledge of the changeable qualities or appearances (Erscheinungen, phenomena) of things, and we can never by means of scientific knowledge, reach the essence (Ding-an-sich, noumenon). We cannot know what matter is, or what mind is; we cannot prove that matter is divisible or indivisible, that the soul is mortal or immortal, that the world is an ordered cosmos with God as its Author, or a discordant jumble of chaotic forces which come from nowhere and are tending no man knows whither. On all these questions Pure (speculative) Reason is obliged to confess its ignorance. If, however, we interrogate Practical Reason, that is, if we view these same questions in the light of Will, Conscience, Duty, we get a satisfactory affirmative answer to the ever-recurring query of the human mind regarding God, Immortality and Freedom.

From this restriction of the scope of Pure Reason comes modern agnosticism, as far as philosophy is concerned. Hamilton and Spencer in England, Renouvier and Sécrétan in France, and the whole school of Neo-Kantists in Germany, whether or not they acknowledge their indebtedness, are debtors to Kant in this regard, and their agnosticism is merely a modification of his. The "infiltration" of these doctrines among certain Catholic philosophers and theologians in France has been, and is, admitted to be equally undeniable. When in 1899 the Abbé Mano, defending his Doctor thesis at Toulouse, repelled the charge of Kantism *in sensu adversarii,* he did not deny that he, like Abbé Denis and others had drawn from the *Kritik der reinen Vernunft* their chief philosophical tenet, namely, that modern science knows nothing of essences, and that we can know only those qualities of things which laboratory analysis and accurate scientific observation reveal. The note of philosophical agnosticism that rings so clearly through the writings of the Modernists is unmistakably and confessedly Kantian. "Nous acceptons la critique de la raison pure faite per Kant

et par Spencer" [3] is the confession of the group of Italian Modernists who drew up a *Risposta* in answer to the Encyclical.

At the same time, the positive element in Kantian philosophy has not been neglected. The emphasis laid by Kant on the Practical Reason as a source of certitude in spiritual and moral matters is evidently the inspiration of that doctrine of vital immanence of which the Encyclical says that "it is the positive side of the system of the Modernists." The "Practical Reason" of Kant became in the course of its historical vicissitudes the "Ego" of Fichte, the "Conscience" (das Gewissen) of the Romanticists, the "Will" of Schopenhauer. All these converge, or some elements of them at least converge, in the tendency of the vitalist and immanentist to judge truth by its practical or functional value. The immanentist, like the voluntarist and pragmatist that he is, substitutes for pure reason some vital process by which the truth is, as he says, emotionally or sentimentally realized. He discards the logic of the Schools as unproductive and rejects the metaphysics of the Schools as being a collection of static formulae. He would recast the apologetic of Christianity in terms of the "response to vital needs" which he inconsiderately erects into a universal criterion of spiritual and moral truth. Speaking of the representatives of the immanentist movement, a writer in the *Kant-Studien,* after having reviewed the progress of Kantism among Catholics in France, concludes: "Il est indiscutable que tout le mouvement nouveau procède initialement de Kant: ce qui est vraiment original, dans ce mouvement, soit sur le terrain philosophique soit sur le terrain théologique, est essentiellement kantien d'inspiration. *L'histoire de la nouvelle école catholique est bien ainsi que nous disions, un moment de l'histoire du kantisme.*" [4]

That these fundamental tenets of Modernism, namely philosophical agnosticism and the theory of vital immanence, are derived from Kant's philosophy is not, of course, to be taken

[3] Quoted by Cardinal Mercier, *Revue pratique d'Apologétique,* Dec. 15, 1908, p. 403.

[4] Albert Leclère. "Le mouvement catholique kantien en France," in *Kant-Studien,* VII, 2, 3, 1902, pp. 346, 347.

as presumptive proof against their being true. What is of importance is the fact that they are derived from a Kantian principle which is arbitrarily assumed, and, indeed, assumed in the face of evidence to the contrary. Huxley once said of Kant that "his baggage train is bigger than his army, and the student who attacks him is too often led to suspect that he has won a position when he has only captured a mob of useless camp followers." But here, at least, we are dealing with an important, the most important, strategic position in Kant's philosophy. If the mind does not *confer* universality and necessity on its subject, but only *reveals* the universality and necessity in the object, then Kant's whole line of defence wavers. Had Kant been more of an observer and less of a critic with a previously arranged plan, he would have seen that the universality and necessity of which he speaks are given in rational experience. And, so far as the constructive part of the New Kantian philosophy of immanence is concerned, we have elsewhere [5] recorded our conviction that while as a tendency it may be productive of good, as a system it has no future. What is useful in the way of a supplement to reason becomes utterly valueless when it is offered as a substitute for reason.

Of all modern systems of philosophy that which has exerted the most farreaching influence outside the domain of philosophy is Hegel's. At the same time Hegel's is the philosophy which is most radically opposed to the Aristotelian and Scholastic conception of truth. Aristotle considered that the fundamental principle of Metaphysics is the Law of Identity, "Being is Being." This, Hegel contends, is only a partial truth, a one-sided statement of the primary law of Being. That this table is a table, he would say, is only part of the truth. It *was* a tree and it *will be* ashes. The whole truth is that it is a table, it was and will be a not-table. Universally, the full truth is in that union of Being and not-Being which we call Becoming, and process takes the place of static reality as the ultimate metaphysical category:

"Nothing is, and nothing's not, but everything's Becoming."

[5] *New York Review*, July, 1906, p. 36. See Pesch, *op. cit.*, p. 138.

This abstract metaphysical formula is applied by Hegel to every department of knowledge. Being becomes Essence, Essence becomes Notion, Notion becomes Nature, Nature becomes Spirit, Spirit becomes Subjective Mind (individual consciousness), Objective Mind (social consciousness) and Absolute Mind (art, religion, philosophy). If we ask what it is that undergoes the process of development we are told that it is always and everywhere Infinite Spirit, which in different stages is Being, Notion, Nature, Human Mind, the State, Art, Religion, Philosophy. God is a process.[6]

This substitution of universal process for the static categories of reality strikes, as has been said, at the very root of Aristotelian Metaphysics, and, applied as it is by the Hegelians, at every point to the theory of Christian dogma is destructive of Catholic doctrine. Revelation in the Hegelian system, is simply Infinite Spirit realizing itself in the consciousness of the prophet or other inspired teacher. There being, according to the Hegelians, no distinction between natural and supernatural, "Consciousness and revelation are synonymous."[7] The Divine action being one with the action of nature, God is more intimately present in man than man is in himself. Hence, in the words of the Encyclical "*Pantheism is the sense which best tallies with the rest of the Modernist doctrines.*"[8] From this Hegelian source is derived the Modernist doctrine of the essentially fluid nature of all truth, dogmatic as well as natural; from this source comes the Modernist notion of authority realizing itself in the consciousness of the faithful and thence rising to a concrete expression in the *magisterium* of the Church, "not from God, but from the people"; from this source springs the doctrine of universal and unlimited process (evolution) which affects not only the expression and formulation of dogmas but also the very essence of the dogmas themselves;[9] from this source, finally, is derived the doctrine that

[6] See Sterling, *The Secret of Hegel*, Edinb., 1898, p. 721.

[7] Encyclical *Pascendi*, p. 54.

[8] Encyclical *Pascendi*, p. 65.

[9] "Thus, the way is open to intrinsic evolution of Dogmas . . . . Dogma is not only capable of evolution, but ought to evolve and change. This is strongly affirmed by the Modernists, and as clearly flows from their principles." Encyclical *Pascendi*, p. 58.

Christianity is merely a step forward in the natural process of the evolution of religions.[10]

To deny that there is change and development in nature and in knowledge, in science, in art, in philosophy, in religion, is as far from the spirit and letter of Aristotelian and scholastic philosophy as to assert that everything is change and development. In what sense the principle of development is applicable to the dogmas of the Church is a problem for the theologian to decide. A distinction of "substance" and "form" or "content" and "expression" has satisfied many as being adequate to explain the history of the unfolding of the original *depositum fidei.* Such distinctions do not satisfy the Modernist: "The substantial identity of the boy and the man, of the acorn and the oak, does not get over the fact that the man is more than the boy, and the oak more than the acorn, and that *a developed revelation is a fuller revelation.*" [11] It is the old *crux* of Eleatic and Heraclitean over again. The Modernist will not see that between "Nothing has changed" and "Everything has changed," there is a safe *via media.* To maintain that reality is dynamic as well as static does not imply that reality is dynamic and not static. If it was a fault in Aristotle that he laid stress on the static, it is a greater fault in the Hegelians that they lay so much stress on the dynamic as to exclude the static altogether. The test of this is the Hegelian conception of God as a process. And while no Modernist who has the most slender claim to be considered Catholic has, so far as we know, gone the length of describing the Infinite as a process, there are in Modernist writings many indications of a tacit, if not fully conscious, assumption of the dynamic pantheistic conception of God. The Hegelians are stylists, and resent the wholesome discipline of logical rigor of phraseology, yet what but veiled pantheism can be the drift of such passages as the following: "We have long since not merely resigned ourselves to a hidden and a silent God, but have come to recognize our seeming loss as a priceless gain. For now we have learnt

[10] See Pesch, *Theologische Zeitfragen, Vierte Folge* (Freiburg, 1908), pp. 68, 69.

[11] Tyrrell, *Through Scylla and Charybdis,* (London, 1907), p. 325.

to seek Him *where alone he is to be found,* and seen and heard; near and not far; within and not without; in the very heart of His creatures, in the centre of man's spirit; in the life of each; still more in the life of all . . . . it is in His Christ, in His Saints and Prophets that He becomes incarnate and manifest, and that He tabernacles with the children of men." ?[12]

The relation between natural, philosophical or scientific truth on the one hand and divine, revealed, or supernatural truth on the other is a problem which is dealt with in Modernist writings in a manner utterly and irreconcilably opposed to the spirit of scholasticism. For the scholastic philosopher and theologian it was axiomatic that there are two orders of truth, the natural and the supernatural. When scholasticism was new and lacked a precise phraseology in which to express itself, the attempt to formulate the relations existing between the two orders of truth was only partially successful. Men like Eriugena seemed to elevate natural truth to the rank of the supernatural, while men like Abelard seemed to bring the supernatural down to the level of the natural. It was the task of the great constructive thinkers of the thirteenth century to supply a set of formulae in which it was clearly defined that, while the natural and the supernatural orders of truth are distinct, they cannot contradict each other. Underlying these formulae was the conviction that God is the Author of all truth, and cannot contradict Himself. Whenever and wherever scholasticism prevailed, this conviction was maintained as a first principle. Whenever and wherever, on the contrary, Averroism, Renaissance Aristotelianism or Cartesianism prevailed, the doctrine of a twofold truth was erected into a principle, and it was argued that a proposition may be true in philosophy and false in theology, or *vice versa.* In the writings of the Modernists there are evident signs of a leaning towards the principle of a twofold standard of truth. It is maintained, for example, that the dogmatic definitions of the Church have a religious, but not a scientific meaning, that the teaching authority of the

[12] Tyrrell, *op. cit.*, pp. 366, 367. The passage can hardly be explained by a reference to the distinction between Pantheism and Panentheism.

Church, may, indeed, command the submission of our hearts, but not the assent of our intellects.[13] In the *Revue d'histoire et littérature religieuses,* Nov., Dec., 1906, Abbé Loisy meets the charge that, according to him, an event may be historically false and yet dogmatically true. And his answer is instructive. I hold, he says, that what is historically false is false absolutely. This, as Father Pesch [14] points out, is a relevant answer only in case Abbé Loisy is prepared to maintain also that that is historically false which contradicts a dogma defined by the Church. And this he is not prepared to do, holding as he does that dogmatic definition does not affect the *truth* of an event which falls within the domain of scientific history. In Father Tyrrell's latest book *Through Scylla and Charybdis,* we find evidence of a similar tendency to hold a twofold standard of truth. Father Tyrrell denies (p. 320) that "the sole or principal value of the Church's definitions is a theological or scientific value." He maintains that there are "two fountains of truth," the one scientifically exact, the other prophetic and inspired (p. 323). To attempt to bring these two orders of truth together, he says, is to lose oneself in a labyrinth of insoluble difficulties. This is the Kantian doctrine of the antithesis between the speculative and the practical, or more explicitly the Hegelian contention that the spiritual is higher than the external, contingent, historical, and, therefore *cannot be authenticated.*

The enormity of maintaining a twofold standard of truth, the one dogmatic, spiritual or religious, and the other scientific, historical or philosophical, should be apparent to anyone who is not willing to go the full length of scepticism in matters of religion. "Simply true" or "simply false," or, possibly

[13] "Having reached this point, Venerable Brethren, we have sufficient material in hand to enable us to see the relations which Modernists establish between faith and science, including history also under the name of science. And in the first place, it is held that the object of the one is quite extraneous to the object of the other. (Miracles, prophecies, the Resurrection) will be denied by the philosopher as philosopher, speaking to philosophers . . . . (and) affirmed by the speaker, speaking to believers." Encyclical *Pascendi,* pp. 61, 62.

[14] *Theologische Zeitfragen, Vierte Folge,* (Freiburg, 1908), p. 43.

"unproven" must be the verdict of any science that aims at being ultimate. We may, indeed, distinguish in a legend the element of psychological truth and the element of historical truth. We may decide that a generalization, while true in theory, may be false in practice. We may even hold that a proposition is true in one science, in so far as it is capable of proof or is actually proved in that science, while it is false, or rather, unproved, or incapable of being proved in another science, or that the evidence in that other science, so far as it goes, is contrary to the proposition in question. All these instances, however, are beside the question of the relation between natural and supernatural truth. For when we deal with what purports to be the ultimate verdict of science and what is the definite pronouncement of Revelation, we cannot, without denying the most fundamental law of our own intellectual life, maintain that a proposition can be true in one and false in the other. To ask us to keep the two orders of truth entirely separate, to ask us to keep our faith apart from our philosophy and our science, is to require us to emulate the feat of the sage in the Arabian story, whose head, severed from the body, continued to expound the maxims of his sect, though severed from the heart and out of all relation with the heart's functions. Has not the accusation been leveled against the scholastics that they kept their piety out of their theology? Those who make this accusation so easily should not be the first to lay themselves open to the same charge.

Among the causes which the Encyclical assigns for the prevalence of Modernism is "the ignorance and contempt of scholasticism." The contempt is openly proclaimed in books, reviews, pamphlets and even in the daily press. No fifteenth century Humanist could go farther than some Modernists have gone in their sweeping denunciations of the method, the spirit, the arguments, and the conclusions of scholasticism. Ignorance is, however, a charge to which the Modernist will not so readily plead guilty. And yet, is not unmeasured denunciation a fairly open confession of ignorance? Even those who owe less to the scholastics than the Modernists do are ready to testify at least to the relative worth of what, after all, was at one time

the dominant system of thought in the world of Western Christendom. When we read in Coleridge that "there exists in the minds of reading men the conviction that not only Plato and Aristotle but even Scotus Erigena and the Schoolmen from Peter Lombard to Duns Scotus are not mere blockheads, as they pass for with those who have never read a line of their writings," [15] what are we to think of those writers in the *Annales de philosophie Chrétienne* who in advocating immanentism pour out page after page of abuse of the great scholastic writers? Surely, one may, without fear of being unfair, explain dispraise so unqualified by attributing it to ignorance of the writings of the schoolmen? The "intellectual formalism," the "reducing all truth to Jewish and Hellenic categories," the "laying stress on the logical, which is, after all, the weakest link between us and reality," the "slavish aping of the master" ("*psittacisme*"), the "aridity," the "stilted style and barbarous diction"—all these are accusations which in the estimation of those who know the history of scholastic philosophy, are either entirely beside the mark, or hit only those later representatives of scholasticism who fall far short of the School's best work.

Open denunciation is, however, more easily dealt with than subtle evasion. It is undoubtedly an evasion of the question at issue to take refuge in a distinction between the letter and the spirit of scholasticism. Only by studying the letter of the works of the Schoolmen and not by repeating at long range the absurd formulae ascribed to them, can their spirit be known and acquired. Of the Schoolmen as of Plato and Aristotle it is true that the first condition of a scholarly appreciation of their philosophy is an acquaintance with their works. Neither does it avail the Modernist to appeal to the history of Aristotle in the Christian Schools in order to justify his own hope that the tide will turn towards the philosophy of immanence. If we are to believe the apologist of Modernism, we are about to witness one of those repetitions in which history is said to abound. For, as in the thirteenth century the study

[15] *Statesman's Manual*, XXXVII.

of Aristotle was first condemned, then permitted, and finally prescribed by pontifical authority, so too, in the twentieth century we shall witness a swinging back of the pendulum of authority from the condemnation to the approval of the doctrines of the Modernists.[16] Such prophecies are easy when, as in the present case, the facts are made to suit the hopes of the prophet. The story of the decrees of the University of Paris and of Gregory IX in the matter of "reading" Aristotle has been told so often that one might reasonably expect every student of medieval history to understand that the attitude of the authorities was consistent, reasonable and enlightened. The "blind and unchecked passion for novelty," which the Encyclical assigns as a cause of the errors of Modernism was foreign to the spirit of St. Thomas and his contemporaries. They never considered that "Theology must follow the vagaries of *their* philosophies," [17] and never for a moment set up Aristotle as a rival of the authority of the Church.

It is vain to attempt to prejudice the modern world in favor of agnosticism, immanence and dynamic pantheism by appealing to the prestige of modern progress. It is natural for us to love our own age with an affection akin to that which we feel for our own country. The age is ours, ours to live in and to work in, and its achievements belong in a special sense to us. This predilection for the age in which we live should not, however, blind us to the faults and the errors of the age. It should not prevent us from perceiving that in our era, especially in the philosophy and the science of our day, there is much that is false and pernicious side by side with what is true and good. To reprobate what is false, avoid what is pernicious, cling to what is true and promote what is good is to love modern progress in the best sense of the word and to be modern without being a Modernist.

WILLIAM TURNER.

[16] Cf. *Bulletin de littérature eccl.*, Nov., 1907; *La Nouvelle France*, Jan., 1908.

[17] Encyclical *Pascendi*, p. 64.

THE CHAIR OF AMERICAN HISTORY.

Since the establishment in this University of a Chair of American History and Institutions nearly four years have passed. In May, 1904, the earliest moment consistent with academic deliberation, the University engaged an instructor and promptly announced the courses of study to be given by the new department. Probably no one then expected that any considerable number of students would soon take advantage of the opportunities which, in founding the Chair, the Knights of Columbus intended to offer those attending the University. At any rate the authorities of this institution appear to have had no illusions on the subject. As a matter of fact, months passed before the enrollment in the department exceeded three; of these we shall presently speak. Time appraised the course of instruction; students began slowly to come in, and toward the close of the first year about nine *bona fide* students and a few auditors appeared regularly at the lectures. During the second academic year the enrollment slowly increased, and by the close of the third year the attendance averaged seventeen. At the present time the department is directing the reading and researches of twenty-seven men. The growth, however, has not been merely numerical, for there has been a marked improvement as well in the interest as the scholarship of the students. From the beginning, it is true, there were earnest and intelligent men in the department but they were then in the minority. Few now come to the American History classes to be entertained. The majority of those in attendance are doing serious work, and many of them are of men of much promise.

The first student to register in the new department was Matthew J. Walsh, of Holy Cross College, Washington, D. C. Selecting American History as his major, with Sociology and The Principles of Education for his minor branches, Mr. Walsh after the usual residence passed before a committee of the Faculty a splendid examination, and in June, 1907, received

the degree of Ph. D. The following summer he spent at Columbia University, New York, in attendance on courses not offered by the Catholic University. The autumn was passed in pursuing similar studies at Johns Hopkins University. Early in January, 1908, Dr. Walsh was ordained to the priesthood, and was immediately honored by an appointment as instructor in history and economics at the University of Notre Dame, Indiana. Though his experience as a teacher is brief, competent judges predict for him in his chosen profession a successful career.

In making their munificent gift to the University, the Knights of Columbus intended among other things the equipment in American history of teachers for Catholic schools and colleges. As will presently appear, this work is being done. That great organization, however, had other expectations. They look for the publication from time to time of monographs and books on those phases of American history which are of especial interest to Catholics. This important work will not be overlooked.

Before leaving the University, Rev. Dr. Walsh completed a splendid summary of *The Political Status of Catholics in Colonial Maryland.* His book, it is hoped, will soon be ready for publication.

Another early student in this department was the Rev. John J. O'Brien, who also in June, 1907, received the doctor's degree in philosophy. Father O'Brien did his major work in English literature. His connection with the Department of American History, however, was sufficient to awaken in him a keen and intelligent interest in its work. Rev. Dr. O'Brien's acquaintance with our history is both accurate and profound. In the intervals between other academic tasks he prepared an elegant and interesting essay on Father Gabriel Richard, the missionary, educator and statesman. This was approved by Dr. Charles G. Herbermann, one of the scholarly editors of the *Catholic Encyclopedia,* and was published in the last number of *Records and Studies,* a periodical of the United States Catholic Historical Society. Rev. Dr. O'Brien's literary style is attractive. His essay is an excellent piece of condensed historical

writing, and as an outline suggests the manner in which may be constructed a more ample narrative concerning one of the most worthy and efficient of our early missionary priests. Connected with the beginnings of the Catholic Church in the northwest few men accomplished more than did Father Richard in brushing aside the prejudice with which the descendants of the Puritans then regarded almost everything Catholic. It is to be hoped that Dr. O'Brien will himself fill in his entertaining outline and publish it as a monograph. As a young teacher, in St. Paul, Minnesota, it is feared that he may be for a time withdrawn from studies purely historical. His talents, however, are almost certain to lead him into fields of historical research. Among other duties Father O'Brien is at present conducting history classes in the College of St. Thomas and also lecturing on related topics to teachers in the academies of that vicinity.

For a single year Rev. J. A. Horton enjoyed the benefits of the lectures and readings in this Department. He was then unexpectedly appointed to a professorship in the Marist College, at Atlanta, Georgia. Father Horton still maintains his connection with the department and is prosecuting his researches in American history. His general scholarship justifies the expectation that his pen will turn out something noteworthy in the historical field.

Among the younger graduate students Mr. John M. Ryan, C. S. C., is engaged in interesting historical inquiries. There is no doubt that his serious and enlightened interest in his work will produce something of value.

Not less serious and, perhaps, more original than any of the preceding studies is Mr. Joseph H. Burke's inquiry concerning the attitude toward the American Revolution of Louisiana creoles and their local rulers. This interesting and not unimportant phase of the struggle for independence has, singularly enough, been overlooked not only by all eminent historians but even by the microscopic eye of the doctoral aspirant. Some sections of Mr. Burke's esay are almost ready for publication; one of them has been accepted by the *Catholic University Bulletin,* and is soon to appear.

Like Rev. Dr. Walsh, Mr. Burke is a member of the Holy Cross community, and made his preliminary studies at Notre Dame University. In his researches he has discovered considerable new material, in sources Spanish as well as English, and will undoubtedly make a valuable contribution to American history. It is probable that for some time to come he will remain in residence at the University and continue his investigation of historical as well as the related topics.

In addition to the equipment of teachers for our colleges and universities, courses in American constitutional history have been attended by a number of men who are just beginning to establish themselves as lawyers. Some of these are already occupying responsible positions. By a majority of these students American history is regarded as a culture branch.

This department is now prepared to offer to teachers in the parochial schools, the academies and colleges of the District of Columbia courses in the Civil Government of the United States. For those teachers residing at a distance a series of studies in this branch is in course of preparation. Those desiring to take advantage of the offer will be directed in their readings. It is not believed that there exists any perfect substitute for actual attendance on lectures. Nevertheless, it is felt that with a better exposition than is commonly available and with a little direction very good results are possible. This work has recently been receiving some attention from the department, and four separate studies, with accompanying directions, have already been published.

Non-Catholic publishers have sent to this Department for revision or for suggestion several important books of a popular character. Some of them have thus been brought into more complete harmony with modern canons of historical criticism.

In view of the character as well as the number of those who have attended the courses in American history, there is no necessity of giving to this brief summary a tone in the slightest degree apologetic. It is superfluous to inform either the Knights of Columbus or the authorities of this University that here, as in all other universities, the number of graduate students in American history is small, and that those who ex-

pect speedy crops of accomplished historians must prepare to be disappointed. The great masters of history did not, as the Elizabethan critics would say, "jerk up" their themes in a night; nor did they complete the preparation for their work in a few brief scholastic seasons.

Whatever has been done by the new department has been accomplished with very insufficient appliances. Work was commenced with the most slender equipment, and to supply this deficiency no attempt has yet been made. A few rude charts were early collected. The private library and the note books of the head of the department furnished at the outset a somewhat inadequate course of reading. These resources, however, were soon very much improved by the unsolicited donations of a few gentlemen whose patriotism or whose knowledge of our institutions gave them an interest in the department. Notwithstanding these undoubted limitations the outlook is more encouraging than ever before, and results are being accomplished that in the beginning were not seriously expected.

CHAS. H. MCCARTHY.

NOTES ON EDUCATION.

A Text-Book in the History of Education. Paul Monroe, Ph. D., New York. The Macmillan Co. 1907. Pp. xxiii, 772.

Our American literature on educational subjects has grown rapidly in many directions. There is no lack of books on principles, theories and special methods; even the philosophy of education has been set forth by various writers. On the historical side, production has been more limited. While there are accounts of education in the United States and numerous historical monographs, a complete history has been presented only in very compact form, and the books most widely used have been imported from other countries. It is therefore a distinct addition to our literature that Professor Monroe contributes in the present volume; and to students who appreciate his "Source Book" the addition is a welcome one.

The plan of the work combines the philosophical method of exposition with the chronological. Its divisions emphasize conceptions and tendencies rather than particular systems. Only the greatest names receive special notice and the biographical element is reduced to a minimum. Citations from the principal writers show careful selection, though in some cases the sources are not so accurately indicated as the reader might desire. Other features which make the book serviceable are chronological tables, reference lists, topical questions for further study and occasional illustrations.

The treatment of topics which have a special interest for Catholic students, is, though not sympathetic, inspired by an evident desire to be fair. The chapter on the Middle Ages (pp. 220-349) contains some frank acknowledgments, e. g. that "whatever of ancient learning and literature we have preserved to us to-day is largely owing to the monks" (p. 264).

But this is modified within the same paragraph by the statement that "the monasteries served as the safety deposit vaults of learning, whose monkish keepers were all unaware of the precious jewels within their charge." One might of course ask why, in the midst of turbulent times, the monks should have taken the trouble to gather and store what, according to the author's remark, must have been of little or no value in their eyes. Also, in the attempt to appreciate the social significance of monastic ideals, it is said (p. 250): "In its three great ideals [chastity, poverty, obedience] it [monasticism] negated the three great aspects of social life,—the family, industrial society, and the state." Then, forgetfully, it is said (p. 252): "In the cultivation of the soil the monks furnished models for the peasantry; they introduced new processes for the craftsmen in wood, metal, leather and cloth; they gave new ideas to the architect; in a way they stimulated and fostered trade among the mercantile class; they drained swamps and improved public health and public life in almost every way; and besides offered asylums to the poor, the sick, the injured and the distressed." The only inference would seem to be that the monks took rather lightly at least those of their ideals (and obligations) which "negated" industrial society and the state. At times, however, the modification takes the form of correction. If we are told (p. 310) regarding the work of the Schoolmen that "much of it consisted merely of endless and profitless discussions about words and terms," we may find consolation in the assurance (p. 312) that "even their discussions about words and subtleties of thought performed an extremely important function in the subsequent development of thought, because it produced a scientific and logical terminology so essential to all accurate thinking." Perhaps, from our modern point of view, the most significant statement is that on p. 311: "One decided merit of scholasticism was that it stimulated intellectual interests." The universities in which these interests were fostered are described at some length, while the more elementary institutions, such as the cathedral schools and chantry schools, are favorably mentioned. Regarding the provision made for the education of the people in pre-Reformation times,

the statement on p. 408 deserves attention. "It is not maintained that the Reformation gave the Bible to the people in the vernacular, for there were at least twenty German editions before that of Luther's; nor that it gave the elementary school to the people, for it is probable that the actual opportunity for education open to children of all classes was greater for the century before the Reformation than it was for the century afterward. But the modern practice [of state public schools] is undoubtedly an outgrowth of the principles involved in the Reformation." Under the head "teaching congregations," a rather detailed account is given of the Jesuit schools and of the "exceptional excellence of the organization and method of these schools" (p. 428). The defect found in them is the suppression of individuality and the inhibition of all initiative. This charge, however, is not established inductively. Among the chapters dealing with modern education, the one on the "psychological tendency" is especially clear and interesting. The "sociological tendency" is also well described. But the work of the Church during this period is passed over with brief mention and the parochial school system would seem to be of slight consequence. The importance, however, of the problem of religious education is recognized in a significant paragraph (p. 750) which, after stating that the secularization of the school has excluded the religious element, concludes that "one most important phase of education is left to the Church and the home, neither of which is doing much to meet the demand." This statement overlooks of course an entire group of schools which exist mainly for the purpose of giving religious education. But so far as the criticism has reference to efficiency and to improvement of method, it calls for careful examination.

EDWARD A. PACE.

Dissatisfaction with the work of our schools, whether public or private, is beginning to be expressed on all sides. It is asserted, frequently, that the system is destroying the individuality of the teacher. It is acknowledged that men have practically abandoned the work of education in the primary

and grammar grades. Many are disposed to find in the consequent feminization of the teaching force a menace to the virility of our boys; by others the lack of moral stamina is attributed to the absence of positive religious teaching. The content of the curriculum, the methods of study and teaching, the current supervision, and the adjustment of the whole system of schools to the demands of present social and economic conditions are under discussion and revision. All who are striving to find the solution of these problems cannot fail to find helpful suggestions in the paper by Dr. MacVannell, of Teachers' College, Columbia University, on "The College Course in the Principles of Education" in the *School Review* for February, 1906. In a prefatory note to a reprint of this paper Dr. James H. Tufts, of Chicago University, says: "Education as a subject for college and university study is in a condition which is at once beset with difficulties and at the same time hopeful in its possibilities. The difficulties arise from the complexity of the factors involved and the number of special scientific disciplines which must be called upon for methods and results. When the purpose of education could be settled by metaphysics, or its data and methods by psychology alone, the task of the theory of education was comparatively simple. But with the recognition and demand for biological, sociological, and physiological aspects, as well as for the reconstruction of the ethical and psychological aspects of the problem, the task is far more difficult. It is precisely this need of reconstructing, this demand for recognition of broader aspects, which makes the situation full of interest and promise. It is this which should make the study of educational principles one of the most stimulating and broadening of subjects. It is just this which should give such deep significance to the work of education, as a whole, as to awaken first of all teachers, and through them the larger public, to its importance."

The day is fast approaching when knowledge of the subject-matter to be taught will be everywhere regarded as only one of the necessary qualifications of the teacher. The professional element in the teacher's vocation is coming strongly to the front. Indeed, it is evident that if a teacher is to be a vital element in

the school he must have a clear realization of the principles underlying the art of teaching. Where such knowledge is not possessed, the teacher may follow instructions and obey the letter of the law but his work is necessarily wooden. This growing realization of the need of professional training is responsible for the courses in Education in teachers' colleges and normal schools. But Education has a much wider interest than this; its cultural value entitles it to a prominent place in the college and university curriculum. Dr. MacVannel contributes an interesting page to the history of the recognition of the cultural value of Education: "It is, however, a somewhat curious phenomenon in the history of education that the serious study of education, in theory and practice, should have been so long postponed by colleges and universities. While the history of nations was regarded as a legitimate object for universal study, the history of education was unknown; while psychology and ethics were followed with deepest interest, their possibilities as instruments of control in the process of education were not discerned; while the study of human institutions occupied a prominent place in the curriculum of the university, the significance of that institution which underlies all others, which in large measure makes possible the continuity of the spiritual life of man, and which affords the surest method of control in social evolution, remained unrecognized, or, if recognized, only to be treated with indifference and neglect. Only within recent years, with the growing consciousness of the importance of education as a reconstructive force within human experience, with the clear perception of its fundamental significance in national as well as individual wellbeing, with the growth of the scientific spirit which will think of nothing as foreign to its inquiry, with the emergence of the individual as such as worthy of education and education as the universal human interest, has the university, 'the bearer across the centuries of the educational tradition,' issued to itself the command, 'Know thyself,' to come to a conscious realization of its own aims and processes, and enrolled among the humanities the patient, loving, thoughtful study of education as a human institution. While for centuries, moreover, it had recognized the great

human professions, law, medicine, and theology, and its duty to those who were to participate in these forms of human activity, only in the modern period has the university come to realize as one of its peculiar functions the elevation of the vocation of the teacher and the interpretation of the precise social significance of his work by offering the scholarship and resources, the reverent and accurate treatment, which its importance in human experience renders not only reasonable but imperative, to the study of education as one of the great movements of the human spirit."

Dr. MacVannel's preview of the results of this educational movement is not less interesting than his retrospect. "The American college and university, in now offering courses in Education and in making these courses liberal as well as practical (in the sense of preparatory for a profession), worthy of the attention of all students alike, must, in time, accomplish certain significant ends. Concerning two or three of these a brief word may be said.

"1. Through the study of education the student should be enabled to recognize the close connection of education as a human institution with social order and progress. It may be said that through the university study of education democratic society attempts to discover the inner nature of its own processes, to abstract the idea or principle from the concrete material, and thereby consciously to control the method of its own development. The college or university student of education, therefore, should come to recognize that the path of future advance in the personal and social life lies not so much in the discovery of new methods, as in the reconstruction and perfection in the light of an enriched experience of ideals and methods which are implied in, or have already become the common property of, humanity. In educational theory and practice, as in the other great lines of human interest and activity, progress must have for its foundations the achievements of the past. When the liberal humane study of education becomes rightly related to the other studies of the college or uni-

versity, the student will inevitably come to a clearer insight into his presuppositions in the past and present—the ideals and methods which have entered into his life and constitute his true self. Such knowledge must have an important influence at once in elevating his ideals, in forming his judgment, in regulating his activity.

"2. Closely connected with the foregoing is the notion that college and university courses in education will qualify individuals, who are equipped at once by nature and by general culture, for intelligent educational leadership. It is not to be forgotten that the ideal which America is attempting to embody is ultimately that of individual self-government, the ideal of a society in which the citizens are competent to make the laws which they themselves are to obey—in a word, a society the essence of which is education. If this be true, the time must come when the study of education will be looked upon as an integral part of the equipment of the highest type of citizenship. . . . .

"3. It is unnecessary more than to name a third function of the college and the university study of educational theory. It is concerned with the theory of a special vocation—a vocation whose outer aspect will change with the changing conditions of life, but whose inner form remains ever the same."

It is admitted on all sides that our schools are not producing results commensurate with the expenditure of time and money involved. They are out of joint with the times; nor could we expect this to be otherwise. Man has been advancing with giant strides in his conquest of nature; industry has been removed from the home; parents have become so absorbed in other pursuits that they can find neither the time nor the energy required to coöperate with the schools; and the new social and economic conditions not only demand a vast increase in the subject-matter of the curriculum, but also a radical change in the product of the school. It will not suffice to-day to send the pupil forth from the school with an equipment of knowledge however large if he lacks the power of adjusting himself to a changing environment. So radical a change in

so short a time has probably never been demanded of educational institutions and it is not a matter of surprise that the school should be only partially successful in making the required adjustments. It is becoming increasingly evident, however, that any school, whether private or public, that fails to adjust itself to the new conditions must cease to exist. The college that adheres rigidly to the traditions of the past soon finds its halls deserted, and the elementary or secondary school that fails to give adequate training to the pupils which it receives will very soon meet a similar fate. This state of affairs is bringing home to educational leaders a realization of the urgent need of professional training for all teachers, particularly for careful training in the philosophy, the psychology and the history of education.

Development in every realm of life means a change from the simple to the complex, from the homogeneous to the heterogeneous; it always means a differentiation of structure and specialization of function. This principle has been conspicuously evident in recent social and economic changes, in the development of the sciences, in literature, in art, in all realms of human endeavor. But in the public school system of the United States an opposite tendency has been manifesting itself and an opposite tendency means degeneracy. It is the delight of the Fourth of July orator to emphasize the fact that our public school is the great leveler of all differences among our people. The school, he tells us, should know no distinction of social caste, of wealth, of religion, or of sex. The man who preaches this doctrine is usually profoundly ignorant of the sciences which deal with the various forms of growth and development. An educational system that aims at levelling all distinctions and ignoring all differences in its pupils is an engine of demoralization in any community. The very meaning of education is to fit the individual for his functions in life and as these functions differ widely, so must the training that will give adequate preparation for their discharge.

So many different forms of religion were represented by the

pupils attending our public schools a generation ago that it was deemed best to eliminate religion from the schools in order that like treatment might be meted out to all. But this attempt to dispense with the principle of differentiation is proving disastrous, and multitudes of those interested in the public schools are now anxiously seeking some way in which to restore to them religious teaching. Again, to avoid expense and to carry out this democratic principle, the schools in many instances ignore sex differences even in secondary schools and colleges, but this experiment is likewise proving unsatisfactory.

President Eliot of Harvard, speaking on the subject of the higher education of women, recently, said: "Now that they (women) have proven their capacity with men, proven also that they benefitted physically, and that they are no more altered in their feminine natures than a man is altered in his masculinity, they need no longer feel obliged to copy the program of the young men's college. Having proved themselves equal with men they are now free to adapt their colleges to the especial needs of women." In President Eliot's opinion the bearing and training of children is the one great occupation for women and this he asserts is "the most intellectual occupation in the world." The editorial in *Education,* January, 1908, from which the above remarks are taken, goes on to say: "All the important arts and sciences are needed to fit a woman to be the best possible mother of five or six children and to bring them up in the best way. He (President Eliot) believes that the courses of study in women's colleges should constantly contemplate this higher calling of women and be arranged accordingly. This would considerably differentiate colleges for women from those for men, but would by no means imply a lowering of their intellectual standards."

Again, our schools are turning out multitudes of young men who are practically helpless as far as skilled industry or productiveness is concerned. The schools have trained them to despise labor and to look upon clerical situations as the only legitimate goal of any self-respecting young man who fails to enter one of the learned professions. Determined to carry out our idea of the levelling process, we insist that the hundred boys who are

destined never to pass beyond the grammar grades must get the self-same training that the one boy needs for a college and university career. In other words, we insist that the foundations shall be built in precisely the same way whether the superstructure is to be a one-story cottage or a forty-nine story building. For all who are not intoxicated with our own wisdom to such an extent as to refuse suggestions from any outside source, a study of the way in which other peoples are meeting similar situations cannot fail to prove helpful.

United States Deputy Consul Meyer, writing on Industrial Education in Germany,[1] says: "The old-time Sunday and Evening schools, which in the course of the last half century had been slowly falling to pieces, only to be rebuilt into more practical institutions which specialize for given trades and occupations, were further remodeled, and, developing into two great classes, the trade or industrial schools proper and the commercial schools, each branch of which again divided and subdivided into manifold institutions with professional trade curriculums, ultimately grew into the complex and thorough system of industrial education which to-day ranks as the best that can be offered in any country.

"It is probably true that Germany's present technical high schools and lower and middle trade schools developed out of the early trade schools which in the first half of the 19th century arose as outgrowths of the general Sunday Schools through the extension and perfection of the specialized curriculums, the increase of the hours of instruction and their transfer from Sundays to weekdays, the engagement of more competent teachers, and especially the application of greatly increased sums of money."

What a contrast to our educational system is here presented. Our schools present little or no specialization to meet the needs of our people. We require our children to attend our primary

[1] "Industrial Education and Industrial Conditions in Germany," *Special Consular Reports*, Vol. XXXIII, Washington, 1905, p. 15.

and grammar schools during a period of eight years, from the children's sixth to their fourteenth year. In many places attendance is enforced by compulsory education laws. During these years the children are taught what are generally accepted as cultural studies. There is much formal drill, a great variety of subjects, a multitude of text-books, and very little practical training for life's occupations. The children who pass beyond the eighth grade are kept for four years in high schools which are designed as a connecting link between the grammar school and the college or university. The courses in the high school are seldom shaped so as to meet the vocational or industrial needs of our people. They apparently exist as a sort of stepping-stone over which a small percentage of our pupils must pass in order to gain ground whereon special professional work may be pursued.

All the way along the line from his tenth to his twentieth year the pupil is confronted by a situation which tempts him to break away from a school life in which he as a rule fails to find himself and to get into some sort of paying work where he can see something for his efforts, and where he hopes to gain some measure of freedom to act out his impulses toward doing real things. But the work in the school has not fitted him to deal effectively with any actual situation that offers.

Mr. Meyer states an obvious truth when he says, on page 17 of the Report quoted above, " The relation of an efficient system of schools to the life in which it exists is one of intimate reciprocity. Good schools give much from within and receive much from without. The nature and degree of this reciprocal relationship determines entirely the value of an educational system. Institutions which annually use heavy appropriations without distinct enrichment of the community that maintains them are worse than useless. They occupy space and consume resources that might profitably be devoted to better purposes. *Institutions which coldly withdraw themselves from the throbbing life without and maintain themselves within their narrow shells, built for the chosen few only, may enjoy longevity by virtue of their marble halls, but can never live and grow in the hearts of the people. History bears witness to this.*"

It requires no argument to convince any one who is at all equipped to deal with educational questions of the truth of the foregoing statement. Both the scope of the school and the methods of teaching employed must be brought into intimate adjustment with the needs of our pupils in order that the school work may be rendered vital and may fit our pupils for their life's work. The Rev. Henry Browne, writing on The Gospel of Work, in the *Irish Educational Review* for March, p. 327, says: "My main concern is with our conception of work, in what sense it is beneficial or necessary, in what sense we must undertake it, and in what sense we are justified in imposing it upon our charges. Although I admit that all work which is worth anything must contain a certain element of pain and drudgery, I would contend that we have no right to inflict unnecessary and useless drudgery on others. And the evident reason is that by so doing we should not be training our pupils to useful and rational work, but rather we should be doing the opposite, we should be stultifying their minds and preparing them to relinquish study at the earliest possible moment, to break away from it as a hateful and degrading kind of mental slavery.

"This is a big subject and it is not a moment too soon for us, the professed teachers of Latin and Greek, to look into it carefully. We have now come to the parting of the ways, and are being put on our defence as we never have been at any previous time in the history of education. . . . We may deplore the change that is coming over the minds of men, but that will not prevent it. They ask, not are the classics of any advantage in education, but are they worth the time and trouble that is demanded in learning them? . . . . For my part, I am perfectly clear that under modern conditions, unless we mend our ways, the game is by no means worth the candle. I do not mean that we must merely improve our methods in a superficial way, but that we must have a fundamental reform in our whole attitude. . . . Why are we classicists so slow in admitting that the new science of pedagogy has anything to say to us? But lay this to heart, if we are not mended we shall certainly be ended."

This timely series of articles by Father Browne is well worth a careful reading by those who are entrusted with the teaching of Greek and Latin in our secondary schools and colleges. A deep-seated change is taking place in the methods of teaching most of the subjects in our curricula and the subjects that are not capable of taking on such change as will adjust them to current needs must gradually be eliminated from our schools. That the teaching of Latin and Greek is capable of such an improvement in method is evidently the conviction of Father Browne and this conviction is shared by many teachers of the classics in this country. But mere improvement in the method of teaching the subjects contained in the curriculum of the past will not suffice to bring our schools into adjustment with modern conditions. A great deal must now be taught in our schools that was formerly taught in the home and the recent developments along many lines of pure and applied science make demands on education that are quite new and are so extensive as to render differentiation in the school program imperative.

A school system that concerns itself with laying foundations for productive scholarship and professional work and ignores all other demands is on the face of it unsuited to the needs of the people, ninety-nine per cent. of whom are not destined for productive scholarship nor for the learned professions. The schools must adjust themselves so as to meet life at its various levels, the arts and crafts, industry and commerce, have their claims a hundred to one, if we look at it from the point of view of numbers, claims that are vital from whatever point of view the subject be approached, and these claims the schools must meet. The time has evidently come for an extensive development of industrial and trade schools.

The National Society for the Promotion of Industrial Education held its annual meeting in Chicago, January 23rd to 25th. Many instructive papers were read. President Eliot of Harvard dwelt on the meaning of industrial education. "The right meaning of the term gives the right aim for the society. Industrial education ought to mean trade schools,

and nothing but trade schools. These schools might be either full time or partial time institutions. They would be what is known as ' continuation ' schools, or ' industrial improvement schools.' Industrial schools are especially designed for those obliged to leave the regular public schools by at least the time when they are fourteen years of age. The system must be distinct from the regular school system, and hence involves additional cost. Industrial education should be made compulsory up to the seventeenth or eighteenth year of age for those who do not attend the ordinary school. This reform demands new laws—reforms in laws concerning taxation."

Compulsory education to the seventeenth or eighteenth year would place an additional burden on the shoulders of the courageous poor who burden themselves with families. Writers on this subject too frequently ignore the fact that in the industrial home of the past even very young children contributed very substantial help to the support of the family. And there is a social menace in compelling children to remain a burden on their parents during so many years. It is very well worth considering whether President Eliot is right in assuming that the industrial school should be simply added to the present school system. Is such a plan in harmony with the principles of development, does it meet the social and industrial requirements, or should we not rather look to a modification of the present system which would make room for industrial training from the early years of the grammar school? The latter seems to be the view of President Roosevelt, who, in a letter read at the meeting, says: " My interest in this cause arises not only out of the important results achieved by industrial education both for the wage earner and the manufacturer, but, more than all else, out of the desire to see the American boy have his best opportunity for development. To-day the boy of fourteen who leaves the public school finds the door to industrial efficiency closed. The apprenticeship system has practically disappeared. Unless he is given an opportunity for industrial training by a combination of school and shop instruction his chance for such training is small, and he is likely to continue to spend, as he does to-day, the years between fourteen and eigh-

teen in minor occupations of an unfruitful character—occupations which neither minister to his intellectual nor his moral betterment.[2]

This touches another side of the question which must not be lost sight of. Genetic psychology is making it evident that the child cannot afford to dispense with real occupations if his mind and character are to develop normally. Industrial education is demanded for the child's sake in the first instance and only in the second place for the sake of the arts and industries of the nation. Without such a real basis the work of the school is vain. Evidently, therefore, the trade school is not and cannot be a mere addition to the public school as President Eliot would have us to believe. The man has followed his employment from the home to the factory and the young woman likewise finds her employment away from the home, but what of the child? It is as true of him as of his elders that in the sweat of his brow must he eat bread. His intellect fed on words will not grow in vigor, nor without real occupations, without work that counts, will the character grow in firmness and the will shape itself to obligation and to generosity. Play and manual training can never take the place of industry in the life of the developing boy or girl. Nor must it be forgotten that the industry here referred to is something more than the diligence displayed in study or in any other employment that has no wider scope than self-improvement.

Trade schools with us are in the future. In Germany they have been tried and have proven their value to the individual and to the nation. Speaking of the character of the students who attend these schools, Mr. Meyer says:[3] "A very large majority of the students who attend the trade schools of Germany have had more or less preliminary training and practical experiences in the trades in which they desire to perfect themselves. They come directly from the industries, and with the

[2] This and President Eliot's view quoted above are taken from the March number of *Education*, p. 59.

[3] *Industrial Education*, p. 19.

power of a wider knowledge of the new and latest developments in their trade go back to them to bear witness to the wisdom of industrial schools by proving their strength and capacity as competitors in the world's markets. Industrial education needs a good soil if it is to flourish. The previous training, the foundation, both mental and practical, is half the making of a technologist. Entrance requirements in most of the professional trade schools emphasize the necessity of previous practical employment in the industry in which the students desire to perfect themselves. The length of time of previous active preparatory work required and the maturity of mind depends upon the difficulty of the trade and upon the grade and character of work offered in the school, and varies from several months to one year and more. Compulsory attendance, which will be treated more at length in a later paper, is quite general in Germany. The young boy is given the choice of continuing his studies at the compulsory schools for general education or of entering an industrial school. This excludes the possibility of 'cutting' an education. Since no young man, if he is sensible, will for an extended period of time engage in the study of an industry in which he does not intend to specialize, all who enter an industrial school are there for a purpose and with a clear idea of what they are about. No useless chaff finds its way into the study rooms, and the teachers are obliged to deal with none but genuine wheat. Such students are an encouragement to the teachers and an inspiration to each other. A visit to a trade school, with its intent learners, forcibly impresses one with the value of such a community of interest in giving an impetus to education and an incentive to vigorous competition, both of which are signally fundamental to industrial education."

The value of emphasizing the practical side of education rather than the mere theoretical side was stated very forcibly by the German Emperor in a speech made before the Berlin Conference of Secondary Education in 1890. We quote from Mr. Meyer's account of this speech.[4] "The course of training

[4] *Ibid.*, p. 143.

in our schools is defective in many ways. The chief reason is that since the year 1870 the classical philologists have been lodged in the Gymnasium as *beati possidentes,* and have laid the chief emphasis on the subject-matter of instruction—on learning and knowing—not on the formation of character and on the actual needs of life. The demands made in the examinations show that less stress is laid on practical ability than on knowledge. The underlying principle of this is that the scholar must, above all things, know as much as possible; whether that knowledge fits the actual needs of after life is a secondary consideration. If one talks with one of these gentlemen, and tries to explain to him that the youth must in some measure be practically equipped at school for actual life and its problems, the invariable reply is that such is not the mission of the school, that its chief concern is the training of the mind (die Gymnastik des Geistes), and that, if this training of the mind is rightly ordered, the young man is placed in a position by means of it to undertake all the necessary tasks of life. I think that we cannot go on acting from that point of view any longer."

Eighteen years have elapsed since the Emperor of Germany made this speech and in the meanwhile the Realgymnasium has taken its place beside the Gymnasium or classical high school and a complex system of industrial and trade schools has sprung up in the land which has given to the German empire a commercial importance out of all proportion to her natural resources. In this we are witnessing the fulfillment of Bismarck's prophecy, " The nation that has the schools has the future."

The parent in this country is apt to turn the child over to the school and give little or no attention to the scope and purposes of the education which he is to receive. Many censure the parents severely for this apparent shirking of responsibility, but after all the parent has very little to say in the matter. He is required to feed, clothe, and shelter the child at night, and deliver him up to the school authorities in proper condition and in due time in the morning; the school attends to the rest. The child is put into the machine mould of the grade and ground through the eight years of the elementary school without any

reference to his inherent capacity or special talents or prospects in life.

In Germany all this is different. The parent is required to keep in touch with the child's progress and to decide for him at each parting of the ways what phase of school work is best adapted to his present capacity and future prospects. In a measure the placing of certain mile-posts for the American child's attainment is fixed by the grade system of a hopelessly uniform program.

In Germany the selection of the school is determined in large measure by the social and financial conditions of the family. This, it is needless to say, does not refer to the quality of the instruction, but to the general line of development and its adjustment to the future needs of the pupils. But even after this first classification is made on the basis of the social and financial standing of the family the whole line of work is far from being determined. The parent is called upon from time to time to decide for the child the particular modifications of the curriculum that will meet his needs. For instance, when the child is ten years of age his parents must decide for him whether he will continue on in the Volksschule and receive only a primary education, or, with the possibilities of a broader training, comes the necessity of determining whether he shall quit the Volksschule and enter some secondary school in which courses of either six or nine years are offered. This decision is based upon the child's aptitudes and abilities as well as upon considerations of the parents' financial condition. During the period of secondary training the parents must reach a like decision with reference to the occupational or professional career for which it is desirable to fit the child.

At the age of ten, if the parents' financial condition demands it, the child is started out on the shortest course the law will permit so that the obligation of earning daily bread may be met as early as possible; but the Volksschule being completed, and the child having taken up a remunerative occupation, his education is not neglected. The State requires that his educational work shall continue in the Fortbildungsschule for one or more years side by side with his bread-winning occupation.

If at the tenth year it is decided for the child that a secondary or higher education is to fall to his lot, he leaves the Volksschule and enters some secondary institution, and at this point of his career the system provides a wide range of differentiation. He may enter upon a 9 years' course in a Gymnasium, a Realgymnasium, an Ober-Realschule, or, taking a divergent line, he may pass into a Progymnasium, a Realprogmnasium, or a Realschule for a 6 years' course, or finally, he may enter a trade or technical school of secondary rank, or a private institution that is recognized by the State as a secondary school.

The secondary school offers courses of either six or nine years. If the parents' means are limited, they are likely to choose for their son a six years' course, or a course in a trade or secondary technical school in preparation for some profession in middle life, such as that of artisan, skilled textile worker, or lower engineer or mechanic.

"The general industrial school (Gewerbliche Fortbildungsschule) is quite uniformly distributed. The commercial continuation school (Kaufmannische Fortbildungsschule) is being established in greater numbers in localities where students will be likely to wish to enter them, in the commercial centers of the country."

Mr. Meyer concludes this chapter of his report as follows: "From the foregoing it is apparent that the system of primary industrial schools in Germany has already been quite fully developed. The schools are scattered far and wide in great numbers. Attendance is probably compulsory in the majority of cases. Either the young man must attend the general continuation school for several hours a week in the evenings or on Sundays, after the completion of his common school education, or he may choose a more practical training in the primary or the higher industrial schools.

"It is well to remember that the industrial continuation schools, which have been the subject of the present discussion, are the lowest class of industrial schools, and cap the common school education by giving the young men and women who

must at once embark upon the task of earning a living, the rudiments of a practical education. Further, they do not teach any particular trade, but maintain distinctly general curriculums."

We see, therefore, that in Germany the boy, from his tenth year on, if his circumstances require it, receives industrial training side by side with his drill in the ordinary school subjects. It has been the observation of teachers, both in Germany and in this country, that where half the child's time is devoted to industrial or manual training of the right kind he makes as much progress in the school subjects as do children of a like age who are given no objective training and who are kept out of touch with reality. This is not a matter of surprise to the psychologist who knows what an important rôle the muscles play in brain development. The children raised in our large cities are deprived of the traditional foundations of mental life and where there is no compensation for this in well directed manual training or industrial education we must not be surprised to find that the result of years of drill in school subjects is words without meaning.

It would be very difficult to find in a country district school or an industrial or trade school a group of children fourteen years of age capable of producing a set of examination papers such as the one before me. The work is from an eighth grade in a large and progressive eastern city.

Here are some of the answers called forth by the following simple questions in arithmetic. What is a numerator? What is a dividend? What is a minuend? What is a decimal fraction? A decimal fraction with all its numerators. A dividend is a number which divides the number. The numerator is the top of the fraction. The minuend is the number less than other. A numerator is the higher part of a fraction. A dividend is a number which divides another. A decimal fraction is a number set off by a period. A minuend is a number less another. A decimal fraction is a figure and a

decimal after it and one unite after it. Dividend, the word which you are dividing into. The numerator is the number left over when we subtract. Numerator, the number to be added. I have counted some thirty more bits of arithmetical wisdom equal to the specimens given. If it be concluded that this particular eighth grade had talents in another direction, or that the arithmetic work was peculiarly weak in the school, we must invite attention to the spelling and grammar employed in the answers. But the examination in grammar will throw further light on this matter. Here are the seven simple questions that were proposed to the class: What is a phrase? What is a predicate? What is a personal pronoun? What is a collective noun? What is a conjunction? What is a verb? What is a clause? Here are a few of the answers: A phrase is a group of words relating a distant office, but not expressing a thought. A predicate is a sentence tell what is thought. A personal pronoun is words used instead of a persons. A verb is a word that modifiers an adjective averb and verb. A conjunction is a word which limits or discribs. A collective noun, is a noun that collects all the modifiers of a sentence. A verb is part of an adjective. A clause is a stop of pause. A clause is a place where the voice goes down. Clause are the feet of animals. A perdicat is that which helps the verb. The predicate is what you talk about. A verb is a word that expresses emotion. Phrase is a thought of words. Phrase is two verbs. Personal pronoun is a noun that means more than one but is written as one. A collective noun is a group or collection of words the word as got to be a noun to be a collective noun. A conjunction is a word not used as any part of speech and connecting two parts of a sentence. A collective noun is a group or collection of people or animals. The talent of this class evidently is to be found elsewhere than in arithmetic or grammar. Let us examine their work in geography. Here are the seven questions: What is an island? What is a river? What is a peninsula? What is climate? What is a scale of miles? What is a voyage? What is a discoverer? An island is a long strait of land. A peninsula is a group of island. A scale of miles is lines all colors yellow

red, etc. A scale of miles, is a certain area of ground. A peninsula is a small body of water connecting another small body of water. A peninsula is an island extending from a ocean, and surrounded by water. A peninsula is a peace of land that shouts out in the water as "Florada." A peninsula is a body of water surrounded by larger bodies of water. A river is a large body of water that floats. A voyage is travelling from one great distance to another. An island is a large body of water and smaller ones following into it. A river is a stream of water about a rod wide runing through some city or along the railrode tracks. The climate is the difference between the moisture and the temperature. A climate is a country occupied by people. The climate is the air which a place contains. The climate is the combined of clear and moisture. The climate is a hot belt. A climate is the place in which a person lives. The knowledge of music of this class was tested by two questions. What is a staff and what is a clef? The answers are on a par with those in the other subjects. A staff is a note on the piano. A clef, a kind of precipice. Clef—rocky. A clef is a very high mountain which tapers to a point at the top. A clef is a high track of land. A clef is a flat or raged rock up the mountain or hill. A staff is lines in which to write on. A clef is a crack.

In the face of results such as these, after eight years of labor, and they can be paralleled in almost any city in the country, is it any wonder that people are asking what is the matter with our schools? Of course every one understands that it is quite possible to go through a series of examination papers and by picking out and combining the foolish answers of the children to make a showing that is apparently discreditable. But results such as are here offered are not exceptional and it is just because they are not exceptional that they are so significant. The teachers are working hard; the schools are fairly well equipped with charts and books and other school appliances: What then is the trouble? It is "words, words, words."

If any body doubts this conclusion all he need do is ask similar questions of the children in any country district school.

It is results such as these that are compelling the change of attitude on the part of those responsible for the work of our schools. In the days when almost everything that is used in the home was made in the home, children had their allotted tasks to perform, their little chores to do night and morning; and during the long vacations they assisted in the work of the house, the farm or the shop and incidentally got as a reward for their helpfulness an excellent training in the use of the hand, physical exercise that strengthened the muscles, a sense of responsibility, a feeling of duty and of self-reliance that grew into the power of initiative. Since the various forms of industry passed from the home to the factory, parents have found it extremely difficult, often impossible, to provide for their children the employment that is necessary for any right development of character.

For some years the schools have been trying to provide training for the hand; first as "busy work," paper cutting, clay modeling, drawing and sewing designs on perforated cardboard in the kindergarten and primary grades; then as manual training and domestic science in the high school and later in the grammar grades. During these years, manual training in some of its forms has been discussed in almost every teachers' meeting, sectional, state, or national. In February the Department of Superintendents of the N. E. A., which met in this city, devoted a session to a discussion of the place of industries in the educational system. In almost every educational journal there is an article on manual training or industrial education. In the *Elementary School Teacher* for March the seven editorial pages are given up to notes on industrial education. In the same issue is a report of the first annual meeting of the Society for the Promotion of Industrial Education. Carroll D. Wright presided over the meeting and leaders in industry as well as leaders in education took part in the discussions.

The Educational Review for March publishes a report of the Committee on the Training of Teachers of Home Economics presented at the Lake Placid Conference on Home Economics, July, 1907. The committee gives extracts of letters from the presidents of twenty colleges and normal schools and sums up its conclusions and recommendations as follows: "No phase of present day education is more interesting to the careful observer than that of domestic economy or household economics. Coming somewhat late into the field of recognition, it has already made headway, and apparently is upon sure foundations. All over the country, in every grade of schools and among all classes of school people, there is a constantly increasing interest in this subject. . . . Opportunities for preparation of teachers are exceedingly inadequate, both as to the number of those who may be taught, and as to the quality of the instruction. Normal schools, even those of high standing, and co-educational institutions, are doing very little, women's colleges are doing less, special technical schools are few in number and often are specializing too much. The general situation practically reproduces, item by item and step by step, the conditions under which the so-called natural sciences came into the high schools: beginning with scant laboratory equipment, if any, and with one teacher for all branches. The needs of the situation seem to be, first, teachers who are willing to undertake this work in ways that will *not* redound to their own credit. . . .

"Second, there is need of such modification of courses in technical normal schools, and in women's colleges and co-educational institutions, as will not only permit but will encourage survey work, a more general view of the field, time given to securing serviceable knowledge—finding in all this at least reasonable preparation for elementary instruction in the branches included under the general term Household Economics. The courses which most need such modification are those in botany, chemistry, physics, physiology, economics and sociology."

The committee recommends that "institutions of higher learning give survey courses in the four great sciences; that through these survey courses or by special elective courses these sciences and economics and sociology be related closely and practically

to the affairs of life as these students will find them on graduation; that in women's colleges and coeducational institutions there be direct and practical application of the branches just enumerated to the opportunities and duties of home-making; that in high-grade normal schools there be established courses in the science and method of teaching domestic economy (as in the science and methods of teaching other branches), and that in technical schools opportunity be given by electives or through special arrangement of courses for reasonable preparation of those who must cover all branches of household economics as that work is apt to be first offered under a single instructor in the secondary schools of the country."

The Lake Placid Conference indicates fairly well the widespread and growing interest in the more practical phases of our educational work. A large body of thinking people in all parts of the country are, in fact, demanding that our schools be brought into closer touch with the social and economic conditions of our time. They are demanding that the method of teaching all branches in our schools be such as to render the work vital. A rigid content will no longer meet the needs of the hour and they are demanding that the school system itself depart from the rigidity of its ways and modify the whole scope and content of its work so as to eliminate what has ceased to be serviceable in a curriculum and to make room for what is now required and they are demanding above all things that the school system be so modified that it will serve the needs of all the people and graduate its pupils into useful walks of life and make of them healthy, contented and intelligent members of society.

THOMAS EDWARD SHIELDS.

BOOK REVIEWS.

The Catholic Encyclopedia, Vol. II, Assize of Clarendon—Brownrigg, Edited by Charles G. Herbermann, Ph. D., LL. D., Edward A. Pace, Ph. D., D. D., Condé B. Pallen, Ph. D., LL. D., John J. Wynne, S. J., Thomas J. Shahan, D. D. New York, Robert Appleton Company, 1907. Pp. 804.

The second volume of the *Catholic Encyclopedia,* which reached the reading public some months since, has more than fulfilled the expectations aroused by the first volume. The catholicity and authority of the *Encyclopedia* were emphasized in the review of the first volume which appeared in the July (1907) issue of the BULLETIN. The wide range of topics embraced in the scope of the work was there pointed out, and it may not be amiss here to call attention to the cosmopolitan character and the authoritative position of the 268 writers who have contributed the articles which make up the second volume. Of these writers 35 are from England, 12 from Canada, 9 from Italy, 8 each from Germany and France, 7 from Belgium, 6 from Ireland, 5 from Holland, 4 from Turkey, 3 from Austria, 2 from India, and 1 each from Spain, South Africa, Norway, Switzerland, Scotland, Wales, and the Bahama Islands. The United States is represented by 151 contributors, of these 48 are from New York, 33 from the District of Columbia, 24 from Maryland, 8 from Missouri, 7 from Pennsylvania, 6 from Massachusetts, 6 from Minnesota, three each from Illinois, Kentucky, New Jersey and Wisconsin, 2 each from California and Ohio, and one each from Kansas, North Carolina, and Idaho. And if the home of the contributors to the first volume be considered in connection with this list, the cosmopolitan character of the writers will be still further emphasized.

As the *Encyclopedia* treats of all parts of the world and of interests which are frequently national or local, it is fitting that such topics should be dealt with by the best available authority on the ground who, because of his residence and his social and academic position, will have first-hand information regarding the subjects and will, moreover, be able to treat them in a sympathetic

manner. The scholarship and social position of the contributors are in quite another direction a further guaranty of the authority of the articles. Here there is no discrimination of sex or social caste: women and men, laymen and clerics, find their place on the pages of this splendid volume; bishops, secular priests, members of religious orders, professors in seminaries, colleges and universities, members of learned societies, writers of international reputation, lawyers, physicians, engineers, all have been called upon for information in their own especial fields.

There are a multitude of topics dealt with in this volume on which it would be difficult for the generality of scholars to secure reliable information. Even where such information might be obtained in libraries, it would entail months of work to bring into narrow compass the information presented in such articles as those on the Benedictines. The articles on the various religious orders are assigned in every case after consultation with the heads of the orders in question, a fact which contributes in no small measure to the authoritative character of the work.

The second volume is, in one important respect, an improvement over the first: there is in its articles a larger percentage of doctrine and a corresponding curtailment of biography. This is in entire accord with the demands of the hour. Information is needed on a great variety of subjects. The Catholic Church in this country is living amid a generation which has lost the key to the meaning of much that is vital in her institutions. People have a legitimate curiosity concerning the meaning of Catholic practices, the aims and purposes and mode of life of religious communities, and they want to know for many urgent reasons the Catholic ideal of education. From the two volumes that are before us it may reasonably be concluded that the *Encyclopedia* aims at satisfying every legitimate curiosity about the constitution, doctrine, discipline and history of the Church.

All who are interested in the work of education will find in these volumes a treasure house of the necessary and the useful. Many attribute the social unrest of the times to the failure of our schools to mould the characters of their pupils. It has been said, with some appearance of truth, that the schools of the day are educating our children away from industry and rendering them deaf to the social call. Such articles as that which sets forth the work of St. Benedict and his monks in civilizing the hordes of barbarians that swept down over Europe cannot fail to furnish

many valuable suggestions in our present needs, as may be seen from this passage from the article on St. Benedict: "With Benedict the work of his monks was only a means to goodness of life. The great disciplinary force of human nature is work; idleness is its ruin. The purpose of his rule was to bring men 'back to God by the labor of obedience, from whom they had departed by the idleness of disobedience.' Work was the first condition of all growth in goodness. . . . . In the regeneration of human nature in the order of discipline, even prayer comes after work, for grace meets with no coöperation in the soul and heart of an idler. When the Goth 'gave over the world' and went to Subiaco, St. Benedict gave him a bill-hook and set him to clear away the briars for the making of a garden."

But for our Catholic Schools in particular the *Encyclopedia* will prove a priceless treasure. Owing to the scanty means at their disposal, these schools are frequently unable to provide for either teachers or pupils an adequate library. Whatever else it may be necessary to forego, it is to be hoped that no Catholic school will be deprived of the incalculable advantage of having at hand for the use of teachers and pupils the *Catholic Encyclopedia*, where all can find in convenient form authentic information on all matters pertaining to their holy faith and to the history and practices of the Catholic Church.

THOMAS EDWARD SHIELDS.

Modern Classical Philosophers. Selections illustrating Modern Philosophy, Compiled by Benjamin Rand, Ph. D., Harvard University. Boston and New York, Houghton, Mifflin and Co., 1908. Pp. xiii, 740.

This work aims to present in a series of extracts some of the essential features of the chief philosophical systems in the modern epoch. The author is the well known compiler of the *Bibliography of Philosophy* which appears as the third volume of Baldwin's *Dictionary of Philosophy and Psychology*. He has done his work well. The selections are made with judgment and taste. The arrangement is, naturally, the chronological one followed by all historians of modern philosophy, and while there may be room for difference of opinion as to the advisability of lengthening here and there, or curtailing one or another chapter, no teacher who

understands the difficulty of making judicious assignment of reading matter in the course on the Course on the History of Philosophy will fail to commend the work as a whole. Students who are conducting research work will, of course, find it necessary to go to the Complete Works of a philosopher. Those, however, who are looking for a general appreciation of the philosophers of the modern epoch will find this a very useful companion volume to their text-book. The volume is well printed. Here and there a typographical error, such as *prosequator* for *prosequatur* on p. 14 will, no doubt, be corrected in the next edition of the book. Perhaps space may be found in a subsequent edition for some extracts from the representatives of the Spiritualistic-Eclectic philosophy in France.

WILLIAM TURNER.

Many Mansions, being Studies in Ancient Religious and Modern Thought, by William Samuel Lilly. New York, Benziger Bros., 1907. Pp. xi, 260.

This volume of Essays by the well known author of *The Great Enigma* and *Ancient Religion and Modern Thought* deals with some vitally interesting problems of religion and philosophy. The Essay on *The Sacred Books of the East* supplies in a most pleasing presentation many useful facts concerning the great collection of Oriental sacred literature and the distinguished scholar to whose indefatigable industry we owe the original plan and the partial completion of the project. The "Message of Buddhism to the Western World" and "Kant and the Buddha" are sympathetic studies—too sympathetic, some may incline to pronounce them—of the religious and philosophical tenets of Buddhism and a comparison of the most prevalent Oriental religious system with the philosophy which has dominated the thought of Europe since the beginning of the nineteenth century. "The Saints of Islam" takes the reader into the rare paths of Muslim Mysticism, a world practically unknown to students of medieval history, most of whom take account of the science and philosophy of the Arabians, but neglect this most interesting phase of Mohammetan civilization. The Essay on "Spinoza and Modern Thought" contains a clear exposition of Spinoza's idea of religious faith, and of his doctrine concerning the identity of God with Nature. But, it is

hardly correct to say that by the word *Substance* Spinoza "means pretty much what Aquinas meant by it." The discussion, pp. 198 ff., of the "Labels" by which Spinoza's philosophy has been marked off as "atheism," "pantheism," "materialism," "ultra-spiritualism" is interesting. When, however, Mr. Lilly singles out the doctrine of Divine Immanence as the deep, underlying truth "which has given Spinoza his hold upon the intellect of Modern Europe," is he not overlooking the dominant ethical motive of Spinoza's work, which, to our way of thinking, furnishes at once the secret of Spinoza's influence and the basis of reconciliation of the widely divergent estimates of his philosophy? The Study on "Modern Pessimism" is an able plea for the recognition of the supernatural in an estimate of human life. The closing Essay on "The Newest View of Christ" is a review of Professor Pfleiderer's *Die Entstehung des Christentums.*

WILLIAM TURNER.

Lexicon Scholasticum Philosophico-theologicum, in quo termini, etc., a B. Joanne Duns Scoto . . . exponuntur, declarantur, opera et studio R. P. Mariani Fernandez Garcia, O. F. M. Distributio Secunda Quaracchi, 1907. Pp. 193–384.

This is the second fascicule of a very useful Lexicon, the first fascicule of which was noticed in the BULLETIN for January, 1907 (p. 148). The work is intended for the use of students of the writings of the Subtle Doctor. It explains terms, distinctions and phrases (effata) both theological and philosophical. The present number treats of terms, from *Damnatorum punitio* to *Materiae Primae Conditiones.*

WILLIAM TURNER.

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1. **Acta Pii PP. X Modernismi Errores Reprobantis.** Collecta et disposita. Innsbruck, 1907. Pp. 72.

2. **De Modernismo.** Acta S. Sedis, cum notis canonicis, auctore A. Vermeersch, S. J. Bruges, 1908. Pp. 68.

3. **La Liberté Intellectuelle après l'Encyclique Pascendi.** Lettre de Mgr. l'Evêque de Beauvais à un Député. Paris, 1908. Pp. 43.

4. **Cardinal Newman and the Encyclical Pascendi Dominici Gregis.** An Essay by the Most Rev. Edward Thomas O'Dwyer, Bishop of Limerick, New York. Longmans, 1908. Pp. xi, 44.

5. **A Catechism of Modernism.** . . . Translated from the French of the Rev. J. B. Lemius, O. M. I., at St. Joseph's Seminary, Dunwoodie, N. Y. New York, The Society for the Propagation of the Faith, 1908. Pp. 153.

6. **Modernism.** What it is and Why it was Condemned. By C. S. B. Edinburgh, Sands, 1908. Pp. 96.

7. **Old Truths, Not Modernist Errors.** An Exposure of Modernism. By the Rev. Norbert Jones, C. R. L. New York, Benziger. 1908. Pp. 54.

8. **Theologische Zeitfragen.** Von Christian Pesch, S. J. Vierte Folge: Glaube, Dogmen u. geschichtliche Tatsachen, Freiburg, Herder, 1908. Pp. vi, 242.

1. This is a convenient edition of the Latin text of the Encyclical *Pascendi,* the Decree *Lamentabili Sane Exitu,* and the *Allocutio* addressed by the Holy Father to the newly created Cardinals in the Consistory of April 17, 1907. The edition is furnished with a convenient index.

2. Father Vermeersch adds to the text of the Encyclical *Pascendi* several other pontifical documents relating to Modernism and supplies in ten pages of text a brief canonical commentary on the various decrees bearing on the subject.

3. The Bishop of Beauvais in a letter to a member of the Chamber of Deputies discusses the difficulty which arose in the mind of the layman on reading the condemnation of Modernism. He shows how vain is the fear by which some timorous souls are assailed, namely, that in condemning the errors of Modernism the Holy See placed obstacles in the way of scientific research in the domain of criticism and history. Reason and Good Sense, the traditional action of the Church, the text of the Encyclical itself are appealed to to show that "for two thousand years the Church has been the true Apostle, the only Apostle of true thought, of sound morality, of unfailing faith."

4. The Essay by the Bishop of Limerick will, we have no

doubt, be widely read, not only because of the circumstance of its having been "written for a leading Catholic Review in London in which, however, in consequence of a difference of opinion between the Editor and the writer as to certain paragraphs in it, it is not to be published," but also because of the intrinsic value of the brochure itself, and because it was high time that some one with the competence which the Bishop of Limerick possesses in the subject should intervene to save the name of Newman from the fate which seemed to threaten it owing to the too great zeal of the Modernist admirers of the Cardinal. "I observe," writes the Bishop, "that some of the persons who feel the severity of the Pope's condemnation try to shield themselves under the venerable name of Newman. . . . . There is nothing in Newman to sustain, or extenuate, or suggest a particle of their wild and absurd theories." In vigorous and lucid language the author of the *Essay* brings argument after argument to prove this thesis. The work has, we understand, received the compliment of a special letter of commendation from His Holiness.

5. Father Lemius's *Catechism of Modernism,* which appeared originally in Italian and in French, carries with it the highest commendation, a letter of approval written by Cardinal Merry del Val, in the name of the Sovereign Pontiff. St. Joseph's Seminary has done good service to English-speaking Catholics in placing at their disposal this very simple exposition of the contents of the Encyclical *Pascendi.*

6. The author who hides his identity under the initials C. S. B. exposes the doctrines of Modernism, brings forward reasons for their condemnation and furnishes citations from the works of several recent writers to show that the errors are far from being obsolete. He takes the *Roman Catholic Catechism* used in England, omits the distinctly Catholic doctrines that it teaches, and taking the "common Christian teaching" that is left, uses it as a standard by which to judge Modernism. The result is, as he himself says, "striking." He is entirely correct, we think, in associating with Modernism the "Liberal Theology" which is causing no little unrest among orthodox Protestants.

7. The purpose of this pamphlet is to show that "Modernism, viewed in its unphilosophical foundations, is neither modern, nor is it Catholic, but the opposite of both"—a purpose which, we think the author, in part, attains. Here and there, however, he indulges in what one might characterize as recklessness of state-

ment, and the language, throughout, might be improved by the exercise of a little pruning. For instance "Kant's philosophy is rather ancient, nearly two centuries old, and he borrowed his system from Celsus and Porphyry."

8. Father Pesch's book, written before the publication of the Encyclical *Pascendi,* is a study of the Act of Faith and of dogma in relation to historical facts. Under the heading *Grundlegung* he analyzes the Act of Faith and studies the nature of dogma in the light of the Decrees of the Vatican Council. In the next portion *Neuere Ansichten,* he reviews the opinions of Loisy, Ward, Tyrrell, Laberthonnière and Blondel, giving ample and textual justification of his strictures by numerous citations from the works of these writers. In the third portion, *Beurteilung der neuen Lehre vom Glauben,* he devotes special attention to Newman's Doctrine of Development and to the question of Dogma and History. We hope to see the work soon made accessible to those who cannot read in the original this scholarly defence of Catholic teaching.

WILLIAM TURNER.

Qualities of a Good Superior. Edited by Rev. Ferreol Girardey, C. SS. R. St. Louis, B. Herder, 1908. Pp. xviii, 295 pages. Price, $1.25 net.

The present volume is compiled chiefly from the instructions of the Venerable Father Champagnat, one of the first Marist Fathers, and founder of the Little Brothers of Mary. The qualities analyzed are especially, good judgment, piety, regularity, charity, humility, meekness, firmness, watchfulness, zeal for the correction of inferiors, knowledge, etc. To the material drawn from Father Champagnat, Girardey has added an appendix containing matter on the duties of superiors, from the works of several Saints and Masters of the spiritual life (259-291) v. g., St. Ignatius, St. Alphonsus, St. Gerard Majella, Fr. Alvarez, Fr. Valuy, etc.

We are confident, no less than the editor, that the present work will prove most useful not merely to religious superiors but also to the clergy, and in general to every one having charge of souls.

R. BUTIN.

History of the Books of the New Testament. By E. Jacquier. Transl. from the French by Rev. J. Duggan. Vol. I, *St. Paul and His Epistles.* New York, Benziger, 1907. Pp. xiv, 335. Price $2.00 net.

The original French edition of this work forms part of the *Bibliothèque de l'enseignement de l'histoire ecclésiastique;* it is now translated into English as the first volume of the *International Catholic library.* It is to the honor of Jacquier that his work should have been chosen to open the new series, and this fact sufficiently indicates with what favor the French original has been received in historical circles. After a few remarks on the chronology and language of the New Testament (1-27) the author takes up more directly the subject announced in the title: St. Paul and his Epistles. Concerning the person of St. Paul, Jacquier analyses his nationality, his characteristics, the genesis of his thought, his history previous to the Epistles to the Thessalonians, and his language (28-66). He then examines each Epistle according to a uniform plan: Church to which it was sent, occasion, contents, genuineness, date and place of composition, special remarks.

Almost all the problems relative to the Pauline Epistles are indicated, although the author did not intend to discuss them in all their intricacies. Jacquier exposes fairly the various aspects of these problems, tells us what he considers more probable, and gives us the principal reasons in favor of his conclusions. The English translation is a little shorter than the original "not on account of any real or substantial omission, but because the analyses of the Epistles have been reduced to more suitable proportions."

Jacquier is well informed and impartial in his exposition. The desire of being concise has occasionally given a somewhat awkward appearances to some passages. With regard to the last two chapters of the Epistles to the Romans, v. g. he asserts that Marcion cut them off for dogmatic reasons (195) and in the same strain, he tells us that Tertullian, Cyprian, Irenaeus do not quote them on account of their lack of dogmatic importance (ibid.). The two may be correct, but a little explanation would have been welcome.

The present work is very clear, systematic, and scholarly; on

account of its suggestiveness and fairness it is an ideal book to place in the hands of students.

R. Butin.

La Théologie de St. Paul, par F. Prat, S. J. Première partie. Paris, Beauchesne, 1908. Pp. 604, 8vo.

The professors of the Catholic Institute of Paris have taken the direction of a movement aiming at supplying us with monographs on positive theology. Already several volumes of their "Bibliothèque de Théologie positive" have been issued by Turmel, Bellamy, Adhémar d'Alès. To this collection, Fr. Prat contributes the theology of St. Paul. Although his aim is not merely critical, still, he knows full well that, unless the foundations are secure, the superstructure cannot stand. For this reason, he has examined very carefully the various problems connected with the Pauline Epistles. Thus he covers the same ground as Jacquier; in fact, his treatment of these questions is more comprehensive, and many points intentionally condensed by the latter are treated here much more in detail. It is gratifying, however, to find that both scholars are generally in agreement, as, v. g. in admitting the genuineness of all the Epistles, except Hebrews, in considering Ephesians as a circular letter, etc.

Prat has paid special attention to the genesis of St. Paul's thought and to the historical circumstances of each Epistle, and rightly so: St. Paul, it is true, must have had a well defined theology when he began his missionary labors, but in his letters, the various ideas are treated only according to circumstances and the needs of the Churches. Each Epistle or group of Epistles emphasizes one particular thought, for the full appreciation of which the historical setting should not be lost sight of. By taking these facts into consideration, Prat has given us a very objective study on St. Paul. He has taken in each Epistle, the main idea or ideas that forms the theme of the letter and analyzed it thoroughly from the viewpoint of St. Paul himself. In Thessalonians, we have a full *exposé* of the ideas of St. Paul on the *Parousia* in Galatians, on justification by faith, etc. All this is done with the greatest regard for historical accuracy. We should not attribute to St. Paul himself all the conclusions that may be drawn from his words. These conclusions may or may not be justified, but it does not

follow that the Apostle should have foreseen them, much less have taught them. In this respect, Prat is very conscientious, free from speculation and ill-advised zeal.

To avoid cumbering the exposition with too many details, Prat has inserted her and there "Notes" in which some special topics are more fully developed. Some of these notes are real scientific dissertations, as important and as fundamental as anything in the exposition itself. In fact, there is hardly a page in which the reader will not find plentiful and accurate information. To say that the work of Fr. Prat is very thorough, rich in references, full of delicate observations, will hardly give an idea of its real merits. He tells us very modestly that, had he had his way, he would have chosen a less pretentious title for his work; he considers his present monograph merely as a tentative sketch which he intends to perfect in the future. As a matter of fact, however, Prat shows a great progress in the field of Biblical theology, and he has given us one of the best analyses of the theology of the Great Apostle of the Gentiles. May these few remarks create in many a desire not only to read this work but to study it!

R. BUTIN.

Souvenirs et Fragments Pour Servir Aux Mémoires de ma Vie et de Mon Temps Par Marquis de Bouillé (Louis Joseph Amour), 1769–1812, publiés pour la Société d'histoire contemporaine, par P. L. De Kermaingant (A. Picard, Paris, 1906), Vol. I, 511.

Anecdotes Historiques Par le Baron Duveyrier (Société d'histoire contemporaine), par Maurice Tourneux (A. Picard, Paris, 1907), 358.

Kleber en Vendée (1793–94), Société d'histoire contemporaine, par H. Baguenier Desormeaux (A. Picard, Paris, 1907), 565.

Correspondance du Duc d'Enghein, 1818-1804, (Société d'histoire contemporaine) par le Comte Boulay de la Meurthe (Vol. II, Paris, 1908), 469.

The meritorious French "Société d'histoire contemporaine" continues the publication of important documentary works concerning the French Revolution and the periods immediately before and

after. The works announced above offer the same qualities of interest, authenticity and abundance of information that we have frequently noted in the earlier volumes of this series which must eventually be of prime importance for an equitable history of the Revolution. Each work has an excellent index, also an historical introduction that makes known the items of chief importance for the personal history of the author whose letters or memoirs are offered to the public.

Le Maître et L'Elève, Fra Angelico et Benozzo Gozzoli, par Gaston Sortais, Lille, Desclée, De Brouwer et Cie (Paris, 1906).

M. Sortais offers in this volume, illustrated richly and with much taste, an excellent introduction to the artistic history of the great Florentine mystic painter Fra Angelico and his delightful pupil Benozzo Gozzoli. The canvasses and frescoes of the Angelico are described with an insight and sympathy that extend to the work done by his pupil Benozzo in the convents of Montefalco, the Medici Chapel at Florence, at Gemignano (that wonderful Pompeii of the Middle Ages) and in the Campo Santo of Pisa. Good bibliographies of both painters and full catalogues of their works add value to this charming book.

Archivum Franciscanum Historicum. Fasc. I. Ad Claras Aqnas (Quaracchi, near Florence), 1908. Pp. 208.

The remarkable interest in things Franciscan that has been witnessed during recent years has resulted in the publishing of periodicals exclusively devoted to the discussion of questions of Franciscan History; while considerable space has been given to *Franciscalia* by existing weeklies and monthlies of high critical standing, both Catholic and Protestant. The Franciscan movement thus fostered by the active and impartial interest of scholars of every shade of religious opinion rendered necessary or, at least, very desirable the publication of a periodical such as the *Archivum*. Accordingly a committee composed of Friars specially qualified for the task, was appointed by the Minister General of the Friars Minor, the most Reverend Denis Schuler; and, in several meetings, the

title, scope, plan, and editorial management of the new periodical were thoroughly discussed, the result being the publication of the first number of the *Archivum Franciscanum Historicum* in January of this year.

The main scope of the *Archivum* is threefold: *a*) to afford an arena, so to say, for the scientific and exhaustive discussion of mooted questions that at present engage the attention of Franciscan students; *b)* to make public the results of modern research into the sources of Franciscan History; *c)* to record the progress, development, and achievements of the Franciscan movement as a whole. It may not be unprofitable to refer briefly to one or other of the principal articles of the present number that come under the first division of *Discussiones.*

Father Paschal Robinson in his usual facile and delightful English considers in detail some of the more important chronological difficulties that beset the student of the life of St. Francis. He calls attention to the fact that as a whole medieval biographers cared little enough whether the exact dates in a Saint's life were under the eyes of their readers, provided its vivifying spirit entered their souls. In other words their primary aim was to edify. This he considers the head and front of their offending in matters chronological. He reminds us in conclusion that despite the gratifying results of modern research "there are gaps to be filled in; discrepancies to be explained; questions to be answered." Needless to say we cherish the hope that Father Paschal may be able "to return to the subject in a later number of the *Archivum.*"

The authenticity of the Portiuncula Indulgence is the subject of a very able paper in German by Father Heribert Holzapfel. In our present critical age we are too apt to rest the proof of an important historical fact solely upon documentary evidence; and to eschew tradition, especially of the popular sort. This method of procedure is an example of a well known fallacy *extra dictionem.* Hence other causes than ignorance may very easily be adduced to account for the remarkable silence of the early Legends in regard to the Portiuncula Indulgence. In the first place the Pope granted the Indulgence with extreme reluctance and St. Francis knew well that both the Cardinals and the Bishops of Umbria were opposed to a favor till then unheard of. Hence St. Francis confided the concession of the Indulgence only to a few of his intimate companions. After the death of the Saint, the religious began to come

to St. Mary of the Angels to gain the great "*Perdono d'Assisi*" which then gradually found its way into contemporary chronicles.

The fifth article which is in Latin from the pen of Father Michael Bihl is at once entertaining and instructive. Yet we cannot but deprecate the rather ungenial attitude which the writer assumes towards the well known Jesuit whose "Way of the Cross" he subjects to a critical examination. Father Thurston's book has been translated into French; and it would have been well had Father Bihl indicated more precisely whether he is critizing the English original or the French translation. For an author is very often at a disadvantage in a translation, and the smack of irony that Father Bihl complains of (note 1, p. 53) in regard to the use of the phrase "good Franciscans" does not appear at all in the English. Criticism to be of value in these days must have the two qualities of geniality and sincerity; nor must a critic censure an author for an unintentional or supposed mistake. The error should be pointed out for the author's benefit who will correct it in due time, if he love truth. In view of these considerations the animadversion contained in note 3, p. 52, might be softened without loss of effect.

Under the second sub-division of *Documenta* the *Prima Legenda chori de S. P. Francisco,* edited for the first time by Father Theophilus Domenichelli and the *Testimonia Minora saeculi XIII de S. P. Francisco* deserve special mention. The remainder of the Archivum is divided into *Codicographia, Bibliographia, Commentaria ex Periodicis, Opera Recensita, Chronica,* and *Libri accepti.* In the course of time, however, it may be found advisable to simplify this slightly complex arrangement of headings.

For the rest the *Archivum Franciscanum Historicum* deserves the generous support of Franciscan students wherever they may be. It has that guarantee of usefulness and permanence which attaches in general to all undertakings inaugurated by the old religious orders. We heartily wish the new periodical prosperity and length of days.

STEPHEN DONOVAN.

BOOK NOTICES.

The house of Victor Lecoffre (J. Gabalda et Cie, 90 Rue Bonaparte, Paris) continues the publication of its admirable series "Les Saints," the volumes of which have been regularly noticed in the BULLETIN. Among the latest issues is SAINT SEVERIN, APÔTRE DU NORIQUE (453–82), by M. Andrè Baudrillart, a little masterpiece of historico-critical description and politico-social analysis, certainly the most charming account yet written of the famous saintly "Innominato" of the latter part of the fifth century, at once the missionary of the barbarian hordes and the civil intermediary between them and the conquered Romans of Noricum (Salzburg, Styria, Carinthia). Another attractive life is SAINT BENOIT LABRE (1748-83) by J. Mantenay of the *Univers*, a delightful pen-picture of one who became as a fool for Christ, and who will always have a special interest for the faithful of the Church in the United States, since it was the study of his life that drew to the Catholic Church the first New England Puritan convert, Rev. John Thayer of Boston.

Dr. Giovanni Mercati, well known to the learned world as one of the most active savants among the Roman clergy, has rendered an important service by his edition of several hitherto unknown texts of a learned and saintly Theatine liturgist (OPUSCOLI INEDITI DEL BEATO GIUSEPPE CARDINALE TOMMASI, Rome, 1905, pp. 55). It is no. 15, in the valuable Roman collection of "Studi e Testi," devoted to original studies and documentary publications in hagiography, patrology, literature, etc. Cardinal Tommasi's suggested reforms or "Emendations" in future editions of the Roman Breviary, Missal, and Ceremonial, as made known in the most important of these new texts, are of great interest to-day in view of the new pontifical commission that deals with these long-pending questions. The most important suggestion of Tommasi is that the private recitation of the Breviary be largely reduced to the Psalms, though here the "pristina orandi regula" of the Roman Church ought to be carefully examined, and the recitation of the psalter brought back to the more spiritual and mystic form it once had in the ancient rite of the Roman Church, that he carefully distinguishes from the abbreviated rite of the Roman Curia to which we owe in no small measure our present Breviary. The most critical modern liturgists would not disavow the good method suggested by Tommasi (1649-1713) for the improvement of the liturgical books of the Roman Church, *i. e.* a careful study of the older liturgical books out of which Breviary, Missal, and Ceremonial were compiled, and a complete collection of all the oldest and best manuscripts in Rome and Italy (to which Dr. Mercati rightly adds: and in the rest of Europe).

Had the latter suggestion been acted on at the end of the seventeenth century many valuable liturgical manuscripts would not have perished or disappeared, but would now be accessible in the great European civil or ecclesiastical repositories of documents.

The Historical Seminary of Dr. Kirsch, in the Catholic University of Fribourg in Switzerland, began in 1905 a series of important publications, to be based on original research and executed with all due critical skill. The first work of this important new series is the valuable contribution of the Cistercian student, P. Dr. Eberhard Hoffmann (Das Konversen-institut des Cistenzierordens in seinem Ursprung und seiner Organisation, Freiburg, 1905, pp. 104). Dr. Hoffmann presents us, he says, rather with an introduction to this important element of the medieval Cistercian influence (fratres conversi, barbati, laici) than with a thorough study; the latter can be attempted only when the materials in the archives of the Cistercian monasteries, also the "Acta et Statuta" of the General Chapters of the order, are more fully published than is yet the case. Nevertheless, from the earlier Benedictine materials, the great monastic documentary works of the seventeenth and eighteenth centuries, and the valuable contributions of modern writers (Winter, Sackur, Vacandard, Lamprecht, G. Müller, Berlière, Janauschek, etc.) he has put together a most useful study that throws new light at once on the internal organization of the famous Benedictine reform of Citeaux in the twelfth century, the contemporaneous development of agriculture in France and Germany, and the social transformation of the period that was more largely affected than is generally known by the introduction into the Cistercian body of great numbers of laymen from the lower orders of feudal life.

Among the late apologetic studies on the question of the condemnation of Galileo we call attention to the "opusculum" of the learned Barnabite, Padre Giovanni Semeria, of Genoa (Storia di un Conflitto tra la Scienza e la Fede, Rome, Pustet, 1905, pp. 80). Its calm, objective and equitable temper, and its good critical method make it a useful addition to the similarly important studies of Vacandard (Etudes de Critique historique, 2d. ed., Paris, 1906, 295-387) and of G. Sortais (Le Procés de Galilée, Paris, 1905).

The Sacrament of Extreme Unction, though treated in all manuals of dogmatic theology, has long been awaiting a sufficient monograph corresponding to its religious dignity and the historical and literary interest that centres about it. In his excellent study of this Sacrament (De Sacramento Extremae Unctionis Tractatus Dogmaticus, New York, Pustet, 1907, pp. 396) Fr. Joseph Kern, S. J., professor of dogmatic theology at Innsbruck, has produced a doctrinal and historical treatise of much value. Its five books treat of Extreme Unction as a sacrament instituted by Jesus Christ, of its purpose and nature, its effects, its minister and subject, and its qualities. His work is especially valuable for the large space devoted to the early history of the Sacrament; we hope in some

later number of the BULLETIN to deal more fully with this part of Fr. Kern's book. Suffice it to say here that since Chardon's *Histoire des Sacrements* (Paris, 1745) no good historical account of this Sacrament has been published. It is somewhat regrettable that Fr. Kern did not add a few pages of critico-literary introduction descriptive of the principal works or essays devoted to this subject by theologians, ancient and modern, and by historians of the Sacraments. Quite timely also and useful is the brief exposition of Catholic doctrine and practice that we owe to Rev. P. J. Hanley (TREATISE ON THE SACRAMENT OF EXTREME UNCTION, New York, Pustet, 1907, pp. 57).

We recommend to our readers, especially to all University students and their teachers the excellent work of Dr. Konstantin Holl, of Rastatt in Germany, STURM UND STEUER (Herder, St. Louis, 1908, 70 cents). It is an elevated and reasonable appeal to academic youth for a life of Christian purity, based on the mastery of a disorderly will and a concupiscence that knows no subjection save that imposed by religious education and life. More powerful than any or all natural motives and reasons are those of a spiritual character, by which is awakened and sustained in the youthful soul the reign of divine grace. This work is particularly suitable for teachers in colleges and academies on the occasion of retreats, spiritual direction, etc.

The teacher of our parochial schools and academies, also to some extent of our colleges, will find very serviceable the text-book of English history prepared by Mr. Wyatt-Davies, M. A. of Trinity College, Cambridge, AN ELEMENTARY HISTORY OF ENGLAND (Longmans, New York, 1906). It is moderately but tastily illustrated, has a very good index and is provided with regnal tables, a running list of principal dates, and good maps. To each chapter are prefixed the names of the chief persons, also the most important dates mentioned in it. The narrative is brought down to the death of Queen Victoria (1901).

Father Vincent McNabb, O P., places the English-speaking laity under an obligation by his translation of THE DECREES OF THE VATICAN COUNCIL (Benziger, New York, 1907, 60 cents). "This last will and testament of the past century," he rightly says in the preface, "brief as a will and pregnant as a dying wish, holds within its formal words the principles whereby the *errores et terrores saeculi*, the falsehoods and fears of our age, may be met and withstood."

In keeping with its valuable collection (in six series) of the Encyclical Letters of Leo XIII, the house of Herder continues to issue in similar style the Encyclicals of Pius X. The latest of these important documents is now presented in the original Latin with a German translation (PII PP. X. EPISTOLA ENCYCLICA DE MODERNISTARUM DOCTRINIS, Herder, St. Louis, 1908, 32 cents).

Younger members of the Catholic clergy will appreciate the earnest booklet of Mgr. Ferdinand Rudolf, WEGWEISER FUR PRIESTER (Herder, St. Louis, 1908, 50 cents). It is the latest accession to the valuable series of works on the priesthood published in the last generation, and is based on the well known books of Alvarez de Paz (De vita spirituali, De exterminatione mali), Scheeben's "Herrlichkeiten der göttlichen Gnade," and Cardinal Vaughan's work on the priesthood.

BOOKS RECEIVED.[1]

History and Biography.

A Tuscan Penitent. By Father Cuthbert. New York, Benziger Bros. 1907. Pp. 291. Price, $1.35.

Ten Lectures on Martyrs. By Paul Allard. New York, Benziger Bros. 1907. Pp. xxv, 350.

Ireland and St. Patrick. By Wm. Bullen Morris. New York, Benziger Bros. 1907. Pp. xi, 307. Price, $.60.

The Inquisition. By E. Vacandard. Translated by Bertrand L. Conway, C. S. P. New York, Longmans, Green & Co. Pp. 284.

The Beginnings of the Temporal Sovereignty of the Popes, A. D. 754 to 1073. By Mgr. L. Duchesne, D. D. New York, Benziger Bros. Pp. 312.

The Catholic Church, the Renaissance and Protestantism. By Alfred Bandrillart. New York, Benziger Bros. 1908. Pp. xxviii, 331.

Sursum Corda, Letters of the Countess de St. Martial. By Baron Leopold de Fischer. New York, Benziger Bros. 1907. Pp. 335.

Theology.

Defence of the Seven Sacraments. By Henry VIII, King of England. New York, Benziger Bros. 1908. Pp. 480.

L'Enfance de Jesus-Christ, d'apres les Evangiles Canoniques. By Rev. P. A. Durand, S. J. Paris, Gabriel Beauchesne & Co.

Law of Christian Marriage. By Devine. New York, Benziger Bros. 1908. Pp. xviii, 366.

Devotional Works.

Thoughts and Fancies. By F. C. Kobbe, D. D. New York, Benziger Bros. 1907. Pp. 61.

[1] Books received from publishers or authors will be placed on this list, with imprint *and price, when marked.* In this way, each work will be promptly brought to the attention of our readers. In many cases, a lengthy notice will be given in a subsequent number of the Bulletin.

Well Spent Quarters, also *A Three Days Retreat.* By A Sister of Mercy. New York, Christian Press Association. Pp. 271. Price $.75.

Way of the Cross. (Jesuit Method). New York, Benziger Bros. 1908. Pp. 42. Price $.15.

Way of the Cross. (Eucharistic Method). New York, Benziger Bros. 1908. Pp. 60. Price $.15.

Way of the Cross. (Franciscan Method). New York, Benziger Bros. 1908. Pp. 57. Price $.15.

Way of the Cross. (Liguorian Method). New York, Benziger Bros. 1908. Pp. 39. Price $.15.

A Key to Meditation. By Pere Crasset, S. J. New York, Benziger Bros. Pp. 163. Price $.50.

Saint Francois de Sales. By Fortunat Strowski. Paris, Librairie Bloud & Co. 1908. Pp. 364.

Sermons.

Short Sermons. By Rev. E. P. Hickey, O. S. B. New York, Benziger Bros. Pp. 245. Price $1.25.

A Pulpit Commentary on Catholic Teaching. (Vol. I. The Creed.) *A Complete Exposition of Catholic Doctrine, Discipline and Cult in Original Discourses,* etc. New York, Joseph F. Wagner. Pp. 458. Price $2.00.

Twenty-Five Short Sermons on Doctrinal and Historical Subjects. By Bernard W. Kelly. New York, Benziger Bros. 1908. Pp. 240. Price $1.25.

Miscellaneous.

Parerga. By Canon Sheehan, D. D. New York, Longmans, Green & Co. Pp. 352.

The Priest's Studies. By T. B. Scannell, D. D. New York, Longmans, Green & Co. 1908. Pp. 240.

La Libérté Intellectuelle Apres L'Encyclique Pascendi. By J. C. Douais, Ev. de Beauvais. Paris, Gabriel Beauchesne & Co.

The Catholic Who's Who and Year Book. London, Burns & Oates. 1908. Pp. 444. Price $1.50.

Friday Fare. By Mrs. Charles Marshall. New York, Benziger Bros. 1907. Pp. 61. Price $.35.

UNIVERSITY CHRONICLE.

The German Chair. Rev. Father Walburg's donation has brought the endowment of the Chair of German Language and Literature so near completion that the filling of the Chair by the appointment of a regular professor is now only a question of a short time. Meanwhile four Courses in German are being given at the University by two Instructors.

Donation to the Library. The Library of the Department of Education has received through the kindness of Mr. Nicholas Benziger, New York, forty volumes of works on Christian Doctrine and the Teaching of Religion, all publications of the house of Benziger Brothers.

The Literary and Debating Society of the Catholic University of America. On the evening of March 18th the students of the University convened in the Assembly Hall, for the purpose of discussing the organization of a Literary and Debating Society. The Professor of English Literature, Dr. P. J. Lennox, was elected Chairman of the meeting, and Vincent L. Toomey, Secretary. After those present had shown their unanimous approval of the establishment of such a Society, a Committee of three were appointed to draft a Constitution.

At a second meeting of the Literary and Debating Society, held on March 26, a Constitution and By-Laws were adopted, establishing the name of the Society as "The Catholic University of America Literary and Debating Society." The following officers were subsequently elected: Patron, Rt. Rev. Bishop D. J. O'Connell, Rector of the University; Honorary President, Dr. P. J. Lennox, Professor of English Literature in the University; President, Frank A. Mulvanity; Vice-President, William Hemmick; Corresponding Secretary, Leo J. Koontz; Recording Secretary, Vincent L. Toomey and Treasurer, B. J. Semmes. An Executive Committee of three was appointed, consisting of the Rev. Leo MacGinley; the Rev. Leo Schlindwein and John Moran.

On the 9th instant, Mr. Frank A. Mulvanity, President of the

Society, delivered an address, "The Origin of the Political Parties of the United States."

A debate on "The Expediency of Capital Punishment" will be held on the 23rd of this month. The participants of the occasion will be Messrs. Douglas, Kelley, Koontz and Gallagher.

VINCENT L. TOOMEY,
Recording Secretary.

The Knights of Columbus and the Catholic University. At the regular meeting of the Washington Chapter of the Knights of Columbus, April 27th, 1908, the following resolutions were passed:

Whereas, The Knights of Columbus of the City of Washington through the Chapter thereof feel deeply grateful to His Eminence James Cardinal Gibbons for having honored us by his presence in our Assembly Hall on Sunday, February 23, 1908 at which time he commended in beautiful language the work the Knights of Columbus had done and were doing for morality and religion in our beloved country; and whereas:

His Eminence on that occasion pointed out to us the necessity of our continued earnest activity along these lines and that as we grow strong and numerous in numbers we should not overlook the great work within our province of assisting in the establishment of an endowment fund of five hundred thousand dollars ($500,000) for the Catholic University of America, so as to place that great Institution on a solid financial foundation; therefore be it

Resolved, that we, the members of the Chapter, representing the Knights of Columbus of the City of Washington, pledge ourselves to support the movement about to be launched by the National Board of our Order to establish said fund of $500,000, which shall be known as the Knights of Columbus Fund for the use of the Catholic University of America; and be it further

Resolved, That we communicate these resolutions to our respective Councils, to the National Board of Directors of the Knights of Columbus, and also that a copy be furnished to our National Organ, "The Columbiad," and a copy be transmitted to His Eminence Cardinal Gibbons.

Resolutions passed at regular meeting of Washington Chapter, March 27th, 1908.

THOMAS J. DONOVAN,
Chairman of Chapter.

The Catholic University Bulletin.

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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LERINS, *Commonit, c. 6.*

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THE APOSTOLIC SEE.[1]

I.

Our knowledge of the century that includes the death of St. John the Apostle and the first establishment of the Christian religion throughout the broad Empire of Rome is indeed imperfect, not to say obscure. But two lines of Christian thought and action stand out clearly and are admitted by all, however various and self-contradictory are the interpretations of the admitted facts and documents. The infant Church, apart from her memorable struggle with the civil power of Rome for the right to exist, was all along engaged in a no less momentous domestic conflict, first with the converts from Judaism and second with the converts from Greek and Roman paganism. Too many of the former looked on the new movement as no more than a fresh awakening of the Old Testament life and polity, the anxiously-awaited dawn of fulfillment of those promises that had so long fed the courage of Israel, a glorious proselytism for the Temple

[1] A discourse preached Sunday, May 3, 1908, in the Cathedral, Baltimore, on the occasion of the consecration of Rt. Rev. Denis J. O'Connell, D. D., as Bishop of Sebaste, from Matth. xvi, 18-19:

"And I say to thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven."

and its institutions destined in this way to rise again from the material ruin and moral humiliation that had fallen on Jerusalem. Too many of the latter saw in the new Christian teaching and organization a kind of academic mixing-bowl into which might be cast the Gospel of Christ, the idealism of Plato, the erudition and logic of Aristotle, and the multitudinous vagaries of the Graeco-Roman Orient, in other words the system known as Gnosticism or the highest spiritual knowledge. The first post-apostolic century of the Church is very largely nothing more than a life and death conflict with these two movements, as deeply antagonistic to the nature and calling of the true Church as they were to one another. They were after all not new movements, but activities of a much earlier time, newly-quickened by the rapid advance of the religion of Jesus Christ, or rather sharply challenged by the latter, which daily swelled the ranks of its adherents at the expense of the old Israel, of Greek philosophy and of a hundred forms of Oriental worship and speculation from the Nile and the Orontes to the Indus and the Ganges. No doubt there was reasoning a-plenty against the narrowness and selfishness of the Judaizers and the misty hallucinations of the Gnostics, but the records of Christian antiquity are there to show that the victory was won for the Christian multitude by a vigorous appeal to the criterion of *Apostolicity,* i. e., to identity of Christian belief with that of the apostolic age. St. Justin, himself a native of Palestine, might dispute learnedly with the Rabbis of Ephesus, and even after him we hear echoes of second and third century disputes between the synagogues and the churches. But when it was all well over, by the middle of the second century, the figure and the teaching best remembered were those of Hegesippus, himself a Jew and the first historian of the Catholic Church. He had travelled widely through the Roman world in search of a working criterion of the religious truth taught by the Christian Society, and found it in the universal identity of doctrine with that of the apostles. Some precious fragments of his description of the sub-apostolic period have reached us, and from them we see that while on the one hand he enumerates all existing half-Jewish, half-Christian

sects and gives the names of their founders, on the other he praises the universal agreement of the Christian Churches throughout the Roman Empire based on the regular succession of their bishops from the apostles. Towards the end of his life he spent a long time at Rome, and drew up from the archives of the Roman Church the first known list of the successors of St. Peter, some of whose names have reached us (Anicetus, Soter, Eleutherus), though the rest of the document has long been lost, perhaps not hopelessly. Quite certainly he looked on the succession of Roman bishops as a guarantee that the apostolic doctrine had been preserved at Rome in its virginal purity, and that no concept of the Old Testament or of the rôle of Israel could pass for Christian which was there condemned. It is indeed unique and persuasive when we meet this conclusion in the extant fragments of the earliest history of the sub-apostolic period, in the mouth of a man who, St. Jerome tells us, followed closely on the Apostles' own time and whose life covers the period from about 120 (the death of St. John the Apostle) to about 180 when the Christian religion had fairly won its first hard battle for existence. His sole aim in life was to assure himself that he was believing in all that the Lord Jesus had taught. He travelled far and wide for that sole purpose, and believed firmly that the true criterion of Christian faith was in the unbroken succession of the properly appointed successors of the Apostles (i. e., the bishops). He had himself collected many principal facts and documents concerning the apostolic times, and dying left in his account of those times, and as a principal document, not the succession of bishops of Jerusalem or Antioch or Alexandria, but the full catalogue of the bishops of Rome, as though satisfied that he had reached the living centre of Christian truth where the new heresies, especially the Judaizing falsehoods, would certainly be cast out, as indeed they were. The mass of Israel, however, was yet no less carnal than in the time of its Redeemer and the millions of its children, both in and out of the empire, long continued to dream, and even to plan, a restoration of Sion to political greatness and even supremacy. Our good Hegesip-

pus, as simple in heart as he was in style, belonged to the race of Nicodemus, and they were ever few in Israel. Nevertheless, in the remote beginnings of the Christian religion he is an important witness to an early and general consensus of all Christians that in the succession of Peter and Paul was to be found always genuine Christian truth, and that all teaching which differed from theirs was the particularistic teaching of sects and heresies, and offered no guarantee of a living contact with the teaching and the will of the Divine Founder.

But while Israel long and fiercely opposed the divorce of Christianity from its own too secular concept of the Old Testament religious life and organization, the new religion was in even greater danger from the miscellaneous multitude that thronged to it from the temple-spaces and the lecture-halls of the philosophers. The rapid and compulsory unification of the mighty Mediterranean state known as the Roman Empire was not accompanied by any similarly thorough transformation of the minds and hearts of its hundred million subjects. The wide tossing sea itself was not more restless and changing than the multitude of any Greek or Roman city, especially in the refined and luxurious Orient, where freedom of thought was as untrammelled as political servility was abundant. The religions of conquered peoples, East and West, had long been affecting to its detriment the rude and rather austere pagan worship of Rome and the Latin peoples; with similar hopes they approached the new religion of Christ and sought alliance with it now in one shape and now in another, but chiefly through curious speculations about the origin of the world and man, the nature of evil, the relations of spirit and matter, the future resurrection, etc. This is what came to be known as Gnosticism or Scientific Religion. The countless advocates of this antique "Modernism" assured the Christian authorities of their orthodoxy, the compatibility of their teachings with the Gospel, even of special secret revelations of the Apostles and first Christian converts. Its propaganda was incredibly active, widespread and seductive. The yet extant relics of its religious literature are enough to astound us when we think how little has been saved, let us say concern-

ing the earliest popes or many of the Roman emperors. It was really responsible for the creation of what we call Christian theology, i. e., a rational and scholarly defence and illustration of the teaching of the Gospel and Holy Church. The most vigorous opponent of this pseudo-Christianity arose at Lyons in Gaul, a Christian bishop known as Irenaeus, born towards the year 150, probably in populous Asia Minor, itself a hotbed of Gnosticism. He had spent some years at Rome as a Christian teacher, and was therefore well equipped to produce his large Greek work "Against All Heresies," in which he explains and confutes all the false forms of Christianity that were current before the end of the second century. With extensive knowledge and much acumen he pursued the hydra-headed Gnosticism of his day, and his book remains forever a curious monument to the character of the Christian Church, its constitution and its teaching, its aim and even its history, also in some ways a valuable record of the age in which he wrote. But against the heresies of his day, in particular Gnosticism in all its shapes, the chief line of argument of this great scholarly bishop of the end of the second century, this cultured and travelled and practical administrator of the most important Western Church outside of Italy, this Asiatic Greek in the See of Lyons, is neither scriptural nor theological—it is the lack of genuine apostolic character. The true sense of the Gospel of Jesus Christ, he says, is easy to learn and to use his own words "it is within the power of all in every Church, who may wish to see the truth, to contemplate clearly the tradition of the apostles manifested throughout the whole world." It is visible in the unbroken succession of bishops instituted by the apostles in the Churches founded by them.[2] But he goes on to say that the apostolic succession is

[2] The following words of his contemporary Tertullian (*De Praescr.* ch. 39) exhibit with the legal precision peculiar to him the attitude of the African Christians towards the apostolic office of the Roman Church.

"Come now, thou that wilt exercise thy curiosity to better purpose in the business of thy salvation, run over the Apostolic Churches in which the very chairs of the Apostles, to this very day, preside over their own places, in which their own authentic writings are read, echoing the voice, and making the face of each present. Is Achaia near to thee? Thou hast

lodged principally in the succession of Roman bishops; he enumerates the twelve successors of St. Peter and St. Paul from Linus to the contemporary Eleutherus (and this is the oldest extant catalogue of the popes, also the oldest history of the popes, for he enumerates touching details of their lives); he insinuates clearly that they were especially honest, perfect and blameless men, in whose ears the preaching of the Apostles still echoed and before whose eyes their traditions were ever supreme. Above all, this particular succession of Christian bishops stands in a peculiar and pre-eminent way as a guarantee of apostolic truth, a touchstone of un-Christian or anti-Christian teaching, a shining light to both friend and foe. His golden words deserve to be quoted in full:

"Since, however, it would be very tedious in such a volume as this, to reckon up the successions of all the Churches, we do put to confusion all those who, in whatever manner, whether by an evil self-pleasing, by vainglory, or by blindness and perverse opinion, assemble in unauthorized meetings; (we do this, I say), by indicating that tradition derived from the apostles, of the very great, the very ancient, and universally known Church founded and organized at Rome by the two most glorious apostles, Peter and Paul; as also (by pointing out) the faith preached to men, which comes down to our time by means of the successions of the bishops. For it is a matter of necessity that every Church should agree with this Church, on account of its pre-eminent authority, that is, the faithful everywhere, inasmuch as the apostolical tradition has been preserved continuously by those (faithful men) who exist everywhere."

He then enumerates the list of Roman bishops, as one might enumerate the list of Presidents of the United States, and adds:

Corinth. If thou art not far from Macedonia, thou hast Philippi, thou hast the Thessalonians. If thou canst travel into Asia, thou hast Ephesus. But if thou art near to Italy, thou hast Rome, whence we also have an authority at hand. That Church how happy! on which the Apostles poured out all their doctrine with their blood; where Peter had a like passion with the Lord; where Paul is honoured with an end like the Baptist's; where the Apostle John was plunged into boiling oil, and suffered nothing, and was afterwards banished to an island; let us see what she hath learned, what taught, what fellowship she hath with the Church of Africa likewise."

"In this order and by this succession the ecclesiastical tradition from the Apostles and the preaching of the truth have come down to us. And this is most abundant proof that there is one and the same vivifying faith, which has been preserved in the Church from the apostles until now and handed down in truth (*Adv. Haeres,* III, 3, 3)."

It would be hard, says an illustrious modern Church historian, to find a more concise expression of the doctrinal unity then existing in the universal Church; of the sovereign and unique importance of the Roman Church as witness, guardian and organ of the apostolic tradition; and of its superior pre-eminence in the group of Christian communities.[3]

Through these three centuries the Roman Church had no rival for its perilous pre-eminency, which was so marked that the Emperor Decius, when about to undertake the extermination of the Christian religion, declared that he would rather behold the rise of an usurper than another bishop of Rome. The oldest Christian Churches, like Corinth and Antioch, recognized its supreme dignity. Before the end of the first century the former appealed to the Roman Church to heal a painful schism, and while the second century was yet young, Ignatius of Antioch addressed the Roman Church as the president of the Christian Society and acknowledged with gratitude the reception of its instructions and commands. During this period the bulk of the Christian body was in the Roman Orient, yet its supreme government, as far as we can now grasp it, was certainly in the See of Peter. Thither came the heads of the great heresies of Gnosticism, Marcionism, Montanism, Sabellianism, asking for recognition, and rebellious only when they fail to secure the authority and prestige of that ancient Church. In all the domestic controversies of those centuries that Church ever dominates the scene. It is not Rome that weakens during the earlier controversies, but Asia Minor; not Anicetus who visits Smyrna to confer with Polycarp, but that aged man of

[3] Mgr. Duchesne, in BULLETIN, X, 430. For a good commentary on this famous passage of St. Irenaeus, and a refutation of various efforts made to blunt its point, see L. Rivington, *The Primitive Church and the See of Peter* (London, 1894), 31-38.

80 years who comes to Rome to deal with the pope. And later no bishop of the Orient, nor all of them, dared to order all their episcopal brethren to meet in councils and report to him as Pope Victor did; much less did they dare to excommunicate, or threaten to excommunicate, entire provinces, if they did not obey, i. e., to cut them off from the common unity in Christ, as the same pope did, and as Pope Stephen did a little later when the African churches clung stubbornly to their narrow views on the re-baptism of heretics. In matters of Christian faith it brought before its tribunal the highest Christian scholarship in the person of Origen, and it called for explanation and submission from high-placed and saintly bishops like Dionysius of Alexandria, while the supreme tribunal of the empire recognized at the same time that in practice the bishop of Rome was the judge of Christian life and discipline. It is to the Roman Church that critical scholars, some of them neither Catholics nor genuine Christians, trace back the most solemn and far-reaching measures and institutions that consolidated the fluent elements of the earliest Christian life,—the closing of the canon of the New Testament and the diffusion of its books; the formulation of the Apostles' Creed or that simple and ancient rule of faith that each convert, Jew or heathen, had to learn and accept as a sufficient catechism of the new belief; the creation of a special religious code for Christians, i. e., the beginnings of the canon law, which the oldest Greek Christian texts with curious unanimity refer to a Roman origin. I might add other grave considerations that place beyond a doubt the unique magisterial office of the Roman Church in the earliest and darkest days of the Christian religion, when its bishops everywhere were in daily peril of their lives as confessedly the sources and guarantors of the peculiar religious obstinacy that maddened at once and appalled the governors of the Roman world. I will mention but one more such illustration. Out of the remotest Christian antiquity come reliable statements that the Roman Church during these three centuries was wont to exercise a truly imperial charity towards multitudes of Christians in all parts of the Roman Empire. From Greece, Syria, Asia Minor, Arabia came pitiful cries

for help amid the ceaseless local persecutions of the brethren, and it is no Latin writer, but a Greek, the great Church historian Eusebius of Caesarea, who tells us that even to his day, i. e., the first quarter of the fourth century, the Roman Church still dispensed to the ends of the empire her rich and immemorial bounties.

If I have dwelt at some length on these features of the primitive Roman supremacy among the earliest Christian Churches, it is because, considered in their entirety, they reproduce for us at that early date not only the continuous fact of the apostolic authority in its fulness, but also its original aim and its genuine spirit, i. e., the practical effective unity of the Christian ideals in belief and in life, and a permanent, deep, transforming affection for the common welfare that was like a tide of new blood in the veins of a decadent age and a corrupt society. The history of the Roman Church in these three centuries is in reality an enlarged Acts of the Apostles.

Feature for feature all the traits of the primitive Church found in the inspired record are met with in the Roman Church of this period—the conviction of responsible authority visibly lodged in an organized body; a full and sure and ready sense of all the Christian faith and an equally reliable sense of religious falsehood; an adequate appreciation of the universal interests and the common welfare; a large and moderate view of the exercise of authority; an habitual confession of a higher will, that of Jesus Christ, as the true source of the new power over men's minds and hearts. In faith, in discipline, in government, in its public services, in its continuous charitable solicitude for all the scattered brethren in Christ the Roman Church was in those centuries truly an "imago primaevi saeculi," a mirror of the apostolic age.

"Thus," says an illustrious historian, "the churches of the entire world, from Arabia, Osrhoene, Cappadocia, to the extremities of the West, experienced in everything, in faith, in discipline, in government, in ritual, in works of charity, the incessant activity of the Roman Church. It was everywhere known, as St. Irenaeus says, everywhere present, everywhere respected, everywhere followed in its advice. Against it there rises no opposition, no rivalry. No com-

munity entertains the notion of putting itself on the same footing as Rome. Later, patriarchates and other local primacies will come into being. In the course of the third century, one barely sees their first outlines, more or less vague, in process of formation. Above these organisms just forming, as well as above the collection of the isolated churches, there looms up the Roman Church in its sovereign majesty, the Roman Church represented by its bishops, the long series of whom is connected with the two coryphaei of the apostolic chorus; the Church which knows itself and declares itself and is considered by the whole world to be the organ and center of unity." [4]

During all this time, moreover, its bishops were held in peculiar veneration by all Christians. Many of them shed their blood for Christ, and each of them was looked on in his own time as St. Peter himself in all the fulness of his public character. The individual pope might come from any part of the vast Empire of Rome, but his family and personality were ever of little account. Each one stood for the highest and most attractive religious idea and the most efficient religious organization that the world had yet beheld. And though he usually perished violently (for Cæsar was yet unwilling to sacrifice his own religious authority), it was not felt that his disappearance imperilled the precious interests committed to him as to a spiritual dictator in face of the ignorance, apathy, stupidity, malice, selfishness, and habitual vacillation of too many minds and hearts in all that pertained to the life of the spirit. Men spoke of them interchangeably as the *See* of Peter, the *Chair* of Peter, the *Place* of Peter. The authority of the great apostle, granted him as a reward of his faith, and for the preservation of the unity and efficiency of the Christian organization both in its primitive growth and amid the dramatic vicissitudes of later persecution and conflict, seemed even then solidly anchored, as it were, to a mighty rock, was identical and equal in each successor, identical and equal being the divine gift itself and the necessity for it, the good accomplished, the evils averted. What wonder, then that long before the Roman Church emerged

[4] L. Duchesne, BULLETIN (1904), x, 448.

from the catacombs, its bishops were wont to claim, and at Rome itself, an hereditary fulness of apostolic authority, and to quote for their flock as early as the time of St. Cyprian's death that divine charter of the papacy, the memorable words of St. Matthew (XVI, 118-19):

"And I say to thee: That thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose on earth it shall be loosed also in heaven."

O fateful words! The pilgrim to the Fisherman's Tomb at Rome and the idle visitor lift up their eyes to-day and behold them written in gigantic letters about the base of the dome of St. Peter's, heralding forever and consecrating, as it were with befitting majesty, the incomparable genius that built for them this pedestal thrice glorious among the works of human imagination and skill. But far more glorious is the historical career of these words of power from the day when they were first uttered in remote Palestine to our own time. Nothing but their sacramental efficiency can explain the influence they have exercised in every century, in every form of civilization, amid all kinds and manners of men. They have sundered the spiritual from the temporal order, at an awful price, it is true, nevertheless by no means excessive; they have shaped the exercise of this dearly bought spiritual independence and conditioned the framework of ecclesiastical authority, whose dignity and serviceableness they have saved, while they prevented it from degenerating into anarchy or becoming hopelessly the tool of secular passion or purpose; they were ever and are yet the sufficient instruction of the successors of St. Peter, replete with freedom of action, but also replete with terrible admonition for men who believe in the divinity of Jesus Christ, His tender affection for Holy Church, and His inevitable just judgment of those who sit in the place of Peter, but do not the works of Peter; they have affected the growth of great sciences, doctrinal theology, canon law, moral theology,

Church history, even of philosophy; they have fashioned effectively the civil and social order, for there was a long and troubled period when the average Christian mankind of Europe looked to the papacy as a paternal power, and saw in each succeeding pope a moral patriarchal authority, the only one capable of dominating an arbitrary feudalism, of compelling for the poor, weak, and helpless, some measure of justice, of enforcing basic principles of the law of nations, and of planting deeply in the heart of Europe those principles and ideals through which the Western world put off its ancient paganism and even yet stands out as fundamentally different from and superior to the non-Christian Orient; they were and are the divine source of the combined insight and courage which have regularly distinguished the successors of St. Peter, even when European society had reached the lowest ebb of its fortunes, and was everywhere dominated by a narrow and selfish secularism that abused holy institutions for vile ends. Through these divine and imperishable words the successor of St. Peter is forever lifted above the ordinary course of human passions and purposes, forever exhibited to mankind as the symbol of Christian unity, the criterion of Gospel truth and life, the witness and custodian of Christ's teachings, the judge of the brethren in all charity and equity, and therefore the natural guide and adviser of Christian society in all that pertains to religious faith and morality, and even in those large spheres and phases of human life that are affected for good or evil by our moral principles or rather by the lack or weakness of them.

II.

An essential feature of the original apostolic office was its witness unto Christ, not unto a portion of his life, but unto all His public career. On the morrow of the Ascension, when yet the Christian Church numbered about a hundred souls, the Apostles met under the presidency of Peter (Acts, I, 14-26) to select a successor to the traitor Apostle Judas. It may be truly called the first General Council, presided over by the first pope. "Wherefore," said the Prince of the Apostles,

"of these men who have companied with us all the time that the Lord Jesus came in and went out among us . . . . one of these must be made witness with us of His resurrection . . . to take the place of this ministry and apostleship from which Judas hath by his transgression fallen." It is precisely this feature of the apostolic office that stands out most strikingly in the Roman Church during the thousand years of medieval life. The other apostolic churches, like Jerusalem, Antioch, and Alexandria, gradually decayed, or were involved in wretched heresies, or became the prey of Islam. The brilliant civilization of the apostolic age was soon obscured in the Mediterranean world. The original monuments and documents, both of Church and State, disappeared or became unintelligible. Passionate new controversies killed off the interest in primitive Christianity, and a new order supervened everywhere, rather a total lack of order in those rude ages when the political, social, and economic life of the Greco-Roman world was everywhere overlaid with crude barbarism freshly renewed in every century by the eager sensual hordes that poured without ceasing from the mighty womb of the North and the East. At Rome itself a consul, that immemorial symbol of the Roman State, was no longer named; the majestic Senate-house on whose floor were debated the fates of kingdoms and provinces was closed and dumb; the vast population shrank to a handful; the prestige and power of the City men proudly called Eternal had passed away, or rather were disputed by jealous Greeks, fanatic Arabs, and proud and turbulent Germans. A little more and the prophetic fear of Scipio Africanus had become a reality; Rome, like Troy and Carthage would have passed into the realm of shadows. It was a crucial time, whose true significance can be read in Cardinal Newman's *Historical Sketches* and in the noble volumes of Mr. Allies. But graver than the decay of the glorious city itself was the peril that threatened Christian unity when for a while it seemed that for the future not the Roman by the Tiber but the Byzantine Greek by the Golden Horn would henceforth represent or dominate the apostolic witness to Jesus Christ, that the ever-latent secularism of the imperial office would strangle the hardbought spiritual indepen-

dence, and soon Rome would be as Constantinople, and later as Moscow, the seat of more or less venerable arch-chaplains of an Oriental ruler, local custodians of dead magnificence, Grand Lamas for the West.

But for the welfare of Holy Church and of humanity this early crystallization of the spiritual forces of the Gospel was not to happen in the West on the border line of the ancient world and the new states of Europe whose last most hopeful progeny even we of the New World now are. In the names and the memory of the glorious Apostles Peter and Paul the popes found always something sacramentally vigorous and restorative, a lasting echo as it were, an undying image of the "praedicatio veritatis," the fulness of Christian truth as it had been made known by the great Apostles and ever preserved in the Church founded by them and consecrated by their labours and their blood. The apostolic office and apostolic faith soon created their own monuments unique and wonderful, eternally voiceful of the purpose that underlay them. There stood, visible to all, the glorious sepulchres of Peter and of Paul. There rose the old basilica of St. Peter, for a thousand years the most venerable monument of the world, hallowed by a thousand great events, itself the silent witness of the permanency of the apostolic office, crowded with memories and proofs of the tender gratitude to Christian Rome both of the ancient world that lay dying and of the new peoples rudely surging in to take its place, one day to bear its complex burden. In the old St. Paul's stood during all this period the evergrowing series of medallions that exhibited in imperial mosaic the list of the successors of the Fisherman, while throughout and around the City were scattered venerable relics and evidences of their sojourn, their apostolic activity, and the deep respect that the Roman Christians showed their fathers in the faith while yet a Hadrian pondered over the Gospel or in his immortal memoirs a Marcus Aurelius with imperial melancholy fixed its essence as an incorrigible resistance to the omnipotence of the Roman State. To-day the genius of Catholic investigators and the pick of the new fossors reveal not a few incredibly convincing proofs of this, as both scholar and excavator work

their way through such early Christian cemeteries as that of Domitilla and that of Priscilla, where once were buried members of Cæsar's household and foremost consular nobles, whose names yet grace the pages of Tacitus and Suetonius, but who had then caught the Gospel from the lips of Peter and Paul. From all parts of the world, despite the wretched anarchy of the times, long armies of pilgrims never ceased to visit the sepulchres of Peter and Paul and to acquire within their shadow both the letter and the spirit of the Gospel. This pilgrimage to Rome was the most unifying institution of a period when the entire West had scarcely a city worthy of the name and function. It is to-day as important as ever in the regular visit of every Catholic bishop to the source of apostolic authority, but its origin is lost in the dim beginnings of the papal succession, while at the same time it is one of the most irrefragable evidences that Christian Europe at least always saw in the succession of Peter the only divine guarantee that it was receiving an uncontaminated gospel, and not the conclusions of Arius and Nestorius, or the secular makeshifts of court-bishops and ignorant soldiers.

And in as far as the successor of Peter could not behold the entire Christian world, his letters, issued always by the authority of Peter and Paul, went far and wide every day of this thousand years, and brought home, for example to the most lonely priest of the Orkneys or the Faroes, a sense of union and communion with the entire Christian world and a conviction that the Christian religion held its way continuously, that Christ was not preached in vain nor was faith in Him a vain thing both for priest and people. The countless missionaries who in those ages went forth to conquer for Christ the surrounding moral darkness held their work but weakly done, if it was not begun with the approval of the Apostolic See, like that of Saint Patrick, or if it was not soon placed under the saving direction of the same like that of Saint Boniface. Well indeed for all those strong but uncultivated races that they were so soon in touch with the Eternal City, for thereby they not only secured easily and permanently religious unity with the rest of Europe, but they also obtained the first elements of civilization. May they

always be thus divided for the benefit of Rome, says the pagan Tacitus, describing the internecine quarrels of the Britons under the stern generalship of Agricola, that perfect apostle of the old order. Nay, rather lay aside your wasteful warfare and be united in Christ Jesus, and learn the arts of a higher and a better life, said the missionary to the Angles and Saxons, those rude men of Schleswig-Holstein and Jutland who soon drove out the Britons from their pleasant home. And they were united, and with the Christian faith that they received from Pope Gregory, whom they ever revered as their special apostle in Christ Jesus, they soon also entered on a higher culture, learned of an alphabet and of the preservation of the most useful thought, of written law and fixed judicial procedure, of a better warfare by rational argument, of the refinement of the spirit as more desirable than the gross pleasures of violent passions. And as the missionary worked in union with the See of Peter his efforts were never in vain, for he was only the far-flung pioneer in the great system of Christianity that centered at Rome, and knew that when he fell another would come to take his place. The obligation of the metropolitans to obtain the pallium from Rome came soon to remind the new churches that they were offshoots of a great trunk, and that only by close contact with the parent stem could they be protected at once against themselves and against the forces of secularism that too often they did not recognize, and when they did were too weak to resist it or cast off its yoke. They owed it to the Apostolic See that they kept for a thousand years that beneficent unity of faith which was the basis of all their spiritual advancement and of their growth in all the arts of civilization. Indeed, whatever monuments they have left, like their beautiful old cathedrals, are the products of Catholic faith and still cry out for its once majestic exercise.

We need not wonder therefore that in the thousand years which elapsed from the Fall of Rome to the invention of printing, the successor of Peter was universally known as the apostolic man par excellence, the "Apostolicus," the "Domnus Apostolicus," the Apostolic Chief, or that men spoke less frequently of Rome and more often of the "Sedes Apostolica,"

the apostolic seat or centre of Christian religious authority visibly identical with its divine origin amid the vicissitudes of the ages as they came and went. Nor ought we forget that if in the more refined East a subservient episcopate had not soon sacrificed the Catholic doctrine concerning the divinity, person, and natures of Our Lord Jesus Christ, it was chiefly owing to the courage with which at all times the Roman church set forth its testimony to the truths handed down by its apostolic founders. From the fourth to the seventh century, in popes like Julius and Damasus, in Celestine and Leo, in Martin and Agatho, the Eastern bishops and the great Eastern Councils of Ephesus, Chalcedon and Constantinople are dominated by the traditional authority of the Apostolic See, which in all this dogmatic strife ever appears not as an equal, but as head and judge, as a sure and only witness to the original Christian truth.

III.

But if the Apostolic See has been at all times and among all other peoples the indispensable and indestructible centre of religious unity and the root of spiritual progress, it has been all that in our own beloved land, and in a very eminent degree. Without question the Catholic Church in this United States owes to the successors of Peter its existence, preservation and progress, to such an extent that without their power and influence steadily exerted in every year of this "saeculum mirabile" the majestic unity of religious sense and forces and institutions that we call American Catholicism would now be a series of weak and divided factions and parties, or submerged in an undistinguishable mass of rationalism and naturalism. We have only to recall hurriedly the conditions in the Old World and the New out of which our Church arose.

One hundred years ago this world of ours went through a chain of crises such as it had never experienced since the dissolution of the civil power of Rome. Men have agreed to call these crises by the name of the French Revolution, because France was the principal scene of these mighty overturnings,

and because she has never ceased to maintain the results and to propagate the spirit and the aims of these marvelous decades. Her children were the philosophers, prophets, poets and generals of the Revolution, as well as its law-makers and executors. From Syria to Drontheim, from Paris to San Domingo, wherever the tricolor waved and the drum beat out the Marseillaise, there rose from the throats of countless men of France such a protest against the existing condition of things in this world as had never yet been heard by any ill-fated shepherds of men. The oppressed everywhere sympathized with this wild outburst of a whole people. Their rulers in vain tried to curb the new power that had broken its bonds like a volcano and was vomiting on all sides death and destruction. All know the story—that awful "Night of the Gods"—the unparalleled decade from 1790 to 1800, the glorious shame and the shameful glory, the injustice of men and the long-delayed justice of God, the tottering and engulfing of thrones and altars and the upbuilding of new social foundments, the final passing of old and decayed social strata and the consolidation anew of rank and class, the golden roll of the world's greatest victories and the unspeakable groanings and agonies of a whole society, slaughtered apparently for ambition's sake,—more truly as an enormous providential blood-letting for a fever that was running in irresistible paroxysms. Behold now the deepest mystery of it all! These millions, drunk with license and triumph, free from all restraint, clamor once more for a master. On the blood-soaked soil of France, under the shadow of a thousand guillotines, in an atmosphere of savagery and blasphemy, they are building anew the throne of a king,—nay, of a king of kings, an emperor, and will lift upon it the figure of the Little Corsican! Marengo, Austerlitz, Jena hallow it with more blood than was poured out about the throne of Alexander or Cæsar. In the wake of this great consecration, law and order, peace and humanity come timidly back to their places. Time mends again her shattered loom and spins anew the usual web of life. Man had wanted to see by what original processes and vicissitudes society was formed; he had wished to penetrate those ancient and awe-

some secrets of God and history that were well forgotten. One brief hour of Marat, Danton, Robespierre, and the thousand human monsters that he had loosed from their cages, was enough. Let there be one chief henceforth, and let men shudder no more before these fatal

> "Dragons of the prime
> That tear each other in their slime."

But it was on the head of the Church of Rome that this storm broke with the utmost violence. In all those wonderful years two popes, Pius VI and Pius VII, walked a dolorous way and were the broken-hearted witnesses of the deepest humiliation that had yet befallen the See of Peter. Out of the revolt of Martin Luther, but after incredible exertions, the popes had saved the Mediterranean world. Now the Latin genius itself seemed to apostatize and was calling loudly for the crucifixion of the mother which bore it, nursed it, raised it to manifold greatness, and when its original empire was lost gave it a new world for the exercise of its gifts. The so-called Catholic States of Europe vied with one another in attaining over religion within their domains the same free hand that the non-Catholic States had acquired, and as we near the end of the eighteenth century, and the first wild mutterings of the Revolution are heard, Gallican and Jansenist, Febronian and Josephist agree with the apostles of Deism and Rationalism that the See of Peter must cease to exist, must perish amid every evidence of contempt and injustice. And as for more than a thousand years the Western Churches were most intimately dependent on the See of Peter, it followed logically that the fall of the queenly mother would entail the overthrow of the daughters; nor was it otherwise, as is known to all.

Amid these circumstances were formed the first Catholic Churches in the United States, timid and insignificant, almost purely spiritual entities, with nothing but a doctrine and some memories, disheartened beyond measure by the contemporary wreckage of the stately churches of their European brethren. All other Christian bodies were historically antagonistic to

them, and tolerated them often only for their pitiful helplessness. They were without traditions or customs, without literature or art or schools, without monuments or institutions, for the most part scattered groups of exiles driven hither by poverty or civil oppression or religious persecution. If the great Catholic Churches of the Old World lay then in the dust, those of the New World were in the beginning all but invisible. Happily for them a series of providential circumstances had made the new state a land of religious freedom and in this new State the Catholics had been generally foremost in patriotic conviction, toil, and sacrifice, for the establishment of the new republic. They could say, as Melito of Sardes once said to Marcus Aurelius, that their religion and the new republic had arisen at the same time and that an equal prosperity of growth had been vouchsafed both, as though an index of their mutual sympathy and service. With blood and counsel and treasure they had bought the right to worship God freely according to the dictates of their conscience, had anchored deeply in every Catholic heart the holy passion of patriotism, and had secured it forever by an inextinguishably grateful memory of religious equity and peace, written into the fundamental law of the people, and destined one day to repay a thousandfold the noble confidence which prompted a law surely indispensable at that time for the development of the Catholic religion.

The perils of American Catholicism were not therefore from without, but rather from within. How should the new Church be governed? Who should appoint its bishops, its ministering clergy? Where should their support come from? Who should own and administer the ecclesiastical property? What should be the limits of authority and obedience between the laity and the clergy? How should ecclesiastical justice be administered? In a word how should the constitution of the Catholic Church, partly divine and partly an ancient historical growth, be made to work in circumstances that on the one hand were truly favorable, on the other extremely difficult? It must be remembered that out of the eighteenth century anti-ecclesiastical and anti-papal conflicts and discussions some Catholics, both ecclesiastics and laymen, had brought with them to the New World a

certain menacing Liberalism, principles and views concerning ecclesiastical government not easily compatible with an immemorially hierarchical church. Then, too, the Catholic population was almost at once fed by an ever-expanding volume of immigration, men of various nations and tongues, likewise of divergent civil and religious training, of unequal social advantages, as different in mentality as they were in racial traits and temper. Nor could they be kept within easy reach and control of such toil-worn clergy as existed. Tempted by the vastness and freedom of their new lives the immigrants roamed far and wide over the boundless extent of the new state, wherever opportunity tempted or fate bore them, so that even the most elementary influence of religion was often foreign or rather unattainable to these children of untold generations of Catholics. The Catholic Church in the United States was confronted, at once and over half a world, with the most delicate internal problems and the commonest calls of justice and charity. And as though to render more difficult the adaptation of an old historical religion to such new and extraordinary circumstances human nature itself, the average social capacity, seemed suddenly to experience an incredible uplift. The native genius of the new republic attacked with vigor its chief obstacle, distance, and in a brief time had endowed humankind with the beneficent inventions that render forever famous the name of the United States. Space seemed at once to roll up and disappear, while time was so multiplied in value that the individual man seemed now to dispose of a quasi-eternity. In this new state the plain common man rose rapidly in dignity and self-respect. No law of caste, no tradition of hereditary government, no ancient privilege barred the way of the most lowly. Equality of citizenship, vastness of opportunity, and abundance of all natural resources so conditioned and developed human personality that often there was almost the force of an antique state in each superior man who arose to grapple with resisting nature or to forge into a working organism the raw political material that lay about him. The poor immigrant, usually from the humblest strata of European life, ignorant of the uses of political freedom and the solemn responsibilities of self-govern-

ment, was suddenly clothed with the dignity of a ruler in a very complex governmental system. Moreover, his fathers before him had been modest tillers of a few worn acres, and now he was given an abundance of virgin soil, with every advantage of climate, cultivation, demand and transportation! He had lived as a rule close to nature in a simple, frugal and obscure way, and now he was thrown by thousands into the most active, ambitious, and productive urban centres that the world had yet seen! His pleasures had hitherto been few and innocent, and the means of satisfying the higher and more violent passions had been to him, happily enough, unattainable. But now he was mightily solicited on all sides by a superb and manifold joy of life and action that knew no bounds, and was the exact opposite of the patient and gentle humility of sentiment, timidity of thought, and habitual self-repression that for long ages had been natural to him! Finally, he had lived under a paternal absolutism that looked with immemorial jealousy on all political freedom of thought and speech, especially in the plain multitude, holding it by nature and history incapable of political sense or wisdom. And now he was daily witness to an incredible universal frankness of criticism, a freedom and fulness of individual judgment on all subjects, an untrammeling of the mind scarcely imaginable to one brought up to respect the existing order and institutions of life as a little less than divinely ordained, certainly in practice unimpeachable or unimproveable by the majority of mankind!

IV.

Therefore whether we consider the vast scandal of the apparent failure and undoing of Catholicism in Europe, one hundred years ago, or whether we reflect on the dubious conditions and circumstances amid which the Catholic life began to organize itself in the United States, or whether we recall the contemporary universal discredit of all institutions that bore the stamp of antiquity and the huge pride of a new and free life that was everywhere in evidence, or whether we remember

that Catholicism, which from time immemorial counted the State itself and civil institutions as friendly and protective, was now as poor and insignificant as the lowliest of its members, the outlook for a rapid and orderly growth of its churches was not then encouraging to prudent men who properly appreciated at once the true nature of the Catholic Church and the character of the new times and new surroundings. Could she seek once more her origin in the womb of time and be truly born again? Could she renounce all but the essentials of her being, and recommence the toilsome and perilous and uncertain conquest of her own children, forget the glory of the past, the reverence and fear of kings, the admiration of entire peoples, the habit of motherly domination without close regard to the exact limits of the temporal and the spiritual? In other words, was a genuine Catholicism possible in the United States?

The answer lies in a century of unequalled growth, during which all the internal forces of Catholicism have had free play and after which it stands demonstrated to the world that in the United States the deepest religious sentiment and the most ardent civic loyalty find an equal shelter in every Catholic heart. We have all rejoiced these days with the populous and progressive dioceses of New York and Philadelphia at the rounding out of a century of vigorous religious life, nor is it necessary to point to the material evidences of the vigor and solidity of the faith and generosity of the three generations which have made possible the wonderful Catholic monuments of worship, education, and charity that grace these noble cities and exhibit publicly the true spirit and the real uses of the Catholic faith. In such matters these two dioceses are only foremost among a hundred others equally zealous according to their population and their means. But infinitely greater for our nation's welfare than all the external works of this century of Catholicism is the undeniable evidence of the fundamental sympathy and harmony that have always existed between the genius of the American Commonwealth and the Catholic Church. By their fruits ye shall know them. As a rule great working ideals that are widely shared by an epoch or a people create for themselves strong and bold personalities

in whom these ideals are forever embodied and consecrated. And it has been even so with us in the short span of one hundred years. As long as our Catholic people can remember the names of such prelates as Archbishops John Carroll and John Hughes, and such citizens as Charles Carroll and Roger Taney, so long will they remember that the most glorious conquest of Catholicism in the New World is its unbroken moral coöperation with the Constitution and the institutions of this United States, and that if in the future men's souls should again be tried in some consuming furnace of public peril, the response from the children of the Catholic Church will never be unworthy of their famous ancestry.

And where could this assurance be more strongly felt or more justly proclaimed than in this mother church of our religion in the United States? Its prelates from the first to the latest have ever been men of strong and pure Catholic faith, but likewise men of equally ardent and enlightened patriotism. Its clergy and its laity, inheritors of a sturdy Catholicism that began nobly in the Ark and the Dove, have ever been conspicuous for their religious zeal, their generosity, and their civic devotion. From this pulpit, as from its native place, has ever issued a high and solemn appeal for the love of this glorious fatherland, for a perfect service of it, above all for lives that shall perpetuate it to the end of time in keeping with the ideals that were shared and proclaimed with equal earnestness by our First President and the first archbishop of this See. The world to-day looks on with astonishment at our rich development in fullest freedom of all the forces of Catholic life. But it ought never to be forgotten that to the prelates of this primatial See, and by reason of its very antiquity, its prominence, and its proximity to our seat of government, is largely owing the ample and well-justified confidence of the public authority in the devotion and fidelity of the entire Catholic body to the welfare of the nation. The fair daughters whose joy this venerable See shares these days went forth from her, but they went forth well equipped for their splendid career, indoctrinated with admirable principles of true religion and true patriotism, each in turn provided with a sum of experience

and insight that in those early days were invaluable, and each confident that here were wisdom and courage, affection and charity, tact and sympathy.

On the other hand, dearly beloved brethren, any outline of our Catholic life and progress would be at once unreal and unjust that did not take into consideration and acknowledge with gratitude the share of the Apostolic See, its constant solicitude, its wise direction, the benefit of its secular experience, and the guidance of the Holy Spirit that in the administration of the Church is ordinarily vouchsafed most abundantly through its head, the Vicar of Jesus Christ on earth. Since the division of the first diocese, the venerable See of Baltimore, one hundred years ago, some ninety dioceses have been created, about one-tenth of the actual Latin episcopate, so that a new diocese has arisen in our Church for nearly every year of the last century. When we reflect, on the one hand, that the diocese with its bishop is the original living cell of the Catholic organism, and on the other hand that the formation of each diocese means long and careful study, the exercise of prudence and equity, tact and conciliation, it must be at once evident that we are deeply indebted to the Apostolic See for what is on the whole an admirable repartition of our religious capacities, duties and resources. To this we must add the constant and immediate control of religious and ecclesiastical observance, the execution of the public laws of the Church, by frequent reports to the Apostolic See and by frequent visits of the bishops to the same immemorial source of Catholic wisdom. Within the same period three national councils and many provincial synods have been held, in all of which the Apostolic See has been immediately helpful and has brought the organization of the Catholic Church in the United States into full harmony with the intention and the general principles of universal canonical legislation. The same venerable See has never failed to insist on the education of a native clergy, and it is very largely to this that we owe to-day the system of provincial and diocesan seminaries and the novitiates of the religious orders out of which in no small measure have come the 16,000 priests who now minister to the needs of the American Catholic people.

It has been ever intent on diminishing and removing all causes or occasions of friction within the ranks of this clergy. We owe to it the harmony of action that exists to-day between the secular clergy and the religious orders working in the same territory and subject to the same wise general laws. To it also we owe the high degree of reverence and obedience that to-day everywhere marks the practical relations of the bishop and his clergy. In the Apostolic See the Catholic people of the United States have always found a final court of appeal, at once accessible, equitable, independent and powerful, which no unrighteous influence could easily deceive, or deceiving hope to maintain what it had gained. In a very particular manner we owe to the Apostolic See the practical and considerate legislation that in the course of a hundred years has enabled the Catholic Church in the United States to assimilate gradually and affectionately many millions of immigrants speaking many languages, formed differently by immemorial institutions and history, broken off with violence and often with hard injustice from their parent stem, cast across wide seas into a new and strange land.

Nor ought we forget that in all this legislation the Apostolic See has always been thoughtful for the public welfare of the Republic, the closer harmony of all its citizens for the common good and growth, an increase of respect for the public authority, and a larger and more intelligent coöperation for the knowledge and practice of those political virtues without which no State has hitherto managed to exist with peace and progress. In all these and other forms of beneficent direction the habitual instrument of the Apostolic See has been for us the Congregation of Propaganda. Amid these centenary feasts of rejoicing it seems certainly proper to pay just tribute to the wisdom and equity of its prefects, the learning of its canonists, the administrative skill and vigor of its secretaries, and the habitual devotion of its officials. Through this body the ancient legislation of the Church has been constantly revised for us and adapted to our needs, or new provision has been made for our new circum-

stances and conditions. It has borne the brunt of responsibility in all the larger activities necessary to safeguard the unity of Catholicism in the United States, to protect its dignity, to maintain its intrinsic strength and health, and to keep it in harmonious contact with the civil order.

If now I add that by sending an immediate representative to the Catholic Church in the United States the Apostolic See has recognized the full dignity of the latter and has provided for a more expeditious and satisfactory administration of its general interests, I shall have omitted no important step of the central authority in favor of the welfare of Catholicism in our beloved fatherland.

Dearly beloved brethren! It seems to me that in the sacred ceremony of this morning, the most solemn in all the rich ritual of the Church, we have a remarkable illustration of what I have been trying briefly to set before you, namely, the union of civic spirit and religious zeal. In the Catholic priest who has this day been raised to the fulness of the episcopal order devotion to his native land has ever been a prominent trait. In the high and responsible offices that have been entrusted to him he has never failed to make it plain that he was a profound believer in the fundamental principles that have always regulated the relations of the Catholic Church and the United States, principles of mutual respect and coöperation, a large and kindly amity that recognizes fully the nature and history of each society and emphasizes particularly all those points of contact that make for a deeper intelligence of one another, a fuller sympathy, and a more efficient promotion of the great beneficent aims that are common to both. In his long and successful career in the Eternal City as a representative of the Catholic Church in the United States he was called on more than once to render highly prized services to whole classes of our citizens, while an army of individuals, bishops, priests, and laymen, still live to thank him for innumerable courtesies and benefits conferred on them during the same period. If we consider that the Catholic life flourishes

particularly where good order, venerable tradition, sure and rapid justice, and a general wise equity prevail, it is not too much to say that no priest has contributed more to the welfare both of our clergy and of the Catholic laity in general. Let a partial witness of this be his acknowledged service to the Third Plenary Council of Baltimore and his share in the establishment of the Apostolic Delegation at Washington. The chief merit, however, of this priest's life is the service that he has rendered to the education of the clergy, always a matter of primary importance in the Catholic religion which is kept alive, taught and administered, protected and illustrated chiefly by the ministers whom it selects from its own members and trains with exceedingly great affection and earnestness as the guardians and representatives before God and man of its spirit, its honor and its dignity. As Rector for many years of the American College at Rome he brought that beloved institution to a high degree of academic efficiency and placed it on a sound economic basis whence it has arisen regularly to its present high status. The unification of all our teaching in the annual assemblies of the Catholic Educational Association and the increased interest in the work of the Catholic teacher in the United States are largely due to his intelligent zeal and influence.

Finally, as Rector of the Catholic University of America he has won the support and approval of his superiors, has guided faithfully and successfully that institution amid peculiarly trying and even disheartening circumstances, and has received from the Apostolic See the highest note of recognition that can be conferred on a Catholic priest. More than this it would be unnecessary to say, did not the present magnificent assembly of Catholic prelates, probably the largest ever gathered in this country for an episcopal consecration, demand from us an expression of gratitude. While they have come from far and near primarily to honor the distinguished ecclesiastic who this day enters their high rank we cannot forget that their imposing array, for numbers and dignity, is almost a council of the Church, and that their assembly adds one more title of just

pride to this venerable Cathedral and is one more well-merited joy for the eminent prelate who, more than any one else, rejoices in the happy culmination of the life that he has this day irrevocably consecrated to an absolute service of our Common Master.

THOMAS J. SHAHAN.

SOCIOLOGICAL ASPECTS OF LYING.

II.

The suggestion made in a preceding article, that one study the lie in its relation to social factors; that one look upon it as a social phenomenon as well as an act of individual morality, leads to a further thought: namely, that one study the lie in relation to the social position of those who resort to it.

The lie in a child is quite unlike the lie in a parent. The lie of one in authority is quite different from the lie of the subject. Motive, process, apology are largely distinct. The psychologist looks upon the child's lie as part of a normal process of development, while the parent or teacher must combat the tendency toward untruthfulness with every means at command. But it is not easy to teach the child how to tell the truth. It discovers and remembers that truthtelling may be punished as well as lie telling and thus gradually inclines to govern statements by their effect on itself and on others rather than by their relation to truth. When the mind has gone through that revolution, it is with difficulty recalled to the straight and narrow way. If the young discover that purity of motive is no defence for telling awkward truth; that honesty of feeling is not a safe guide in polite conversation; that truthful replies to pointed questions are not by any means warranted; that failure to have pleasant things to say is a serious social blunder, they deserve pity in their struggle to work out an honorable code of rules to govern their lives. Being "just at the age twixt boy and youth, when thought is speech and speech is truth" these conflicts between standards which they love and situations which they cannot control, are full of pain and confusion. Possibly even the truthful do not always love the truth. Howells says in "A Modern Instance:" "Few men love the truth for its

sake, and Bartley was not one of these: but he practiced it because his experience had been that lies were difficult to manage, and that they were a burden on the mind. He was not candid: he did not shun evasions, but positive lies he had kept from, and now he could not trust one to save his life."

Once most men unfortunately discover that moderate lying is so easy, so available, so harmless apparently, they are inclined to adopt it as an institution. This inclination is the stronger in proportion as one contrasts the immense latitude of statement secured when one lies, with the particular and narrow exactness that truth imposes. Montaigne notices this in his "Essay on Lyars." "If falsehood had like truth but one face only, we should be on better terms, for we should then take the exact contrary to what the lyar says for certain truth; but the reverse of truth has an hundred thousand figures and a field indefinite without bond or limit." It is true that the young discover, early in life, the penalty for lying and the ideal value of truthfulness, and no doubt, great effort is made toward the nobler practice. But the tendency will remain to find a compromise which will allow more freedom with the truth than our moral codes sanction.

In this manner we might examine the statesman's lie, the servant's lie, the partisan's lie. But it may be as well to study general social traits in relation to lying and to permit the reader to make for himself the application.

I.

A first observation to be made is that on an average we feel a physical recoil against uttering unpleasant truths to those concerned. Let a child have a duty to tell such truth to a parent, or a subject have that duty toward a superior or a friend toward a friend; at once a physical recoil is felt. One looks for ways of evading the task; one seeks some one else who may do it; one delays as long as possible; one thinks out the whole conversation in advance; how much is to be said, how

much hinted, how much omitted. The strength of this recoil varies with temperaments. Some never feel it, some never pay attention to it; nevertheless many do feel it and are controlled by it. Some overcome it and others do not. Nobler natures possibly feel it most and thoughtless or unsympathetic persons feel it least. Enemies escape it in reference to one another, for unpleasant truth is a valuable weapon of offense.

This physical recoil naturally controls one's first impulses when there is question of telling unpleasant truth. Hence arises the prompt inclination to avoid it, which inclination is strengthened by certain virtues and by worldly culture. The tender-hearted, the well-disposed, the charitable feel this recoil doubly because of the very traits which classify them. And culture as it goes, hedges in the telling of unpleasant truth by so many qualifications that these constitute practically a veto on it. "If you cannot be truthful and polite, be at least, polite," says society.

This recoil is felt more or less generally in practically all classes. It is found among those on one social plane, but it is strengthened by changes in social position. Those in authority, if tender-hearted, feel reluctant to say unpleasant truth to subjects because of the added weight which power gives to their words: subjects feel the recoil much more strongly when occasion arises for saying what is unpleasant to superiors. The invention of the court fool for purposes of telling unpleasant truth with impunity was, in very fact, a stroke of genius.

At the outset then one is confronted by this general recoil against speaking unpleasant truth and by variations of it relatively to the social condition of those involved. The recoil is reinforced by culture standards and by aspects of certain virtues. It is related to a complementary trait found everywhere among men, namely constitutional dislike of hearing unpleasant truth. Nothing is more disorganizing, more disturbing than to be compelled to listen to unpleasant truth. Some overcome their revulsion but most men find it extremely difficult to hear without disturbance truth which is unpleasant. It is in many ways, a mental shock which disturbs the mind's balance, blurs its vision and causes marked effect on the emotions.

This is so true that one is actually obliged to apologize for being frank or to ask permission to be so. Pope has told us that blunt truths do more harm than nice falsehoods. Thus truthfulness is a very Cinderella among the virtues.

One sees at a glance what a difficult matter it is to be quite truthful when any truth which is unpleasant causes such a recoil in him who might or ought to speak it and such pain and confusion in him who hears it. If now we look up from the individual to society at large and understand that there is a general social reluctance to speak unpleasant truth and an equally developed social dislike of hearing it, it is clear that any general command to tell the truth will be discounted to a marked degree in actual life.

II.

It is found too that there is among men a marked liking for pleasant sayings, flattery, praise and the like. The psychological process by which this hunger for pleasant sayings is developed lies beyond this discussion. It is quite independent of the merits of the individual. However, he usually does not know this. Now in as far as we may know truthful pleasant things, in so far it is not difficult to tell the truth. But when our supply of truth is exhausted and quite a margin of unsatisfied appetite remains, the pressure to lie is felt. Hence most men mistrust flattery yet in their hearts welcome it, and thus the flattering lie endures. Unfortunately social custom has created definite situations in which we must speak and culture usually asks that we speak pleasantly. Thus we praise the preacher's sermon, the scholar's lecture, the singer's voice, the pretty baby, our neighbor's new house, our artist friend's painting. There is such spirit in the anecdote told of two French ladies who were engaged in denouncing a lecture that they had just heard. The lecturer was seen to approach when one of them remarked "We must give him the alms of a lie." "None can be pleased without praise," says Johnson, "and few can be praised without falsehood."

When therefore speech is called for and nothing pleasant can be truthfully said, one is constrained to speak pleasantly at any cost. One prefers to be truthful but there are penalties; one will give pain, cause enmity, invite odium. In the face of all of this the pleasant lie, admittedly wrong, seems so easy, so merciful, so peace-giving, that it is told and the scene is ended. We read in a recent novel, "I have never lied to a man in my life." Guido answered, "But you have to a woman." "I suppose so," said Guido, "most of us do in moments of enthusiasm." "Are you often enthusiastic," she asked. "No, very rarely. Besides I do not know whether it is worse in a man to tell fibs to please a woman than it is in a woman to disbelieve what an honest man tells her on his word." Thus it is that the poet spoke good morals and poor politics when he said, "I give him joy that's awkward at a lie." The way of the truthteller is, like that of the transgressor, hard.

In view of this dislike of unpleasant truth and of the liking for pleasant untruths, it is evident that the failure to speak the second and the daring to speak the first, very often invite penalties on the speaker. This introduces an added element in the social process of truthtelling. If one feels a recoil against speaking unpleasant truth, and in addition one invites positive punishment in so doing, the temptation to evade or lie is materially strengthened. Similarly if one invites penalty when one fails to say pleasant things, the inclination to lie in saying them is increased. Hence the theologian is wise when instructing us about fraternal correction, for he allows us to determine our conduct by an estimate of probable effects on the hearer of the unpleasant truth to be communicated. "I am not much in the habit of taking admonition with good grace," declared a U. S. Senator recently in a debate. "I have passed the period of admonitions."

III.

There are current in society certain assumptions which are derived from social situations. These constitute elements in the

social mind and affect our statements. It is the situation dominating the individual and not the individual controlling the situation. Thus, it is assumed generally, that an enemy will minimize one's merit and a friend or ally will exaggerate it. Therefore we discount statements of friend or enemy. If an enemy speak exact truth, society still discounts the statement and thus makes it less than truth, if it be in blame, or more than truth if it be in praise. A plain, literally truthful man can hardly become leader in a party or controversy. Loyalty is sometimes placed above truth. A controversialist or party man who always candidly admits all of the good and truth in his opponent will not remain long in power. A striking instance of this is seen in the life of Frederick Dennisen Maurice. It is said that Chinese Gordon destroyed his "usefulness" to the English by his unwillingness to tell the traditional lies that his office called for.

Thus the typical social relations of alliance and conflict among groups, of incorporation of individual and social points of view in one person, gradually give rise, in the give and take of life, to sets of assumptions by which persons are governed in speaking and in hearing or understanding. These assumptions interfere with the simple speaking of truth and give rise to a mental habit of trimming the truth for the sake of effect. Just as the projectile from the gun is affected and its flight modified by air resistance, by its shape, its motion, and gravity, until its resultant path is quite different from that of its initial direction, so the truth meets many forces which modify its path, and unless these are taken into account in uttering it the net result of a simple true statement may be entirely false. The following attributed in a current newspaper, to Mark Twain, expresses the whole thought:

"But I am used to having my statements discounted. My mother began it before I was seven years old. Yet all through my life my facts have had a substratum of truth, and therefore they were not without preciousness. Any person who is familiar with me knows how to strike my average, and therefore knows how to get at the jewel of any fact of mine and dig

it out of its blue clay matrix. My mother knew that art. When I was seven, or eight, or ten, or twelve years old,—along there,—a neighbor said to her:

"Do you ever believe anything that that boy says?"

My mother said, "He is the wellspring of truth; but you can't bring up the whole well with one bucket," and she added, "I know his average, therefore he never deceives me. I discount him thirty per cent. for embroidery, and what is left is perfect and priceless truth, without a flaw in it anywhere."

IV.

Another feature of the problem is found in the lie uttered in defence of legitimate privacy. When one belongs to an impudent and prying generation, one is apt to resort to the lie in self defence. Love of privacy is deep, but social conditions affect privacy extensively. At any rate, family affairs, income, health, plans and ambitions, professional knowledge, secrets entrusted to one, are usually protected by the privacy which culture allows and one may not invade that zone without incurring the charge of impudence. Privacy is of course, the practical social expression of one's individuality. As life becomes more and more socialized, one's privacy is gradually invaded. We become objects of interest to others and they, to us, yet, privacy remains always equally dear to us. Thus result the impudent question and the lie in defence against it. The effect of this invasion is seen more strikingly when we meet individuals whose judgment of the limits of privacy vary. If teacher and pupil disagree about these limits, a lying relation is apt to spring up; if those in authority claim a privacy which the inferior will not recognize, the latter questions and the former lies in self defense. It is said that Labouchere once proposed to the House of Commons that a committee investigate white lies in Parliament, since the ministry used them in self defense against the opposition. Business men in rivalry, diplomats in their zeal for information, men entrusted with important office or missions of great delicacy, and others of similar kinds find their privacy invaded constantly and as

a matter of fact they institutionalize the lie and use it as occasion demands.

Possibly one may take the typical reporter as a symbol of the invasion of the individual's privacy in modern complex society. He must have news; must discover facts of "human interest" to satisfy his employer who in turn must satisfy his public. In self defence against him the average individual has no weapon better than the lie when he desires to protect himself. An interesting illustration is seen in matters related to a woman's age. Such heretofore has been woman's social position that with character, youth and beauty were her chief assets. Art and care might prolong nature's work in her beauty but years advanced in spite of her. Then, no one had a right to ask her age; to ask it amounted to impudence. Many a social student has been compelled to change his schedules on this account. As age becomes a less important factor in woman's life, her reluctance to make it known will decrease and her temptation to lie about it will cease. Richter says somewhere that when one explains guardedly, nothing is more uncivil than to put a new question. When therefore we have a complex social epoch marked by great love of privacy and increasing invasion of it, there is created a social pressure toward lying which can be overcome only by the more gifted and resourceful.

V.

Attention has been directed to the social penalty of telling unpleasant truth and of failing to tell pleasant untruths. The commercial penalties for both courses of action merit notice.

Once society converts industry and trade into a competitive struggle and throws the individual upon his own resources to make a living, the lie appears as a valuable institution and truthfulness is penalized. Business in every form will tend toward a compact organization in which moral bearings of business acts are lost from view. The isolated act, with profit for motive or self interest as a chief consideration, is seen in its single business relation. The considerations which temper

the profit motive tend to weaken; situations constantly arise when the truth might do manifold economic harm and the lie does direct economic good. This pressure toward the lie in business might be neutralized and undoubtedly is resisted, when the parties to business are thoroughly noble or when there are personal relations between them. But the mass and method in modern business tend to depersonalize it. Customer and merchant are strangers. The manufacturer produces not for individuals but for the "market;" the salesman deals with the customer not with a friend.

The thought may be illustrated for instance in the visit of an unknown lady of poor taste but marked pretensions to a salesman in search of a hat. The salesman's income and position depend on his sales. The lady must be suited. She demands it and the salesman's interests require it. The customer dictates combinations in color which will excite only ridicule, and selects a form which is quite unsuited to her. If the salesman tells the truth, he angers his customer, displeases his employer, affects his own income. Rather than do this, he will risk a lie and trust to the hundreds who too will lie kindly to the lady when they see the hat. Williams tells in his studies on Brahmanism that he planted some pipal trees near a market in order to ingratiate himself with the natives. The tree is sacred to them and planting it is an act of religion. But the natives begged him to desist, saying, that since they were compelled to deceive in doing business, the presence of the sacred trees would be a source of worry. A little book entitled "Who Lies" appeared some time ago. In it the story is told of ten men in professions who agreed not to lie for a year. All, it is said, ruined their business. While the impression of the story as a whole is improbable, every incident mentioned is within the range of the probable in every day professional life. So much so that it does not seem extravagant to say that the lie has become a business institution. Not all business is affected but the lie appears to have a well defined place which is quickly discovered by the entirely truthful who attempt to do business.

Advertising, recommendations of goods, statements concern-

ing "marked down" bargains, comparisons between competitors and such features of business life touch on the lie constantly. The salesman who insists on being truthful and accurate in these matters finds life a weary struggle.

VI.

It may be concluded from the foregoing that truthfulness is no easy virtue. Necessary as it is, and primary in its character, an extremely complex and even distressing situation awaits him who would be faithful.

Honesty of feeling is not a safe guide, purity of motive is no security against mistake, truth is not its own apology. That a statement is true gives no warrant that it may be made. If the truth in question is pleasant, it may be stated to one's friend, but possibly it would be an error of judgment to state it to an antagonist. If a statement of unpleasant truth ought to be made, it is easy to make it against an adversary but difficult to make it to a friend. Sometimes one must say the truth and incur penalty when a lie would win prompt reward. Sometimes social situations call for pleasant speech when only pleasant lies are at one's command. Morality on a given occasion says "tell the truth." Culture says "do not." Kindness says "lie." The speaker must find a resultant from the component forces playing on him and only too often the resultant moves in the direction of the lie. And yet one agrees with Henry James in believing that falsehood is "the most contemptible, the least heroic of vices."

It is easy enough to teach the nobility of truthfulness and the degradation of the lie; it is not so easy to teach the telling of the truth concretely. Possibly some progress might be made were we to study the problem from a more personal standpoint. If the individual were to hold himself responsible for all of the lies told to him, on account of his sensitiveness and dislike of unpleasant truth, or on account of his impudence and curiosity, or of his craving for praise and flattery, he might gradually make it possible for those who deal with him to be more truthful.

The whole social situation resolves itself into a question of habit of mind. Most of us believe in truthtelling and hate lies. We have no doubt about the facts of social life which invite lies but we seem to have much doubt about the doctrine on truthtelling which is to guide us. Disagreement is found on all sides. Some give us one definition of a lie, some give us another; some find moderate lying necessary and consequently right; some find lying wrong, but they call necessary lying by another name. Some reach no conclusion, leaving situations to themselves and then, without debate, lie as may be necessary. Strong teaching and touching appeal for truthfulness are not lacking in society. What is lacking is practical understanding of the social processes back of much lying and practical sympathy for those who lie because forced to it by the world about them.

As medical science promises to put an end to yellow fever and malaria by exterminating mosquitoes, so the moralist might exterminate lies by suppressing in those to whom the lies are told their resentment against truth, their impudence and curiosity, their demand that others lie. When truthtelling is made practicable it will flourish. Corneille has pictured for us in his interesting Dorante the methods of the constitutional liar, and Molière has shown us in the career of Alceste the fate of the truthteller. In our own day, Henry James has sketched in his short story "The Liar," the "liar platonic." He is "disinterested, he does n't operate with a hope of gain or with a desire to injure. It is art for art and he is prompted by the love of beauty." Literature has not failed to take note of this great feature of life yet it is difficult to see that we make much headway against the forces that perpetuate the standard forms of untruthfulness. Extended comment on the sociological lessons in these works might be a real contribution to the discussion of our problem. The social setting of the lie, its fundamental relation to social processes, is well brought out in the following from Spencer's *Principles of Sociology,* Vol. II, Part IV, Ch. XII.

"War of necessity cultivates deception; ambush, manœuvering, feints and the like, involve acted lies; and skillful lying

by actions is regarded as a trait of military genius. The slavery which successful war establishes implies daily practice in duplicity. Against the anger of his cruel master, a successful falsehood is the slave's defense. Under tyrants unscrupulous in their exactions, skillful lying is a means of salvation and a source of pride. And all the ceremonies which accompany the régime of compulsory coöperation are pervaded by insincerity; the fulsome laudations are not believed by the utterer; he feels none of that love for his superior which he professes; nor is he anxious for his welfare as his words assert. But in proportion as compulsory coöperation is replaced by voluntary coöperation, the temptations to deceive that penalties may be escaped, become less strong and perpetual, and simultaneously truthfulness is fostered, since voluntary coöperation can increase only as fast as mutual trust increases. Though throughout the activities of industry there yet survives much of the militant untruthfulness; yet, on remembering that only by daily fulfillment of contracts can these activities go on, we see that in the main, the things promised are performed. And along with the spreading truthfulness thus implied, there goes on an increasing dislike of the more extreme untruthfulness implied in the forms of propitiation. Neither in word nor in act do the professed feelings so greatly exceed the real feelings." The relations of language and lying will be treated in a concluding article.

William J. Kerby.

DIDACTIC MATERIALISM AND THE TEACHING OF RELIGION.

"Wherever and whenever Christian truth was taught, regard was had also to the right form of teaching. Not the doctrine alone, but also the teaching of the Divine Saviour was held to be the model," declared Dr. Otto Willmann in the opening address at the Catechetical Congress of Munich, 1905. The Encyclical 'Æterni Patris' called our attention to the 'perennis philosophia.' Now parallel with this perennis philosophia must be placed the 'perennis pædagogica.'[1] The same well-known Catholic pedagogue, arguing against Dilthey of Berlin, follows the same line of thought in the words: "Christian pedagogical wisdom contains the leading lines of scientific pedagogy . . . True science wears not the garb of its time, it searches for that which holds for all time, wisely instructed it springs forth from the eternal."[2]

Guided by this truth, we well may adopt the pedagogical language and experience of our time, still keeping in mind the dictum of St. Vincent of Lerins: *Dicas nove, non dicas nova.* Speaking, therefore, in broad terms the Catholic Church recognizes no 'new education.' We shall not allow ourselves to be misled by that American educator, who in an unguarded moment declared that all there is to the science of education could be learned in an hour and a half. On the other hand, as we are striving for a *Catholic* education, we may not reject even the most insignificant kernels of pedagogical truth, though they may be found in books and deeds of non-Catholic educators. We may safely affirm that to these minds also we shall give in return a hundredfold more than we received. The writer heartily endorses Dr. Shields' contention in the March number of the CATHOLIC UNIVERSITY BULLETIN, "No earnest student . . . can fail to notice the wide chasm which separates

[1] *Der Muenchener Katechetische Kurs*, 1905. p. 23.
[2] *Aus Hoersaal und Schulstube*, 1904. p. 40.

current methods of teaching catechism from the method of teaching religion which is embodied in the life of the Church, in her sacramental system, in her liturgy, in her worship and in the practice which she enjoins." Not the Catholic Church, but individual teachers of religion, have permitted themselves to ignore the true Catholic method of teaching religion.

DIDACTIC MATERIALISM.

To use an expression, coined by the German pedagogue Doerpfeld, the defects in the method of Christian Doctrine may be briefly comprised under the general term, "Didactic Materialism." Moreover, not only our method but also our catechisms, and frequently our courses of study—if they exist at all—suffer from this same materialism.

This didactic materialism is no special pedagogical theory, it is a peculiar lack of pedagogical knowledge. It is superficiality incarnate. The silent supposition that the memorized text of the catechism, mechanically and verbally rolled off at examination or confirmation, or for that matter, daily in class, constitutes the religious education of mind and heart, is a delusion all too prevalent among us. It is dermatoplastic skill, applied to the method of Christian Doctrine. The true problem of the educative process in Christian Doctrine is the question how religion shall become *a power in the mind and heart and will.*

ITS EXTENT.

How far this didactic materialism extends in our Catholic schools, the writer cannot state in positively definite terms. But he is fully aware that it still exists to a very great extent. So far his own observation carries him. For the rest, he may well accept the statements in the Reports of Superintendents, Rev. Thomas Devlin and Rev. James F. Nolan, as quoted in the March number of the BULLETIN. Furthermore, the discussions at the annual meetings of the Catholic Educational Association have brought out the same fact. Had there not existed a genuine need of such a work as *The Course of Christian Doctrine* (Dolphin Press), it would not have been published. The writer's personal experience, observation, and inquiry confirm him in this opinion.

IT IS NOT RELIGIOUS EDUCATION.

Doerpfeld in his work *Der didaktische Materialismus* (5th ed.), refers in striking words to this abuse in didactic methods. He says (p. 7): "The correct didactic method, which is founded on psychology, teaches that for education there are necessary other teaching operations besides merely presenting the matter and impressing it on the mind, and that these other operations are at the same time necessary, in order to obviate a mere mechanical impression and in order to make the impression at all fruitful . . . Didactic materialism does not see this; therefore it uses the time necessary for these operations for the mere absorbing of the text-matter." And then he goes on to say how well pleased a teacher following his method really is when he can present a school drilled in this way, but how severely a real teacher suffers when he is forced to follow a course of study, outlined in this gross material manner. The true educator knows well that this method leaves only a lifeless mass of fragments in the child's mind. Truly this is not education, and above all it is not a religious education.

This process, if you will, trains verbal memory. More often, it seems to the writer, it kills or dulls the faculty of memory. The child has no interest in instruction of this sort; the result —within the writer's own experience—is dullards. In the earlier years of his priesthood the writer had ample occasion to observe this process. He well remembers how it occasioned a constant use of the ferule in school, dissatisfaction at home, a dislike for religion, among boys especially, a constant worry for the teachers, loss of precious time and energy, friction among teachers, superiors and parents. In other countries teachers of religion in larger industrial centers attribute religious defection and the spread of infidelity, in part at least, to defective methods of teaching Christian Doctrine. The writer has often wondered if this has been, or is, in part true in the United States. He has no data to fall back on. He merely raises the question. But whether this is so or not, we are, as Catholic teachers, in conscience bound to use the best possible methods in our Catholic schools, and one of these assuredly is not didactic materialism.

An Objection. Shorter Catechisms.

The saying *Tantum scimus, quantum memoria tenemus* is quite true. Religious education is indeed based on the *scire,* but it culminates in the *velle* and the *agere. Christus fecit et docuit.* We are Christians not because of the *scire* alone, but more because of the *velle.* And besides we retain things in our memories without always drilling the memory. Memory and memorizing are not equivalent. Mere verbal memorizing has not yet produced a single Christian. A definition of contrition has not as yet made a single convert. Verbal memorizing, as carried on in so many schools, has little educative religious value. It is of importance, at most, in preserving for a time the correct expressions for religious truths; the content of Christian Doctrine remains as easily in our memories *without verbal memorizing.* It is true that this content should remain for life, but it is quite unnecessary that it should be couched in the exact form of catechism. Only persons of rarely retentive memories will in later years remember catechetical definitions. It is the writer's firm belief—his daily experience teaches him—that the memory-matter of our catechisms could with the greatest profit be reduced to about one fourth of the usual amount. Continental catechetical writers and reformers confirm this same statement. That is the reason why the new catechisms in Europe are so short. History teaches that the shortest catechisms were longest in use. St. Alphonsus Liguori wrote a catechism of about eight pages. The brief '*Institutiones christianæ pietatis, seu catechismus parvus*' of St. Peter Canisius was used for 200 years. "Our old Canisius" became a proverb in Germany.

An infidel educator, speaking of the didactical make-up of some of our elementary catechisms has dubbed them 'the purest Bethlehemitic child-murder.' But, then, our Catholic pedagogues, once they realize the meaning of didactic materialism, will concede almost as much.

Re-Form of Catechism.

Speaking of the form of the catechism, we must on reflection be amazed that it has not been re-formed long ago, considering the wonderful progress of typography and the illustrative arts. The Readers in our schools are the

best on the market; witness especially the Benziger *New Century Readers.* Now the catechism is incomparably a holier and grander book that the *Reader*—and yet, what is it even in exterior appearance? We are clamoring for objective methods, and the objective exterior form of the catechism remains—truly execrable. Our bible-histories are not a whit better. Illustrations in them are as a rule an objective parody on the printer's art. The first Canisius (1555) contained four wood-cuts, other editions 20, 50, 100, Linden's has 12, the Augsburg catechism 41 pictures, the Piedmont and Lombard catechism 62 full-page illustrations. Father Yorke's and Father Klauder's revised Baltimore catechisms are the only exceptions we know of in this country. And yet, the catechism should of all the books in our schools be best in didactic form and foremost in outward appearance. Our Catholic pedagogues and our publishing houses have here a fertile field, and one that will abundantly repay, even financially.

As Dr. Shields points out in the article to which reference has already been made, we are at variance with the historic practice of the Church. We could almost construct our catechisms from the frescoes, found in the Roman catacombs of the second century. What of the *Biblia Pauperum* in the Middle Ages, what of the Christian art, as expressed on the walls of our medieval cathedrals, in the very liturgical system of the Church? Religious dramas were really acted in former ages in the churches themselves! And then, every schoolboy knows of the Passion Play. The methods in use to-day are not those of the Catholic Church! Dr. Waal (*Roma Sacra,* 1905, p. 98) has this to say: "The frescoes in the catacombs present to us a picture catechism, that renders clear the most important doctrinal truths of Christianity; they are pictures sprung from the first warm life of the Church, flowers sprinkled with the blood of martyrs!"

True Catechetical Method.

What should be, in general outlines, the true method of Christian Doctrine? Komensky (Comenius) or Pestalozzi need not be our models. We have a Divine Pedagogue, Christ Himself. It is true He did not instruct

children—yet his hearers were very child-like, indeed. His teaching was pre-eminently objective. The writer may be permitted to quote a Protestant work '*The Blackboard in Sunday School,* (H. T. Bailey, ch. II), because it puts the matter lucidly and is unobjectionable from a Catholic view-point:

"I. *Learning is dependent upon interest and attention.*

"How well Jesus knew this! What tact He displayed in arresting and holding attention! He came to Nazareth, where He had been brought up, and, as His custom was, went into the synagogue on the Sabbath day and stood up and read. He read a perfectly familiar passage of Scripture, but *stopped in the middle of a sentence,* closed the book, gave it to the minister, and sat down. Could anything be better calculated to attract attention? 'This day is the Scripture fulfilled in your ears.' He won Nathanael for life by two shrewd observations; the woman of Samaria by the commonplace request for a drink of water. Nicodemus was interrupted in the midst of his complimentary preamble and turned toward the way of life by the startling announcement, 'Ye must be born again.' The disciples were recalled from their fishing . . . by obeying so simple a command as 'Cast the net on the right side.' In each case an appropriate but unexpected word awakened genuine interest and prepared the mind for knowledge. . . . .

"II. *Ideas must be taught by means of their appropriate objects.*

"Jesus knew that 'actions speak louder than words' . . . When poor, discouraged, imprisoned John sent two of his disciples to inquire, 'Art thou He that should come?' Luke says that in the same hour Jesus, instead of saying the simple word *Yes,* cured many of their infirmities, and plagues, and of evil spirits, and unto many that were blind He gave sight. *Then* answering, He said unto them, 'Go your way and tell John what things ye have seen and heard!' 'Who is the greatest in the kingdom of heaven?' asked the disciples. And Jesus called a little child unto Him and set Him in the midst of them. 'What thinkest thou,' asked the

Herodians, 'Is it lawful to give tribute to Cæsar?' 'Show me the tribute money,' said Jesus. 'Whose image and superscription is this?' When He would teach the greatness of service He took a towel and girded Himself and *afterward* said, 'If I, your Lord and Master, have washed your feet, ye also ought to serve one another.'

"III. *Never tell a pupil what he may wisely be led to see for himself.*

"No one ever applied this rule so well as the Master. 'Where dwellest thou?' asked the disciples of John. 'Come and see,' was the reply. A certain lawyer stood up, to test Him, saying, 'Master, what shall I do to inherit eternal life?' Jesus said, 'What is written in the law? How readest thou?' Certainly no one should know the law better than a lawyer! The lawyer was made to answer his own question; but he, willing to justify himself, said, 'And who is my neighbor?' Again Jesus led him to furnish the correct answer, this time by passing judgment upon the case of a man who went down from Jerusalem to Jericho and fell among thieves. When Simon the Pharisee was mistaken as to the chief sinner at His feet, Jesus told a story, as Nathan did before David, and after securing right judgment upon a supposed case, turned upon Simon with a 'Thou art the man.' . . . .

"IV. *Proceed from the known to the related unknown.*

"Think how He applied this rule in the sermon on the Mount! After securing the attention of the multitudes by eight beatitudes diametrically opposed to all their ideas of earthly happiness, He proceeded to lead their thought from common salt and its well-known properties to the unappreciated characteristics of a genuine saint, and from the most obvious facts about candles and cities to the conditions of Christian living. Then follow five sections beginning, 'Ye have heard.' From the known tradition He makes the transition by the words, 'But *I* say unto you,' to the new related truth. From what they had known of the law he passed to what they knew of life. He instanced the ostentatious alms-givers, praying and fasting hypocrites, grinding money-grabbers, time-servers, people possessed with the devil worry,

lazybones, pious professors, and the like, and from the well-known failings of each He led to the hitherto unknown related truths of the spiritual life.

"V. *Correlate with the life of the pupil.*

"This was the habit of the Master, so well known to His disciples that when on one occasion He remarked, 'Beware of the leaven of the Pharisees,' they reasoned among themselves, saying, 'It is because we have taken *no* bread.' The incidents of daily life furnished occasion for presenting truth at the most opportune moment. It was while they were fishing that Jesus called Peter and Andrew to be fishers of men. To the woman drawing water at the well of Samaria He presented Himself as the water of life. The hunger of the disciples, and its immediate consequences one Sabbath morning, gave us the most important commentary we have upon the nature of the Christian Sabbath. . . ."

Now, no true pedagogue will in this quotation see the complete method of Christian Doctrine. These are only in part its psychological conditions. Christ did not teach systematically a definite number of pupils, save His disciples, and those mostly apart from the multitudes. Besides, and this is important to keep in mind, He did not have before Him disciples uninstructed in religion. They were well versed in the traditions of the synagogue and in the Mosaic Law. We, in the school-rooms, have a completely different task; we have to teach pupils from the earliest childhood, and mostly such as bring with them no stock of religious knowledge. Again, psychology is not the only auxiliary science of pedagogy; there are others in addition to it.

There can be no undogmatic Christianity. The dogmatic form of the Apostles' Creed dates back into the second century, even according to Harnack. We cannot completely abolish abstract formulæ in our catechisms. The human mind will finally express religious facts in exact dogmatic language. A more or less abstract catechism we must always have. It also has its educational value as Father Yorke well showed last year at the Milwaukee meeting of the Catholic Educational

Association. Nevertheless, we are on perfectly safe ground when we say with Dr. Krieg (*Katechetik,* 1907; II, p. 176) that catechism is only a literary help. The *catechist* is sent by the Church to teach, *not the book. Fides ex auditu.*

THE MUNICH METHOD.

The catechist must teach and educate. Therefore he must know how to educate. He must know the complete method. The *donum didacticum* is rare enough. The catechist must study and learn the method. He must gauge his method both by the subject and by the object, both by the child and by the matter-content. His teaching must be pedagogically correct, therefore logical and psychological. To the writer's mind the best and most fully developed catechetical method is contained in the works of the Munich catechists. Reserving the Bibliography of this school of catechetical thought for a future article it may suffice to give here a succinct account of this method frequently called the Psychological Method of Christian Doctrine. In this method as cultivated, spread and perfected chiefly by the Munich Catechetical Society, several psychological elements are synthesized into one catechetical unit, to be used in each school-hour. Out of this synthesis result several catechetical questions and answers, which are, however, already intelligible to the pupils and are therefore, we may say, gathered as ripe fruit (Meyenberg). The *Aim* of the lesson is first brought out very briefly; then follows a *Preparation* which rapidly reviews former lessons or simply leads to the new; upon this follows the *Presentation* of the subject-matter in the shape of one story, or any other one objective fact, or any appropriate object-lesson; the subsequent *Explanation,* regard being had to the catechism questions, lifts out of the objective presentation in vivid colors the catechetical concepts. The catechist then proceeds to the *Combination* of all the gathered concepts—in the words of the catechism. Finally he puts the practical central *Application,* which ought to be a supernatural schooling of conscience. This method is therefore a *genetic synthesis,* founded upon formal psychological steps.—Of course, no one, not even the most ardent promoters, knowing man's fallen nature, can or do expect infallible results from method. Still this one is

unquestionably grounded and built on admitted psychological processes, and as such invites intelligent study.

Didactic Formalism.

But while we are bound to follow true Catholic educational methods, we may not be hasty in lauding the 'new education,' or one-sided in the adoption of every supposedly accepted result of modern pedagogical research. Dr. Horne, of Dartmouth College, in his work *The Psychological Principles of Education,* 1906, pp. 320, 321, is candid enough to warn us against the dangers of this 'new education.' A certain flabbiness of character will result from a one-sided application of exclusively psychological principles in pedagogy. This is the danger prevalent in American methods of to-day. On the other hand, a certain severity of character, a narrowness, seem to Dr. Horne to have been the result of the old school which chiefly cultivated effort. A true method will be a judicious blending of all—interest, associations, objectivity—and, in addition, well-directed effort. That is the reason why Dr. Willmann is so insistent on the objective value of truth in education. Not subject alone, object also has its laws, its worth. We have had too much subjectivism in modern education.

The study of the psychological process in the true educative method must not overshadow the objective point of view; we may not without grave danger underestimate the importance of the objects of study *in se.* Speaking with Dr. Willmann, we may not elevate into the only valid form this formal maxim: "Instruct so, that the soul-activity will be increased, uplifted and ennobled." In this there lies a 'didactic formalism;' it overlooks the fact that we learn also in order *to understand and be able to act,* and that the contents of knowledge have their own laws, in the acknowledgment of which there lies a goodly part of moral agencies. The falsehood of rationalistic pedagogy arises from the lowering of the value of science *in se.* These pedagogues forget to acknowledge the objective truth in itself, but only educate and entertain the learning subject. Respect for objective truth, its eternity and its organism is neglected. (*Didaktik,* II, 62).

We are thankful to the disciples of Herbart, for never ceas-

ing to accentuate the higher meaning of education, the formation of character. With them we must be ever enhancing our knowledge of psychological processes. In the reaction against materialism lies the strength of this so-called 'new education.' However, all reform, to be lasting must follow objective truth, which has laws of its own. Again, Catholic pedagogy far surpasses the aim of the Herbartians. Our aim is not virtue for its own sake. For us, morality cannot be separated from religion. Union with God, not only a likeness to God, is the last aim of our Christian education.

THE TEACHER THE BEST METHOD.

We know that grace does not destroy nature. Therefore we must also make use of natural means and motives in education. But we may not forget the supernatural. Here the 'new education' ceases. The true teacher not only employs the best natural methods; he must be the best natural and supernatural method in himself. He is the greatest natural and supernatural objective help in education—his own example is the truest method. And we could not put it more forcibly than Dr. Bilczewski, Archbishop of Lemberg, has expressed it at the last Catechetical Congress of Vienna: "In spirit bent on his knees will the teacher of religion, like another Fra Angelico, draw the ideal picture of Christ and His Holy Mother. And if he should not be able to awaken in his disciples more admiration and love for the Person of the God-man and the Heavenly Queen than the best professor can awaken for a Goethe . . . . then God did not call him to the teacher's chair."

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PROFESSOR BACON AND THE AUTHORSHIP OF THE FOURTH GOSPEL.

In a recent issue of *The Hibbert Journal,* an article, entitled "The 'Defence' of the Fourth Gospel," has appeared from the pen of Professor Bacon, Yale University. As probably not many of your readers will have seen the article, I may explain that it purports to defend the Fourth Gospel against those writers who maintain the Johannine authorship of the Gospel, but decline to admit its historical character. A very prominent English scholar, Dr. Drummond, is singled out for special attack, and is accused of maintaining the traditional authorship at the expense of St. John's veracity. This serious charge is based upon the fact that Dr. Drummond regards the account of the raising of Lazarus as unhistorical, and is inclined to believe that St. John deliberately invented the story 'as a pictorial embodiment of spiritual truth.' [1] I am not concerned to defend Dr. Drummond, who is well able to take care of himself; but I may be permitted to point out that it is hardly fair, in the circumstances, to represent him as questioning St. John's veracity. Surely a man may hold that St. John's Gospel is allegorical in whole or part without thereby accusing the Evangelist of untruth or insincerity. And this is exactly Dr. Drummond's position. He tells us that in his view St. John "deliberately departed from the current tradition, and with full consciousness of what he was about, produced his spiritual Gospel. Nevertheless, we must suppose that he wrote in all good faith, for the notion of imposture in connection with such a work cannot be entertained." [2]

But, as I have said, I am not concerned to defend Dr. Drummond; I desire rather to examine Professor Bacon's own position. The Professor rejects the traditional view as to the

[1] Drummond, *The Character and Authorship of the Fourth Gospel.* p. 426.
[2] *Ibid.* p. 429.

authorship of the Gospel, asserts that it "makes no claim to be from the hand of John," and maintains that it is only brought into connection with the Apostle's name by means of an Epilogue (xxi. 24) commonly acknowledged to have been attached at a later time by another and unknown writer.[3] Having thus, as by a wave of his hand, brushed aside all the evidence, internal and external, except that of the Epilogue, he soon disposes of it too by the simple method of declaring it erroneous. It would have been very interesting to learn from him how an erroneous ascription to an apostle of a work so important and vital as the Fourth Gospel, could have been at once so universally accepted, but he has somehow forgotten to discuss this point. Even if we granted that his "Redactor," the alleged author of the Epilogue, was "a contemporary of Papias, Polycarp and Justin," we might still ask how could an erroneous ascription of the Gospel to the Apostle John be allowed to pass unchallenged at such a date. Many of the Apostle's disciples must have been still alive at Ephesus, when the Gospel appeared there, and is there not just a little difficulty in supposing that they tamely allowed a work so strange and unlike the Synoptics to be falsely fathered upon their great master? About such a work they cannot possibly have been indifferent, and its apparent conflict with the Synoptic tradition would have been bound to make them deny its Johannine authorship unless they were really convinced that it was the Apostle's work. Even if we supposed them indifferent on the Gospel's first appearance, later on when the Gnostics and Montanists were abusing the work to support their errors, would there have been no voice except the feeble note of the shadowy Alogi raised to question its apostolic authorship? If the critics who ascribe the Epilogue to a Redactor will face these questions squarely, I think they shall find that other views besides the traditional one are open to serious difficulties, and they may even come to realise that its difficulties, though not inconsiderable, are incomparably less than those involved in any other hypothesis.

[3] Cf. *Hibbert Journal*, Oct., 1907, p. 118.

But it is chiefly with Professor Bacon's treatment of the other claims of the Johannine writings to apostolic authorship that I desire to deal. In the article referred to, he not only endeavors to explain away the passages commonly regarded as indicating that the writer was an eyewitness of Christ's ministry, but implies that we have no right to look for such indications in a work like the Fourth Gospel. If we are to believe him, the author of the Gospel was too spiritual, too much of the true Christian gnostic, to attach any importance to the question whether or not he had been an eye-witness. "According to Theologos," [4] he writes, "there is no need for Christians to be disputing about the length of life of this 'witness of Messiah' or that. With Paul he holds that it is not physical but spiritual contact that gives apostolic authority. The Logos is with them alway, even unto the end of the world. Because his life is in them, they are witnesses that taste not of death till his *parousia*." [5] And in the immediate context, he goes on to quote several passages from the first Epistle of St. John, about the meaning of which I shall have something to say later on, which apparently seem to him to prove conclusively that the writer lays no claim to having been an eye-witness. Then he proceeds triumphantly: "This is the 'witness.' To talk as if it were something which none but the first generation can render, with mere tales about their experiences of the physical senses, is to force upon the writer as his only meaning the 'witness of men,' when he insists upon testifying by the 'witness of God which is greater.' This apostolic succession he belongs to and would extend." [6]

If, then, we point to certain passages of the Fourth Gospel or first Epistle of St. John as indicating that their author claims to have been an eye-witness of Christ's public life and, therefore, a man of the first Christian generation, we are met with the reply that this is an utter misunderstanding of these texts, the true meaning being that the author was a Christian

[4] Theologos is the title the Professor gives to his unknown author of the Gospel.

[5] *Ibid.* p. 129.

[6] *Ibid.* p. 130.

teacher in "living, conscious contact with the spiritual Logos." If we urge that the language of the passages, as, for instance, when it is said: The Word was made flesh and dwelt amongst us, and we beheld His glory," or: "That which we have seen with our eyes, that which he beheld and our hands handled concerning the Word of life . . . . that which we have seen and heard, declare we unto you also, that ye also may have fellowship with us"—if, I say, we urge that such language is inconsistent with mere spiritual or mystical vision of Christ, our contention is admitted, and indeed cannot be denied, but we are told in the same breath that we must not therefore conclude that the writer was an eye-witness. No, he is only a Christian teacher of a later generation, but he speaks in the name of Christians generally, the first generation of whom were eye-witnesses. Thus, we are asked to believe that: "The witness is historical in its source, but personal and immediate in its verification. The record is confirmed by the experience; and the experience therefore makes later generations fellow-witnesses with the first." On no account, however, are we to look upon the witness "as if it were something which none but the first generation can render, with mere tales about their experiences of the physical senses," for with Paul the author of the Gospel "holds that it is not physical but spiritual contact that gives Apostolic authority." [7]

From all this it is clear Professor Bacon holds that no special weight is to be attached to the testimony of eye-witnesses of Christ's life; Ephesian teachers of the second century, inasmuch as they are successors of St. Paul, "the Apostle of the present, spiritual Christ" were as competent as any apostle to bear witness to Jesus and His Gospel. The inference implied is that we have no right to expect in the Fourth Gospel or first Epistle of St. John any indication that the author had been an eye-witness. As this position underlies much of Professor Bacon's argument in the article I am examining, let us look at it a little more closely.

In the first place, where does St. Paul state or imply "that

[7] *Ibid.* pp. 129, 130.

it is not physical but spiritual contact that gives apostolic authority?" The Professor does not deign to give any references, but I will supply him with one or two that prove the very contrary. When St. Paul is defending to the Corinthians his claim to apostleship, he writes: "Am I not an apostle? Have I not seen Jesus our Lord?" And lest the Professor should possibly reply that there is question only of spiritual or mystical vision, I refer him to Acts xxvi, 16, where Paul relates to King Agrippa how Jesus had appeared to him and said to him: "Arise and stand upon thy feet; for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me and of the things wherein I will appear unto thee." From both these texts it is perfectly clear that St. Paul connected his warrant to bear authoritative witness to the Gospel with the fact that he had seen Jesus, and enjoyed those very "experiences of the physical senses," at which the Professor sneers. Some other sanction, therefore, than St. Paul's must be sought for the view that merely spiritual contact gives apostolic authority. And it must be sought elsewhere than in the New Testament; for the New Testament makes it abundantly clear that those who were chosen as the specially accredited witnesses of Christ and His Gospel, had, and were required to have, more than spiritual contact with Jesus. Thus, when there was question of appointing another Apostle to fill the place of the traitor, St. Peter made it clear that he should be one who had more than spiritual contact with Christ: "Of the men, therefore, who have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John unto the day that He was received up from us, of these one must become a witness with us of His resurrection." [8] And from the Fourth Gospel itself we learn that on the night before His death Jesus emphasised the fact that the apostles were to be His witnesses because they had been His companions: "But when the Paraclete is come, whom I will send you from the Father, he shall bear witness of Me, and ye also shall bear

[8] Acts, I, 21, 22.

witness, *because ye are with me from the beginning.*" [9] This does not read as if merely "spiritual contact" gave apostolic authority; and it may be noted, too, how in this text the witness of the Spirit does not exclude that of the apostles; both are to exist side by side.

It is beyond question, then, that Jesus Christ appointed certain witnesses to Himself and the Gospel, because, among other reasons, they had been His companions, and eye-witnesses of His ministry. No doubt a day was to come when the apostles should go the way of all flesh, and their work be taken up by others, who would carry it on successfully, though they never beheld Jesus with the eyes of the body. In the second century, as in the twentieth, every Christian teacher was in his measure a witness to Jesus and the Gospel; but it remains true that the apostles were specially authorised witnesses, possessing authority and credentials possessed neither by the teachers of the twentieth century nor by those of the second.

But if the apostles were thus specially authorised witnesses, authorised too because they were eye-witnesses of Christ's life and death and resurrection, and if the Apostle John lived in Ephesus about the time when the Fourth Gospel and first Epistle of John appeared, there is at least a presumption that the passages in these works, which seem to claim for the writer the authority of an eye-witness, may really come from the Apostle's hand. Such a presumption cannot be lightly brushed aside on the grotesque ground that we have no right to expect, even in the writings of apostles, any reference to their "experiences of the physical senses." On the contrary, such reference would be perfectly natural and might even be expected from an aged apostle writing at the end of the first century, when most of the other eye-witnesses of Christ's life were gone, and when the reference, besides refreshing his own heart with the memory of the glorious past, would at the same time serve to remind his readers of his apostolic authority. If in addition to this, we find that tradition unanimously ascribed these writings to the Apostle John, we have a strong confirmation of the

[9] J. xv, 26, 27.

presumption that the passages in which the writer seems to speak as an eye-witness, are really appeals to his past experiences as an apostle.

Let us, therefore, now proceed to examine the passages in question. Dr. Sanday, in *The Criticism of the Fourth Gospel,* a work made up of lectures delivered some years ago in the Union Theological Seminary, New York, had appealed to three passages as directly indicating that the author of the Johannine writings was an eye-witness: 1 J., I, 1-4; J., I, 14; XIX, 35. These Professor Bacon takes up in succession, and apparently succeeds in explaining away to his own entire satisfaction. Let us see, however, whether his explanations are really satisfactory. In 1 John I, 1-4 we read: "That which was from the beginning, that which we have seen with our eyes, that which we beheld and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father and was manifested unto us); that which we have seen and heard, declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father and with His Son Jesus Christ; and these things we write that your joy may be fulfilled." As Dr. Sanday justly remarks, the *prima facie* view of this passage undoubtedly is that the writer is speaking as one of a group of eye-witnesses. Of mere mystical vision there cannot be question; it is excluded by ἐθεασάμεθα, by the remarkable expression: "that which we beheld and our hands handled," and indeed by the whole tenor of the passage. There is reference, therefore, to the "experiences of the physical senses," as even Professor Bacon here seems to admit. "Certainly," he writes, "Theologos emphasises the visibility and *tangibility* of the incarnation of the Logos." [10] The only question then is, Who is it that thus refers to these experiences of the physical senses? We, in conformity with an age-long tradition, say it is the Apostle John, who uses what we may call the editorial 'we' either to refer to his own experiences or to include the other apostles

[10] *Ibid.* p. 128.

with himself as the specially accredited witnesses of Jesus. There can be no doubt whatever that this is the natural and *prima facie* view of the passage; and when we find it in complete harmony with tradition, and confirmed not only by particular passages of the Fourth Gospel but by a multitude of details that seem to point with certainty to the author as an eye-witness,[11] there can be just as little doubt about its being also the correct view.

But how does Professor Bacon understand the passage? He holds that the writer was some unknown Ephesian disciple of St. Paul, who had never seen Christ, but who speaks in the name of Christians generally, or rather of the Christian teachers of Ephesus. At once one is tempted to ask, how could the Christian teachers of Ephesus in the second century speak of having seen with their eyes, and beheld, and handled with their hands the Word of life; and the Professor's reply is that not they but the first generation of Christians had these experiences; but because they were Christians, like the first generation, successors too of St. Paul, "the Apostle of the present, spiritual Christ," and had spiritual experience of the reality of the Incarnation, they were entitled to use such language: "The witness is historical in its source, but personal and immediate in its verification. The record is confirmed by the experience, and the experience therefore makes subsequent generations fellow-witnesses with the first." [12] A delightful explanation, surely! So the teachers of Ephesus, who had never seen Christ, are to be understood as bearing witness to Him in virtue of their spiritual experiences, and they bear this witness for the benefit of the readers of the Epistles, in order that these may have their joy fulfilled (I, 4) and may not sin (II, 1). But what if the readers of 1 John were also themselves in "spiritual contact" with Christ, and enjoyed these spiritual experiences, and were, therefore, by the Professor's own showing, fellow-witnesses with the first generation? If we turn to the Epistles, we find that its readers are "dear children" (II,

[11] See *Irish Theological Quarterly*, April, 1908.
[12] *Ibid.* p. 129

1, 18, etc.), and "know the truth" (II, 21) and "are of God" and have "conquered Antichrist," because God or the Spirit is in them (IV, 4). Surely such readers are supposed to be in "spiritual contact" with Christ and to enjoy spiritual experiences, and the question urges itself upon us: What special "witness" could the Professor's Ephesian teachers, who had never seen Christ, bear for such readers? In the light of his views about witness, none whatever: the readers were as capable of bearing witness as the writer or writers. Thus, the Professor's theory fails absolutely to give any reason for the distinction emphasised throughout the whole Epistle between the writer and his readers, or to account for the fact that the writer claims to be able to bear solemn and most emphatic witness, while his readers are supposed to be incapable of bearing any such witness themselves, and are expected to profit by the authoritative witness he bears (II, 4; V, 13). All this is perfectly intelligible if the writer was an apostle who had companied with the Word made flesh, beheld His glory as in the transfiguration, and gazed upon Him risen from the dead—the witness of such a man was something very special, and might well be expected to confirm the faith of his readers—but an Ephesian teacher of the second century could lay no claim to bearing such special witness, nor indeed, if the Professor's view of what constitutes apostolic witness were correct, to adding anything to the "experience" of readers who were already in "spiritual contact" with Christ.

Throughout the whole of the first Epistle of St. John, there is absolutely nothing that in any way weakens the force of what I have said or contributes in the smallest degree to show that the witness of the opening verses is other than apostolic. It is true, the Professor cites together separate verses of the Epistle: IV, 13, 14; V, 6, 9-12, and without condescending to examine them, triumphantly concludes that they prove they witness of the opening verses of the Epistle to be such as he maintains. As he has not ventured to discuss the verses in their context or show how they support his view, I might dispense myself from examining them, but I will endeavour to point out in a few words their true meaning. In IV, 13;

"Hereby we (ἡμεῖς is not in the original) know that we abide in Him and He in us, because He hath given us of His Spirit," the apostle is speaking in the name of all christians; but, as is obvious, the statement he makes has nothing to do with the character of the witness borne in the Epistle.

In the following verse: "And we (ἡμεῖς) have beheld and bear witness that the Father hath sent His Son to be the Saviour of the world," he is speaking in his own person, and solemnly witnessing to the Incarnation and Redemption. The change of subject is plainly suggested by the use of ἡμεῖς in the second instance; in the two preceding verses where there is question of all Christians, the pronoun is not read in the original. And if the pronoun is expressed in reference to all Christians in IV, 10, 11, this is to mark the pointed antithesis between them with God: "Not that *we* loved God, but that He loved *us*"[13] The witness of verse 14, therefore, is not that of all Christians, nor even of all Ephesian teachers, but as in the opening verses of the Epistle, and for the reasons already set forth, the witness of the apostle.

The remaining verses appealed to by the Professor, are contained in the difficult passage V, 6-12, the famous passage of the Three Witnesses. From these obscure verses one idea emerges clearly, that the Holy Spirit, with the water and the blood, bore witness to Christ, while He was on earth, and that "he who believeth in the Son of God hath the witness in him" (V, 10). The Professor evidently concludes from this that he who believes in the Son of God, has the present witness of the Holy Spirit in him, in the sense that being in "spiritual contact" with Christ and enlightened by the Holy Ghost, he can bear witness himself, and needs no apostolic tales about "experiences of the physical senses" to confirm his own faith or that of his disciples. It is hardly necessary to point out that the real meaning of the phrase: "hath the witness in him," is entirely different. The true and only possible sense of the passage is, that he who believes in the Son of God, thereby accepts and adheres to the witness borne to Him while on earth

[13] Cf. IV, 4, 6.

by the Holy Spirit.[14] Not one of these texts, then, is in the slightest degree to the point, or tends in the least to support the Professor's view of the witness referred to in the opening verses of the Epistle.

I come now to the second passage cited by Dr. Sanday. In John I. 14 we read: "And the Word was made flesh and dwelt amongst us (and we beheld—*ἐθεασάμεθα*—His glory, glory as of the only begotten from the Father), full of grace and truth." On this passage Dr. Sanday writes with scholarly restraint: "If this had stood alone, it might have seemed an open question whether 'we beheld' was not used in a vague sense of Christians generally—or even of the human race, as 'tabernacled among us' just before might mean 'among men.' But the more specific reference would be more pointed; and it is favoured by the analogy of the passage of which we have just been speaking (that is, 1 John I. 1-4) as well as of those which follow."[15] Professor Bacon, however, will not allow that there can be any reference here to the fact that one or more apostles beheld Christ's glory, and he proceeds to argue against the possibility of such a view. "Does the author," he writes, "refer in 'tabernacled among us,' to us twelve Apostles, or does he mean us, the spiritual Israel who 'received him.'" When he says: "We beheld His glory full of grace and truth, *for we all received* from His fullness of grace, does he mean to exclude from this experience all but the first generation? If so, the ubiquitous signs of his relationship to Paul are very fallacious. What incredible belittling must the Gospel itself undergo when it is a question of rescuing the tradition of Johannine authorship?"[16] From which it is clear that the Professor understands the words "We beheld His glory" of the spiritual Israel; that is, not of the apostles merely, nor of the Ephesian teachers only, nor even of the first generation of Christians, but of Christians generally, and he seeks to support this view by so manipulating the text as to make it seem to convey that as many as received Christ's grace beheld His glory.

[14] "Ἔχειν hanc *μαρτυρίαν*, est *tenere testimonium*, in eo exhibendo constanter perseverare." Grimm, sub voce *μαρτ.*

[15] *The Criticism of the Fourth Gospel*, p. 77.

[16] *Ibid.* p. 130.

The first comment I wish to make on this specimen of the Professor's exegesis is that he tampers with the text, and very seriously. The text in no manner implies that the vision of Christ's glory in question is a result of the reception of His grace. It states that "The Word was made flesh, and dwelt amongst us, full (πλήρης, agreeing with λόγος) of grace and truth; and it is an unquestionably parenthetic clause that makes the statement: "We beheld His glory, glory as of the only begotten from the Father." Then after another parenthesis, contained in verse 15, we read in verse 16: "For of His fullness we all received, and grace for grace." The connection, therefore, is that the Word was made flesh and dwelt amongst us, full of grace and truth, for of His fullness we all received; and the sense of the parenthetic clause: "We beheld His glory" still remains to be determined independently. But see how the Professor gives the passage, in inverted commas too, in a form that at once extends the vision of Christ's glory to all Christians, by suggesting that as many as received His grace beheld His glory: "We beheld His glory full of grace and truth, *for we all received* [17] from his fullness of grace." One is tempted to remark: What incredible tampering with its text must even the Gospel submit to, when it is a question of overthrowing the traditional view as to its authorship!

There is absolutely nothing in the text or context to forbid the view accepted throughout Christendom for eighteen centuries that in the words: "We beheld His glory" St. John is referring to his own past experiences or to those of himself and the other Apostles. Even if Christ is said to have dwelt among men generally, and not merely among the Apostles, obviously there may still be special reference to particular witnesses of His glory; and the fact that in verse 14 "We all" is used to denote Christians in general, is an indication that the simple "we" of the parenthetic clause in verse 14 has a more restricted reference. And since, as we have seen, the author of the first Epistle of St. John must be understood as referring to the experiences of an apostle, we may well believe

[17] The italics are the Professor's.

that a similar appeal is made here. Indeed, if, as is not denied, *ἐθεασάμεθα* ('we beheld') excludes mere spiritual or mystical vision, it is exceedingly improbable that a writer of the second century, who had never seen Christ, would use the words: "We beheld His glory." He had no more right or reason to do so than an author of to-day, and it will hardly be denied that they would come strangely from any writer at present. If, in addition to all this, it be borne in mind that St. John, to whom tradition has ever ascribed the Gospel, was one of the three apostles who witnessed Christ's transfiguration, and, in the words of St. Luke, saw His glory (*εἶδον τὴν δόξαν αὐτοῦ*),[18] we may safely conclude that the aorist *ἐθεασάμεθα* points back to occasions like the transfiguration and the marriage feast of Cana, where Jesus afforded a glimpse of His glory[19] and our Evangelist was an eye-witness.

The third and last text cited by Dr. Sanday as pointing directly to apostolic authorship, is J. XIX, 35: "And he that hath seen hath borne witness, and his witness is true; and he knoweth that he saith true, that ye also may believe." I do not quite agree with Dr. Sanday's view of the text, but I am not concerned with that now. Professor Bacon holds this verse to be from the hand of his Redactor, and understands it as follows: Redactor here states that he who witnessed the piercing of Christ's side and the subsequent issue of blood and water—in Redactor's view St. John, as the Professor admits—has borne witness, and his witness is true, and he knoweth that he saith true, for we have evidence of his assurance on the point in another of his writings, namely 1 John v, 6-13. A pretty interpretation surely, and one that shows excellently to what extremes some people can resort to bolster up a theory! In the first place, the reference of the verse to a Redactor is utterly unwarranted—there is not a particle of evidence to support it except the *ipse dixit* of certain critics; and in the next place, even if we admitted that the verse is due to a Redactor, the appeal to 1 John v, 6-13 as the ground of his statement is

[18] L. IX, 32.

[19] Cf. J. II, 11, *καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ.*

equally unwarranted and arbitrary, and, moreover, is positively excluded by the word "knoweth." If the Professor's view were correct, if a Redactor, writing towards the middle of the second century, when St. John was long dead, had written this verse, and fancied he found in 1 John v, 6-13 evidence that the Evangelist was assured of the truth of the witness referred to in John xix, 35, he might have written: He that hath seen hath borne witness, and his witness is true, and he affords evidence elsewhere that it is true; but he could never have written: "He *knoweth* that he saith true." The word "knoweth" proves that the witness in question was still alive when the verse was penned, and hence positively excludes the view that it could have been written by a Redactor who was "a contemporary of Papias, Polycarp and Justin." We may say of a dead man that he still speaks or witnesses, meaning that he does so in his writings, but we do not say of him that he still "knoweth."

The Evangelist, therefore, appeals to a living witness, and everything points to the conclusion that this witness is no other than himself. Writing many years after the tragic event of which he was an eye-witness, he objectifies himself, so to speak, and refers in the third person to himself as having beheld on Calvary what he now records in the Gospel. That he could use the word ἐκεῖνος to refer to himself, there is no doubt;[20] and the fact that he not only represents the witness as witnessing still ('saith'), but testifies to the witness's present consciousness ('knoweth'), clearly indicates that he is the witness himself. What could the writer, whether Evangelist or Redactor, know of the present consciousness of another? Lastly, the closing words of the passage: "That ye also may believe," show that the Evangelist is himself the witness. Who but the writer of the verse can be supposed to bear present testimony ('saith') in order that the readers of the Gospel ('ye') may believe? Thus, while the verse cannot possibly be from the pen of a late Redactor, it seems certain that the writer himself

[20]Cf. Xenophon's *Anabasis*, iv, iv, 12; Aristoph. *Nubes*, 1497 sq. John ix, 36, 37.

here claims to have been an eye-witness of the crucifixion. If then, as there is no reason to doubt,[21] the Fourth Gospel was written at Ephesus about the end of the first century, when the witnesses of the crucifixion surviving at Ephesus must have been few indeed; if, moreover, the aged apostle John lived on there till that time, there is surely strong ground for accepting the unanimous testimony of tradition that the Gospel is really his work.

As it has not been my purpose in this article to prove the Johannine authorship of the Fourth Gospel, nor even to refer to the manifold evidence, external and internal, that goes to establish it, but simply to show the shallow and flimsy character of the arguments used by Professor Bacon to assail it, I may now conclude. I have said enough, I hope, to prove that the direct claim of the Johannine writings to apostolic authorship cannot be so easily disposed of as Professor Bacon and others appear to imagine. If that claim is to be rejected, the evidence to justify its rejection is still awaited and is certainly not to be found in the article I have been criticising nor, I make bold to say, anywhere else.

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[21] See *Irish Theological Quarterly*, Jan., 1908.

NOTES ON EDUCATION.

An Educational Standard.

When, three years ago, Mr. Carnegie transferred $10,000,000 in five per cent. bonds of the United States Steel Corporation to a Board of Trustees to provide retiring pensions for college professors in the United States, Canada, and Newfoundland, many were disposed to regard the action as springing from motives of charity towards the poor and worthy professors who, after a life of toil in behalf of the rising generation, too frequently spent their declining years in poverty. The three years of the administration of this fund, however, have demonstrated the fact that it has other and probably more important functions than this to perform.

The fund is to apply to universities, colleges, and technological schools without regard to race, sex, creed, or color. This seems to be very broad and one expects to find it embracing something over 700 educational institutions, but the scope of the foundation is limited to a small section of these educational institutions because it excludes all state or colonial institutions and all institutions that are under the control of a sect or that require trustees, officers, faculty or students to belong to any specified sect, or which impose any theological test. The trustees of this fund have proceeded on two assumptions: first, that the chief value of the retiring allowance to the teacher consists in removing the disquieting uncertainty which goes with a small income, thus leaving him free to devote himself heartily to the work of teaching; second, that to better the profession of teaching and to attract into it increasing numbers of strong men it is necessary that the retiring allowance should come as a matter of right and not as a charity.

This latter consideration made it seem advisable to the trustees to deal with the retiring professors through the institutions in which they teach. Hence it became necessary at the very

outset to determine what colleges and universities in the United States, Canada and Newfoundland came within the scope of the foundation. Such a determination in the case of any single educational institution involves two things: first, the relation of the institution to the State and to religious denominations, and secondly, the rank of the institution as an educational agency. These are two very difficult problems and the operation of the Carnegie Foundation has already thrown considerable light on both of them. Only fifty institutions in the United States and one university in Halifax and one in Montreal were found to meet the requirements out of the seven hundred institutions that occupy the field of higher education within the limits of the prescribed territory. The Report of 1907 shows the addition of three colleges to this list. The institutions for higher education in this country and Canada exhibit a great variety of relationships to the State and to religious denominations, and it is no easy matter to determine in any way that is not arbitrary just where to draw the line when there is a question of bringing the institution within the scope of the Carnegie Foundation. In order to administer the fund intelligently the trustees find it necessary to examine the interrelations of all manner of educational institutions with Church and State. Their findings will be followed with keen interest by every one who is interested in the problems of education in this country.

The second problem is still more difficult than the first and the value of the solution is higher. This involves the determination of what constitutes a college or a university. The operation of the Carnegie Fund will help to throw light on this question in the public mind. Outside of a few localities, such as New York, the terms college and university are used with great freedom. Sometimes they are used to designate educational institutions that do not rank with a good high school, and the name university is frequently borne by educational institutions in which no university work is or ever has been carried out. Many so-called universities are at best nothing more than colleges.

The trustees of the Carnegie Fund have started out with an

arbitrary definition of what constitutes a college, although it is stated that this definition is a very close copy of that adopted in the revised ordinances of the State of New York. The trustees are, of course, within their rights when they adopt for their own use a definition of a college, however arbitrary it may seem to others. Here is the definition adopted by the rules of the Carnegie Foundation: "An institution to be ranked as a college must have at least six professors giving their entire time to college or university work, a course of four full years in liberal arts and sciences, and should require for admission not less than the usual four years of academic or high school preparation, or its equivalent, in addition to the preacademic or grammar school studies."

In order to determine what constitutes "four years of academic or high school preparation" the trustees have adopted the plan which has recently come into somewhat general use by college entrance examination boards. In this plan college entrance requirements are stated in terms of "units," a unit being a course of five periods weekly throughout an academic year of the preparatory school. Now, in order to determine the value of the work done, the trustees have accepted as a unit the amount of work which is generally performed in a good college within the time limits mentioned above as constituting a unit.

To any one at all familiar with the conditions prevailing in our schools it will be seen to be a matter of very great difficulty to determine the standing of the various educational institutions in the United States along the lines indicated above. The effort, however, to fix such a common standard will go no inconsiderable distance towards standardizing the work in these institutions.

The second annual report of the President and Treasurer of the Carnegie Foundation is chiefly occupied with the examination of the interrelations of educational institutions and with the facts of educational organization as these bear on the policy of the Foundation. It is insisted upon that the Foundation is not a charity, but an educational agency whose centralizing influence is turned towards the securing of educa-

tional coherence and educational unity. In other words, the Carnegie Foundation fixes its own educational standards and then grants its retiring pensions to the professors of such institutions as comply with these standards. This procedure, as might be expected, enlists the earnest coöperation of the faculties of all institutions that are otherwise eligible in the endeavor to attain the standard set for them by the Carnegie Foundation. This Fund, judiciously administered, promises to accomplish much in the coördinating of our high schools, colleges and universities. We quite agree with President Pritchett that there is an urgent need at the present time of securing a clear conception of the function of the high school, the college and the university. "Once there can be secured general agreement as to where the high school leaves off and the college begins, and as to the distinction between a college and a university, it will be possible to effect far-reaching improvements in preparatory, college, and university education." We also find ourselves in agreement with President Pritchett when he says, "Unless the college is to articulate with the high school, the system of education in any community cannot be a consistent one. . . . The ablest professor is unable to impart instruction of college grade to a class of high school youths, and as the upper classes develop out of the freshmen year, the standard of the freshmen year fixes the standard of the college."

As has been said, the Carnegie Foundation is within its proper rights when it undertakes to determine the conditions upon which it will grant retiring allowances to professors or to any other class of citizens, and if the carrying out of its policy results in the general good of the community, we shall all be duly grateful. Only fifty-five out of about seven hundred educational institutions have thus far come within the provisions of the Carnegie grant, and these institutions, from the nature of the case, are culled from a large number of private and non-denominational schools. That it should coördinate and standardize these and other private institutions is an unquestionable good and that the example set by this process will bring about similar coördination in State institutions or in

institutions subject to denominational control is quite likely and very much to be desired. But there is another aspect of the question which is brought to the surface by William H. Carpenter, of Columbia University, which is one of the beneficiaries of the Fund, in his review of the second annual report of the Carnegie Foundation. "The report considers in detail the whole subject of denominational connection and control in the higher institutions of learning. It concludes that denominational connection plays little if any part in the religious or intellectual life of the student body, and that denominational conditions are serious limitations and denominational control a hindrance and nearly always a source of organic weakness to the college organization. The grounds upon which such connection and control are defended—viz., a belief that such institutions are more likely to be conducted by strictly religious men; that financial assistance is readily obtained from the denomination concerned; and, most influential of all, that a constituency to which it appeals for students is thus provided—are rejected as conjectural only, and untenable in the light of experience."

In the light of such statements as this it would seem that the $10,000,000 set aside by Mr. Carnegie for "the advancement of teaching" is in danger of being used as a bribe to educational institutions to withdraw themselves from denominational control wherever possible. Religion is banished by law from State schools; and are the millions of the United States Steel Corporation to be used in driving religious control out of the schools that do not come under State control? Such de-Christianization may be no part of the founder's intention or of the intention of the trustees of the fund, but such seems to be the logic of the facts involved. Again, Mr. Carpenter's generalization, or is it the generalization of the President and Treasurer of the Carnegie Foundation, would seem to be too general. If he meant it to include the really large number of Catholic colleges and universities, his statement is certainly very far from true, and it is not permissable to speak of the colleges and universities of the United States and Canada and ignore the institutions under the control of the Catholic Church. According to the Catholic Directory there were in 1906, 198

Catholic colleges for boys, besides 86 ecclesiastical seminaries. Of these neither Mr. Carpenter nor the President of the Carnegie Foundation could say with truth that "denominational connection plays little if any part in the religious or intellectual life of the student body, and that denominational conditions are serious limitations and denominational control a hindrance and nearly always a source of organic weakness to the college organization."

The standardizing of 55 private colleges and universities by a purely private foundation is a very interesting illustration of what may be accomplished in the educational field of this country. The Carnegie Foundation reaches down to the high school and helps to determine the content and organization of the curriculum although it does not extend its benefactions to them; it is setting up a standard of college work that bids fair to be generally recognized and followed; it is drawing the lines of demarcation clearly between the high school and the college and between the college and the university. All of this, as has been said, is a work of great value and it is to be hoped that some means will be found to bring about similar results in the field of Catholic education. We need uniform standards and we are in still greater need of a closer coördination among our educational institutions. It is not to be believed that the Church's genius for organization will fail to express itself in her educational work.

Higher Education in the United States.

The United States Bureau of Education has recently published some very interesting statistics on the work of universities, colleges and technological schools in this country. The Commissioner's Report covers the work of 622 of these institutions for the year 1906. The extent of coeducation is shown by the fact that 335 of these institutions are open to both men and women; 158 are reserved for men, and 129 are for women only. The total number of instructors in these institutions was 23,950. Of these 4,735 were women. The 129 colleges for women had 2,859 instructors, of whom 695 were men. The co-

educational institutions and men's colleges employed 18,520 men teachers and 2,571 women teachers. Of these latter numbers 11,012 men and 1,256 women taught undergraduate students exclusively.

157,933 students attended these 622 institutions. Of these 97,738 were men, 60,195 were women. The degrees conferred during the year give a fairly good indication of the directions in which the education of the men and the women is tending. During the school year 20,655 academic degrees were conferred, not including honorary degrees. 14,033 of these degrees were received by men and 6,620 by women. The characteristic lines of study adopted by the two sexes are indicated by the degrees which they received. Although it is but a comparatively short time since women entered the field for academic degrees 4,183 women received the A. B. degree during the year ending June, 1906, as against 5,835 men, and 510 women received the B. L. as against 132 men. In music women have the field almost wholly to themselves, 255 women having received the B. Mus. as against 8 men. In painting the proportion is nearly the same, 24 women having received the B. Paint. as against 1 man. The fields that women have not yet entered are indicated by the following degrees which were conferred on the number of men indicated but which no woman had received. B. C. E. 47, B. M. E. 51, B. E. E. 3, B. E. M. 5, Met. E. 3, A. C. 5, B. Agri. 23, A. A. 2, Ph. M. 29, C. E. 362, M. E. 494, E. E. 157, E. M. 193, M. M. E. 4, M. Acc. 113, M. F. 15, M. Agri. 1, Sc. D. 1, M. C. S. 2, M. C. E. 3, Ph. L. 4, Mus. D. 1, M. Dip. 2.

That women are beginning to enter the higher fields of science and philosophy as well as those of arts and letters is indicated by the fact that the B. S. was conferred on 700 women and 3,921 men. The Ph. B. was conferred on 430 women as against 764 men. The B. E. was conferred on 16 women and 89 men. The M. S. was conferred on 15 women and 168 men. The Ph. D. was conferred on 25 women and 312 men. The degrees conferred in Pedagogy are somewhat surprising. The women predominating in the higher department and the men predominating in the lower. Thus the B. Ped. was conferred

on 24 men and 14 women, while the M. Ped. was conferred on only 4 men and on 14 women.

The Ph. D. degree is usually reserved for those who have been adequately trained and who have performed successful work in the graduate field. By general consent the Ph. D. is not conferred as an honorary degree, nevertheless, during the school year referred to, the following seven institutions conferred 18 honorary Ph. D. degrees: Hanover College (Ind.) 1, St. Anselm's College (N. H.) 4, St. John's College (N. Y.) 1, Oregon Agricultural College, 1, Grove City College (Penn.) 7, Villanova (Penn.) 3, Allen University (S. C.) 1. These 18 degrees were not included in the numbers mentioned above. The institutions conferring the Ph. D. on women in regular course were as follows: Yale 2, University of Chicago 4, Radcliffe 2, University of Michigan 1, University of Nebraska 2, Cornell 3, Columbia 4, Bryn Mawr 2, University of Pennsylvania 5. The Ph. D. was conferred on men in regular course by the following institutions: Harvard 46, Columbia 38, Johns Hopkins 32, Yale and the University of Chicago 27 each, Pennsylvania 23, Cornell 16, Clarke 13, Wisconsin 9, Boston 10, New York and Michigan 8 each, Catholic University, Nebraska University, Princeton University, Ewing College, University of Iowa 5 each, California and Denver Universities 4 each, University of Illinois 3, Leland Stanford, Colorado, George Washington, Minnesota, and Washington Universities 2 each, Taylor University (Indiana), Tufts College, Dartmouth College, College of St. Francis Xavier, Western University of Pennsylvania, Franklin and Marshall College, Brown, Vanderbilt, and Washington and Lee Universities 1 each.

The friends of the Catholic University will notice with pride and pleasure that though a young institution it ranks very high among the educational institutions of the United States when judged by the number of students which it prepares for the higher degrees. The Commissioner's Report, from which we have quoted, does not take into account the work done under the Theological Faculties or the Faculty of Law, and in these departments the Catholic University does much of its advanced

work. Judged by its work in the Department of Philosophy alone, the Catholic University comes thirteenth in the long list of Universities conferring the Ph. D. degree. It is also pleasant to note that there were only eight institutions in the United States that received more generous financial support during the year in question.

Benefactions to Educational Institutions During the Year Ending June, 1906.

According to the Report of the Bureau of Education, $17,716,605 were donated or bequeathed to institutions for higher education in the United States during the year ending June, 1906. This was distributed among a large number of colleges and universities. 39 institutions received $100,000 or over. Harvard University received $2,218,118; Yale University, $1,145,575; Columbia University, $1,050,323; the University of Pennsylvania, $544,832; Princeton University, $523,511; Northwestern University, $523,422; the University of Chicago, $478,673; Western Reserve University, $473,000; the Catholic University, $338,069; Oberlin College, $322,416; the University of California, $292,627; Olivet College, $250,000; Occidental College (Los Angeles) $225,000; Cornell University, $216,000; Morningside College, $204,000; Williams College, $236,034; Grant University, (Tenn.) $206,766; Pennsylvania College for Women, $194,000; Swathmore College, (Penn.) $190,000; Bryn Mawr College, $190,000; the University of Minnesota, $185,000; Wittenburg College, (Ohio) $170,000; Norwich University, (Vermont) $154,000; Leander Clarke College, $150,000; Brown University, $143,015; Hope College, (Mich.) $130,000; Bowdoin College, $125,000; Syracuse University, $129,563; Rensselaer Polytechnic Institute, (N. Y.) $114,500; Gilbert College, $115,000; Lehigh University, (Penn.) $122,148; Huron College, $110,799; Allegheny College, $103,000; Kingfisher College, (Okla.) $110,000; McKendree College, (Ill.) $109,000; and Howard College, (Ala.) De Pauw University, (Ind.) the University of Michigan, and Washington College, (Tenn.) $100,000 each.

The Passing of the Man Teacher.

Between the years 1900 and 1906 inclusive the number of men teachers in the United States decreased twenty-four per cent. This state of affairs is causing serious apprehension in the minds of thoughtful men among us, and the educators of other countries look upon it with some amazement. That the teaching profession repels our young men is evident. This is sometimes attributed to the limited salaries of our teachers and to the opportunities of building up a fortune which are offered in business and the professions. C. W. Bardeen, in the *Educational Review* for April takes direct issue with this view. "It is not a matter of wages. Professionally fitted men teachers get a higher average salary than the average incomes of lawyers, physicians, clergymen, and business men in their communities. There are even beginning to be prizes for superior teachers. Salaries of $5,000 are common, $10,000 is not infrequent, $20,000 has been offered several times; there have been private school principals who cleared $100,000 a year. These figures in connection with the fact that the teacher begins with a considerable salary instead of having to wait for years to establish himself, makes teaching financially attractive."

Mr. Bardeen assigns four reasons to account for the fact that our young men refuse to enter the teaching profession. "First, it is a hireling occupation. A college president was once comparing his work with mine. 'For one thing, you are your own master,' he said. 'Yes,' I replied, 'it is a good many years since I have had to take orders from any body.' 'That's just it,' he mused thoughtfully; and though he is one of the great college presidents, a man with whose work mine is not for a moment to be measured, I could see that in this respect he envied me.

He gives as the second reason that "teaching is looked down upon in the community." He assigns as the third reason that "teaching usually belittles a man. . . . His daily dealing is with petty things, of interest only to his children and a

few women assistants, and under regulations laid down by outside authority, so that large questions seldom come to him for consideration." The fourth reason is somewhat in the nature of an anticlimax. "Teaching tends to bad manners and bright young men who see this hesitate to be classed with teachers."

Character Formation in the High School.

The State control of education is growing rapidly in the United States. This is manifesting itself in many ways side by side with a strongly marked centralizing tendency. Edward O. Sisson, of the University of Washington, writing on "The High School's Cure of Souls," in the *Educational Review*, April, 1908, says several things that should furnish food for thought to all who believe that religion has an important part to play in the formation of character and in the intellectual development of our future citizens. "The separation of church and state, and the loss of catholicity in the external church have brought about the present conditions respecting religious and moral training: the church is no longer adequate for the task, and the state has not yet fully got its shoulders under the burden. This paper is written in the firm belief that the state, and especially its chief educational agent, the school, must and will assume complete responsibility for the development of moral character in all its youth; the trend in this direction is already well developed and unmistakable."

There are a great many thoughtful students of education who do not share "the firm belief" of Dr. Sisson that religion is passing and that it has ceased to be able to perform its chief function in this world—the formation of the moral character of youth. While Dr. Sisson declares that "the church is no longer adequate for the task," he is unable to point to any marked achievement in this direction by "the state" or "its chief educational agent, the school." He sets forth very clearly both the opportunity and the importance of developing the character of youth during the high school period. "The high school, of all grades of school education, should

take the most active and effective part in the formation of character. All this becomes far more striking when we remember that out of the high school come practically all our *leaders* of every kind, social, moral, religious, political, and intellectual; through a single high school boy the opportunity may be given to determine the conduct and the destiny of a dozen, a score, a thousand, of those who do not enjoy the privilege of any part of a liberal education, through the leadership which that boy may exercise in his natural life."

With this splendid opportunity and with this urgent need of moral formation, what have the State high schools that have banished religion from the curriculum and eliminated its atmosphere from the schools accomplished? Let their advocate speak. "What do we find to be the actual condition in our high schools in this respect? The teacher, here as elsewhere in our schools, is of unimpeachable character; it is foolish to doubt or deny the good moral influence of the school. With the cry of godlessness against the schools, now fortunately falling into discredit, no one who knows the schools has a moment's sympathy. The high school, like the elementary school, certainly exerts a beneficent influence upon the habits and character of its pupils. But this influence is almost entirely confined, as its admirers admit or even assert, to the operation of the personality of the teacher and the work and order of the school,—in other words, to the kind of influence in which the home, the calling, and the social life peculiarly excel. The peculiar duty of the school, which cannot be fulfilled by any other agency, is, as we have seen, other than this, namely the creation of ethical enlightenment and of rational will. And in this respect the high school falls utterly short of its ideal; upon the intellect the school does assuredly work (though not always with the best results even upon the intellectual side), but through the intellect upon the will the school works but very little."

The State school will have to furnish forth more cogent proofs of its fitness to form the moral character of youth before religious-minded men will be disposed to entrust them with the future welfare of their children and with the formation of

their intellectual and moral life. The old test still holds, "By their fruits ye shall know them." When the State high school produces results along ethical and moral lines comparable to those produced by religious schools, it will be time enough for the champions of State monopoly of education to put forth their claim to supersede religion.

We entirely agree with Dr. Sisson in the importance which attaches to these four formative years, but from this we would draw practical conclusions of quite an opposite character. Students of genetic psychology will not find it difficult to concur, at least in the broad outlines of Dr. Sisson's major premise. "Probably the child's moral possibilities may be blasted before he is fourteen years old; certainly, on the other hand, much may be done before that age in laying the foundation for a complete moral character in the form of physical and mental habits; but genuine moral character, autonomy of will, the power of intelligent self-direction, does not and cannot form before this age, but must in the main be developed later. A period varying somewhat with the individual, but in general not far from the age of high school attendance, is marked by the transition from the state of imitation and obedience to that of volitional intelligence and self-direction; there is reason to believe that the high school period is even more critical and determinative than that of the college; the fact that more religious conversions occur in the high school period than in any other cannot be without significance with respect to moral development."

If those who think with Dr. Sisson, that religion has ceased to be able to deal with this transitional phase of character, and that the state is equipped for the task, will carefully consider the Church's method of dealing with such matters, they may hesitate before drawing the conclusion that Dr. Sisson reaches. The following pages of these notes are intended as a brief outline of such a study. For those who wish to look deeper into the matter there is abundant literature in the Liturgy and Practice of the Catholic Church and in the recent developments of genetic psychology.

The Neural Basis of Feeling.

That feeling plays an important rôle in mental development and in the building up of habits is admitted by all students of genetic psychology. But feeling has not yet won the recognition which its importance deserves from those who are occupied in the writing of text-books and the framing of methods of elementary instruction. In a general way it is understood that intense feeling, whether of pleasure or of pain, tends to fix the mental states which accompany such feelings, but it is assumed by many that the ferule is quite as effective as the most winning smile in fixing the mental state.

Progress in cerebral physiology during the past few decades, together with the recent studies in genetic psychology, are making it increasingly evident that a knowledge of the functions of feeling in reënforcing or inhibiting neural currents lies at the basis of character building and, indeed, it plays a large part in the formation of habits of correct thinking. The conviction is growing upon many educators that, in spite of the technical difficulties that hedge around the subject, every teacher of a primary grammar grade no less than of a high school class should be more or less familiar with this chapter of genetic psychology.

The Polarity of Nerve Currents.

According to the doctrine of the polarity of nerve currents, announced by Ramon y Cajal in the early nineties and abundantly confirmed by other workers since that time, the direction of nerve currents is never reversed. Afferent nerve currents generated by peripheral stimuli flow into the central nervous system where they meet innumerable branching pathways, each one of which leads to some motor end-organ or gland. But what determines the nerve current in its choice of pathways through the central nervous system?

"The principle of contractility," says Baldwin (*Mental Development, Meth. and Proc.*, p. 166) "recognized in biology simply states that all stimulations to living matter,—if they

take effect at all, tend to bring about movements or contractions in the mass of the organism. This is now also safely established as a phenomenon of consciousness—that every sensation or incoming process tends to bring about action or outgoing process."

The earliest habits to appear in the organism have as their immediate neural basis partially formed inherited pathways. Whether these habits result in the suppression or in the final establishment of the underlying incipient pathways depends in large measure on the affective quality of the accompanying conscious states.

Now, when the incoming nerve currents overflow the previously existing pathways, they tend to form new pathways through the central nervous system to the motor end-organs, and thus the complexity of the responsive movements is increased. In the formation of these new pathways affective consciousness plays the same important rôle that it does in the modification of inherited pathways; it tends to inhibit all such new modes of response as result in painful feeling, and it reënforces such new modes of response as lead to pleasurable feeling.

Each time a nerve current passes over any given course in the central nervous system it leaves behind it an organic memory, or lessened resistance to the passage of all subsequent nerve currents. But this path of lessened resistance does not necessarily result in a sensory-motor habit. The final outcome depends upon the character of the accompanying affective state. Where the passage of such nerve currents leads to pain the resulting inhibition may be more than sufficient to counterbalance the lessened resistance caused by the passage of the current in the first instance.

This truth is forcibly stated by Professor Baldwin, (*op. cit.*, pp. 215-16). "We find it necessary to consider that the repetition of movement is not at all what the organism is after, nor indeed is it what the principle of habit rests upon. It is not true that all movements are 'equal before law'—the law of habit. Movements which cause pain do not tend to be repeated. They are exceptions to the law of habit, as that is usually formulated. Painful movements are inhibited, they

tend to be reversed, squelched, utterly blotted out; how can this be explained on the foregoing formula of habit? It cannot be explained. And yet it is found to be a fact in the lowest living creatures that the biologist knows."

The Physiological Basis of Habit.

The first effect of a "movement," or the passage of a sensory-motor current, is unquestionably to lessen the resistance to subsequent nerve currents and thus to facilitate the repetition of the movement. But this tendency may be more than counterbalanced by the painful conscious state accompanying the movement. Affective consciousness is thus seen to play the leading rôle in determining the formation of sensory-motor habits, or quasi-reflexes, as they are sometimes called. But affective consciousness exerts its influence chiefly in the repetition of the response and consequently it does not account for the direction taken by the nerve current in the first instance.

Angell accounts for the original path of the nerve current through the central nervous system on the principle of "diffusion." "Let us take as a typical instance of the development of motor control the series of events which occur when a baby first learns to connect a visual impression with a movement of his hand and arm. Suppose a bright, colored ball is held before his eyes. This stimulus sends strong sensory currents over the optic tracts to the brain centers and somehow or other, as we have seen, these currents must get out again in the form of movements. But we have also seen that there are few or no preformed reflex pathways over which such neural excitement may be discharged. Consequently, instead of some single relatively simple movement like that of reaching, what we observe is precisely what the principle of 'diffusion' postulates as normal, that is, a mass of aimless, uncoördinated movements in a larger number of muscles. The face is wrinkled in a frown or a smile, as the case may be, the fingers open and shut, the arms jerk about, the body and legs move spasmodically and possibly the child cries out. . . . Presently if the stimulus be made more exciting by moving it to and fro,

some of these excessive movements of the arms will result in the child's hand coming in contact with the ball. We have already noticed the hereditary clasping reflex, and we shall not be surprised, then, to find that the tactual stimulus to the skin of the hand results in the closing of the fingers. Now, undoubtedly, this first successful grasping of the seen object may be wholly accidental, in the sense that it is wholly unforeseen by the child. . . . In the first place, the mere shock of surprise and (generally) pleasure makes the connection of the tactual-motor sensation from his hand with the visual sensation from his eyes extremely vivid." (Angell, *Psychology,* pp. 53-4.)

That the law of diffusion takes part in the establishment of sensory-motor habits is more than probable, but it is quite another thing to assign to it, as Professor Angell here does, the chief rôle in the establishment of these quasi-reflexes. His first assumption "that there are few or no preformed reflex pathways over which such neural excitement may be discharged" seems scarcely warranted. In any case, the overwhelming majority of these quasi-reflexes arise as modifications of previously established reflexes, and the old pathways, even when they prove insufficient for the conduction of all the nerve currents involved, nevertheless exert a preponderating influence in the final reactions and consequently in the new modifications which, on their first appearance at least, are subordinated to the established reflexes.

Moreover, there is a third determining element in the situation the importance of which has come to be quite generally recognized. This element has been formulated in many ways, but in whatever way it is stated its essence is seen to consist in the tendency of the sensory image or other cognitive state to realize itself in action. It would seem from the data at our disposal that the image of any movement held in consciousness involves a "dynamogenetic" element, or an inherent tendency to flow out over determined efferent paths to the appropriate end-organ and thus to produce the imaged movement. This is, of course, in part a natural consequence of the polarity of nerve currents.

This tendency of the cognitive state to realize itself in action finds extreme exemplification in the phenomena of hypnotic suggestion. It also constitutes an essential element in the phenomena of imitation, which plays so important a rôle in mental development. However it may be accounted for, there is no questioning the fact that the vocal organs tend to produce the sound that reaches the ear, and rhythm in music tends to express itself in rhythmic movements of the hands and feet, etc.

Habits Derived from Feeling and Instinct.

The building up of sensory-motor adjustments to his physical environment is the chief occupation of the first few years of the child's conscious life. In this developmental phase inherited reflex activities form the basis or nucleus of growth through the continued modification of which there finally results the completed motor adjustments of the individual to his physical environment. In this developmental phase heredity, imitation, suggestion, and the law of diffusion play important rôles, but the controlling factor throughout the process seems to be the pleasure-pain quality of the conscious state evoked.

This phase of child life has been aptly termed the affective phase; it is dominated by affective consciousness which acts as a court of last appeal, determining which previous adjustments shall be suppressed and which shall be retained, and determining likewise which new adjustments shall be established and which established adjustments shall be so modified as to more adequately meet new situations. The unity and continuity which are essential features of all vital development are thus preserved throughout the whole series of changes that constitute the motor development of each individual.

This modifying of existing sensory-motor habits is known as "accommodation" and it is generally regarded as a factor of fundamental importance in mental development. "It is only in point here," says Baldwin (*op. cit.*, p. 168), "to show that this thing, accommodation, is a fact and that it consists in some influence in the organism which works directly in the face of habit."

Affective consciousness, therefore, plays the leading rôle in the gradual modification and elaboration of inherited reflex activities which constitute the sensory-motor adjustments of adult life and which free consciousness in so large a measure from the immediate control of such routine activities as those involved in walking, writing, the manipulation of musical instruments, etc. And affective consciousness plays a no less important part in the suppression or in the building up and elaboration of instincts into the virtues and the vices that characterize adult life, and that determine individual conduct in so large a measure.

Feeling and Mental Assimilation.

The rôle of affective consciousness in mental development, however, is not confined to the building up of sensory-motor adjustments and to the formation of habits of conduct. Every cognitive state, from the simplest sensation to the highest abstraction, is accompanied by feeling or characterized by an affective tone.

Sensation gradually emerges from a conscious matrix of feeling and as we pass from such primitive sensations as those of taste and smell, touch and temperature, to the sensations of hearing and sight the affective element gradually diminishes. But it is rarely or never wholly absent and it always retains its primitive significance, inhibiting sensations that are painful and reënforcing and securing the repetition of sensations that are pleasant.

In representation, in imagination, in memory, and in the processes of reasoning the affective element is likewise present. "We have spoken first of affection in dependence upon sensory activities, in part because it is in this connection that it first appears, and in part because the fundamental facts are here more obvious and less complex in their surroundings. But affection is of course a frequent companion of ideational processes, and it is, indeed, in this sphere that it gains its greatest value for the highest types of human beings. . . . We may conveniently take as the basis of our examination the processes

which we analyzed under the several headings of memory, imagination, and reasoning. Fortunately we shall find that the principles governing affection in these different cases are essentially identical. . . In a more detailed way we may say whatever furthers conscious activity at the moment in progress will be felt as agreeable, whatever impedes such activities will be felt as disagreeable." (Angell, *op. cit.*, pp. 263-4.)

We may safely lay it down as the first of the fundamental principles of education that *the presence in consciousness of appropriate feeling is indispensable to mental assimilation.*

Many sensory-motor reactions that are painful on their first occurrence finally become established as habits and seem to constitute exceptions to the foregoing principle, but they are in reality only seeming exceptions, for on repetition the reactions either cease to be disagreeable, as in the case of acquired tastes, or they fail to become established as habits. It is true that for ulterior purposes we may continue indefinitely to repeat actions that produce painful feeling but in these cases each action requires the direct intervention of the will and the repetition does not result in the formation of a habit in the sense in which we have been using the term.

Feeling and the Sacraments.

Where shall we find the school that in its methods presents a worthy embodiment of this principle? Fortunately for us we shall not have to travel far in our search. A pilgrimage to Europe will not be necessary. Universities and schools conducted on modern pedagogical principles surround us on every side, and yet it is not in any of these institutions of learning that we shall find the perfect embodiment of correct educational principles; this exists only in the *organic teaching of the Catholic Church* in which the Holy Spirit is the Teacher.

In the light of the body of scientific truth which we have been considering it would seem that the vitality of the Church's teachings, judged by human standards and apart from the supernatural influence of Divine Grace, depends in no small measure upon the way the Church, in her organic teaching, utilizes the

chief epochs of feeling in human life for implanting and nourishing into life the germs of the great spiritual truths of which she is the divinely appointed Guardian and Teacher.

This principle is embodied in every phase of her teaching, but for the purpose of illustrating the truth which we are here considering we need not look beyond her Sacramental System. Her seven sacraments are seven channels of divine grace through which her children receive assistance from on High for the building up of supernatural virtues and for the development in their souls of a Christian character. But she also utilizes her sacraments as educational agencies through which she implants in the souls of her children in each of the great epochs of human feeling the germs of the divine truths that will guide them safely through this world of darkness to the portals of eternal life.

When race instinct stirs to their depths the hearts of the father and the mother and fills them to overflowing with joy because a child is born to them, the Church brings the child to the baptismal font and in the presence of the rejoicing parents she claims the new life for the realms of light. Hand and foot, eye and ear and tongue and budding wisdom are all claimed for the service of God and for the higher life of the soul.

Joy is the dominant tone in the ritual of the baptismal ceremony. The evil one and his machinations are banished, the fetters of sin and of a material world are stricken from the child's soul, the Heavenly Father is called upon again and again to protect with loving kindness and to nourish with the food of Heavenly Wisdom the soul that is just beginning its earthly career.

Hope and joy and eternal life are promised in the name and through the merits of Jesus Christ, and while the babe is being regenerated by the saving waters of baptism, while Divine Grace is being infused into his soul, the Church through her baptismal ceremony with its symbolism and the lessons of its ritual implants in the hearts of the parents the great fundamental truths that must guide them in their efforts to bring

up their child to a life of virtue and in their efforts to teach him to walk in the ways of the Lord.

The first seven or eight years of the child's life are occupied mainly in the building up of suitable adjustments to his physical environment. When towards the end of this period the great, puzzling, outer world begins to reach his intelligence and to fill it with questioning wonder, when fundamental principles are for him still shrouded in obscurity and when they seem to him to blend into their opposites like the colors in a sunset sky, the Church leads him into the confessional and with loving kindness helps him to read his riddles.

She teaches him that no matter what his companions or acquaintances may say to the contrary, all conduct that conforms to the Will of God is right and leads to happiness and to Heaven, while all conduct that conflicts with the Divine Will leads to wretchedness and eternal misery. She teaches him that the secret of beauty dwells in all that harmonizes with the mantle of beauty in which God has clothed every work of his hands, and that whatever fails to harmonize with this essential beauty is ugly even though it should appeal to the tastes of the depraved. Finally, she teaches him that God is Truth and that whatever is in agreement with the truth which He has embodied in his Creation or which He has revealed through his Prophets, his Divine Son, and the living voice of his Church is true, and that whatever fails of such agreement is false, however plausible its seeming. With this three-fold standard engraved upon his young soul while it is glowing with joyous wonder over the revelation that is being unfolded to him on every side, he is sent out into life to conquer his world.

Race instincts manifest themselves at an early period in human life. From the tenth to the twelfth year the dawn of emotions and passions whose meaning is still obscure to the child begins to trouble the quiet of his soul. At this juncture the Church leads him to the Communion rail and in the midst of flowers, bridal wreaths, lights and music, accompanied by all the joy that breathes in her ritual, she teaches him the great lesson of love for Jesus and fellow man.

She teaches him that love is the key to the world of emotion and passion that is stirring the depths of his soul. She impresses upon him, in a way that he will never forget, that all love that harmonizes with the love of God and of fellow man, all love that is founded on truth and justice and that is permeated with generous self-sacrifice leads to joy and gladness, whereas all love that ignores the rights of others and the welfare of society and that is blinded by selfishness and out of harmony with the love of God and fellow man leads to wretchedness here and to eternal misery hereafter.

The Church calls upon the parents and the friends of the child to join with her in filling his soul on the happy occasion of his first Holy Communion with such joy and sweetness that in the stress of the storms of temptation and passion that are about to break over him he may be induced to return again and again to the Sacred Banquet and there renew in the love of Jesus Christ his strength for the combat.

When the instincts of chivalry are in their first glow and when they are beginning to manifest themselves in the boy's willingness to fight for his honor and for the honor and welfare of father and mother, of home and of country, the Church leads him to the altar and in the joy of Pentecost renewed teaches him that while it is manly to fight for one's honor and one's home and honorable to die for one's country, that there rests upon him a still higher obligation to fight for the honor of his Heavenly Father and to die if need be for the truths of the Heavenly Kingdom into which he was born by baptism and in which he is continually nourished by the love of Jesus Christ.

Few things possess value for the child or for the youth unless they are shared in by the members of the home group, but as maturity approaches the bonds of this solidarity are gradually dissolved and the young man and young woman are brought face to face with life and are called upon to perform their parts in the world and to make their contributions to the welfare of the race. If race instincts are strong in them and in their hearts the cry for home and wife or husband and children is louder and clearer than any other call,

the Church blesses them and in her Nuptial Mass, while pouring out to them her sympathy and her joy, she engraves upon their minds, filled with enthusiasm and lofty ideals, and upon their hearts, overflowing with love, the lessons that will help them to make their many sacrifices in order that there shall be two in one flesh and that they may bring into the world children and educate them for the Kingdom of Heaven.

If, on the other hand, as maturity approaches, the call to a higher life is felt, and if the tide of youthful ardor turns towards wider fields of action and towards closer union with the Saviour and Redeemer of the world, the Church leads these chosen souls into her sanctuary and shows them how their lives may be rendered enduringly helpful by being interwoven with the lives of their fellows in religious organizations that work unceasingly for the uplifting of the race to higher spiritual levels.

To such of her sons as feel themselves called to share more intimately in the priesthood of Jesus Christ and to be the bearers of succor to those who labor and are heavily burdened, the Church offers the sacrament of Holy Orders. And in each and every case, whether in the ceremony of the religious profession or in the conferring of Holy Orders, the ritual of the Church breathes solemn joy. The Church on these occasions appeals to all that is best in the candidate and in his soul, glowing with zeal and enthusiasm, she implants the great fundamental truths that must guide him and support him throughout all the coming years of labor and of patient endurance.

And at the very last, when death calls a child of the Church to his reward, she is by his side to close his senses to the sights and sounds of this world and to open to him the portals of that larger life to which there shall be no end. And in his heart, stirred with deep emotions in the presence of the coming change, and in the hearts of relatives and friends, softened by grief and sympathy, she implants the great fundamental truth that we are in this world but as wayfarers and as children far from home.

THOMAS EDWARD SHIELDS.

BOOK REVIEWS.

The Blind Sisters of St. Paul, by Maurice de la Sizeranne. Translated by L. M. Leggatt. New York, Benziger Brothers, 1907. Pp. 303.

Madame Louise de France, by Leon da la Brière. Translated by M. Brown. New York, Benziger Brothers, 1907. Pp. 209.

These two works constitute volumes V and VI respectively of the International Catholic Library. A more than usual interest attaches to the first, inasmuch as the author is totally blind, having lost the use of his sight in his eleventh year. Yet this serious drawback has not hindered him from developing his rich fund of natural talents under the benign influence of Catholic faith, and making his life of darkness one of great benefit to others. He is the director of two excellent periodicals for the blind, one known as the "Valentin Haüy," the other the "Louis Braille." Besides the book under review, two others have come from his gifted pen, "Impressions et Souvenirs d'un Aveugle," and "Les Aveugles par un Aveugle." The latter merited the distinction of being crowned by the French Academy. In his work on the Blind Sisters of St. Paul, he tells the interesting story of the humble origin and development of this unique religious community, whose aim is to render the blind useful members of society, and thus relieve them of the sadness coming from the sense of utter dependence on others. Their house in Paris is a refuge and school where blind girls and women, according to their varied tastes and capacity, are taught housekeeping, reading, writing, music, sewing, knitting, brushmaking, and printing of books for the blind. The manifold labors of this establishment, which numbers about sixty sisters, are divided among those who are blind as well as those who can see, the blind sisters forming one-third of the community. The detailed description of their varied occupations from day to day is told in a way to absorb the attention of the reader, and leads to an interesting and common-sense apology in behalf of religious vocations of women, especially of the blind. All this is preceded by an admirable study of the psychology of blind women, which fascinates both by its wealth of novel information and by its literary charm. Much praise

is due to the translator, who has given the original an attractive, idiomatic English dress.

In contrast with this brilliant volume, the life of Madame Louise de France makes a rather indifferent showing. Beyond the fact that she was the youngest daughter of King Louis XV, and that she gave a silent rebuke to the profligacy of his court by entering the Carmelite order at the age of thirty-three, there is little in her uneventful life that is apt to interest the reader. To fill out the meager data for the biography, the author has devoted a chapter,—the longest in the book,—to an arid description of the notable visitors who came to see Madame Louise in her Carmelite garb. Her letters, while breathing a spirit of piety appropriate to her religious calling, are not striking for depth or originality of thought. In short, the volume never rises above the level of mediocrity. One can not help thinking that it would never have been written had not its heroine been the daughter of a king. It seems a pity that it should have been chosen for presentation to English readers in preference to the edifying biographies of first rate excellence in which modern French literature abounds. It is a mystery how a work of so little merit came to be honored with a place in the International Catholic Library.

CHARLES F. AIKEN.

Society, Sin and the Saviour, by Bernard Vaughan, S. J. St. Louis, B. Herder, 1907. Pp. 280.

In this book Father Vaughan gives to a wide circle of readers a series of discourses on the passion of our Lord, which he delivered before crowded audiences in the church of the Immaculate Conception, London. In the ten powerful sermons which make up the series, he speaks with soul on fire, rising at times to heights of true eloquence and lashing with unsparing vehemence the vices and silly fads of the so-called 'smart set.' He possesses many qualities of a great preacher, a rich vocabulary, vividness of description, imagination, pathos, burning zeal for what is right and holy, deep sympathy for the poor and afflicted. But it may be questioned whether he pursues the wisest course in rebuking pleasure-seekers with such stinging denunciation, and in directing these fierce rebukes against one particular class of society alone. It is hard at times to avoid the impression that he paints his pictures in too lurid colors, and this impression is not

weakened when we find him depicting certain Gospel characters with a freedom of fancy that is more becoming in a dramatist than in a preacher. Thus we are told that the besetting sin of Annas the high priest was avarice, and that he hated our Lord for turning the money changers out of the temple and thus lessening his worldly gains. We are asked to gaze on his vulture-like countenance, "his eager features with beak-like nose, his small, wild, black eyes deeply set beneath the high white brow, his long bony neck stretching forth out of a dark mantle of winter fur, his thin sinewy hands clutching, almost gnawing, the bench at which he sits."

But these flaws do not obscure the many excellent features of this series of sermons. They abound in fine passages that cannot fail to arouse the Christian soul to higher things.

CHARLES F. AIKEN.

A Spiritual Retreat, by Reginald Buckler, O. P. New York, Benziger Brothers, 1907. Pp. 256.

For the priest busy with parish duties, suitable books for spiritual reading are not easy to find. Even when the subject matter is useful and interesting, the chapters are generally so long that the priest does not have leisure to read one at a sitting. How often when only half way through a chapter, he is called away, and has to interrupt his reading at a point where the theme is but partially developed. The next day when he takes up the broken thread of thought, he finds difficulty in fitting it to what had gone before.

In the present volume this difficulty is obviated. It offers an excellent series of short sermons or meditations on fundamental topics of religious life, averaging in length about seven pages. In them the reader will find a serious, common-sense piety and freshness of thought, expressed in terse, direct language. Many of them might serve as models of five minute sermons for the faithful. The author knows how to speak wisely and delightfully even on topics that are homely and common. Some of his best sermons are those on *The Use of Time, The Formation of Habits, Ordinary Actions.* It is a book that is sure to find a welcome place on the shelves of the priest's library.

CHARLES F. AIKEN.

Contemplative Prayer, Ven. Father Augustine Baker's Teaching Thereon: From 'Sancta Sophia,' by Dom B. Weld-Blundell, O. S. B. New York, Benziger Brothers, 1907. Pp. 477.

The Degrees of the Spiritual Life, a Method of Directing Souls According to their Progress in Virtue, by Abbé A. Saudreau. Translated by Dom Bede Camm, O. S. B. 2 vols. New York, Benziger Brothers, 1907. Pp. 331 and 336.

The average reader will hardly feel inclined, much less competent, to ascend with these mystical writers to the summit of contemplative perfection, where the presence of God is realized by direct intuition, where the spiritual marriage of the soul to Christ is attained, and where its alternating concomitants of divine communications, visions, ecstacies, excruciating desolations and diabolic assaults are felt to be the order of the day. In both works, however, are directions and suggestions for conquering besetting temptations, overcoming scruples, and making progress in virtue that can be turned to account by that more numerous class of pious Catholics, who in their loving service of God do not scruple to enjoy the innocent, providential pleasures of life. Whether rightly or wrongly, there are few who would aspire to that perfection which, Father Baker tell us, characterized holy brother Roger, of the order of St. Francis, who "by elevating the powers of his soul and suspending them in God, lost during meals the perception of the sense of taste" (p. 160). Nor would many be content with "that debility which ordinarily attends a spiritual life; as St. Hildegarde observes, the love of God does not usually dwell in robust bodies" (p. 158). The style of Father Baker's book will perhaps be found somewhat heavy, but it has a distinct medieval flavor, as the following definition of prayer will show: "Prayer is an affective actuation of an intellective soul towards God, expressing or implying an entire dependence on Him as the Author of good."

CHARLES F. AIKEN.

Konversations Lexikon. B. Herder, (Freiburg, 1907. Third edition. 8 vols. 100 Marks.

The appearance in quick succession of volumes VII and VIII of *Herder's Konversations Lexikon* with which it is completed directs attention again to the great undertaking of this active and enterprising house in the interests of Catholic culture. From time to time, as the single volumes were published, notice of them has appeared in these pages. Volume VII "Pompejus"-"Spinner" and volume VIII "Spinnerei"-"Zt" are up to the high standard established by their predecessors. The maps, tables, text and supplements are all that the best in their line affords. Particularly interesting and instructive are the colored plates accompanying the articles on Uniforms, Costume, Textile Art and the maps showing the geographical distribution of animals throughout the earth, in volume VIII.

The fact that this work of the Herders has gone through three editions is proof enough of its merit. That the publishers have successfully completed a third edition is proof enough of their enterprise. It is useless to try any more to dispense with the use of encyclopedias. On the need of them, nothing new can be said or need be attempted. They are indispensable because of the demands of culture and scholarship on the cultured and scholarly. The tremendous growth of all sciences, the need of correlating their results and the mass of positive information achieved by modern scholarship are such that the individual is helpless before them. The encyclopedia is an age's institution by which the impossible is made possible, so to speak. There all results of sciences and arts are recorded, history is epitomized, the whole range of inquiry forced on one by the modern world is anticipated and in the space of a few volumes' wide range, thorough presentation of outline and often of detail, brevity and reliability are found. Ruskin once wrote, "I am not now able to keep abreast with the tide of modern scholarship nor, to say the truth, do I make the effort." But such admissions are rare and to some degree unnecessary. In the eight beautiful volumes of *Herder's Lexikon* there are 14,454 columns or 7227 pages of material, with 6540 illustrations, many beautifully colored and 189 tables accompanying texts or supplements.

One feels that with a lexicon such as this one is armed with all of the learning of the centuries, to borrow the phrase of the brilliant Lasalle. One must voice the regret that American Catholics with the exception of those who know German, cannot take advantage of this great work. Those interested in Catholic culture cannot fail to be

sensible of a great debt to Herders for this new monument to their zeal for the interests of Catholicity.

Wm. J. Kerby.

The Life of Christ, by Mgr. E. Le Camus. Translated by W. A. Hickey. New York, The Cathedral Library Association. Vols. II and III. 1907, 1908. Price, $1.75 each.

The first volume of Le Camus' Life of Christ has already been reviewed in the Bulletin, xiii, 143 f. The last two volumes now offered to the American public are in no way inferior to the first. We find the same scholarship, the same dignity in the presentation, the same respect for men and opinions, and finally the same accuracy and elegance of translation. One feature particularly seems worthy of notice, viz., the minute study and analysis of the words and discourses of the Master, in order to find their true literal and theological import. A lover of truth for its own sake, Bishop Le Camus has constantly endeavored to be candid and to avoid all quibbling and forced exegesis. As an example, let the reader examine what he has to say on the famous passage of Mt. xix, 8, relative to divorce (ii, 494, and note 12). True, the textual emendation which he proposes, "even though it be for fornication" does not seem to be a happy one : the context, especially when contrasted with Mk. xi, 11, 12, the parallel of Mt. v, 32 (cp. Le Camus himself, ii, 19) and finally the textual authorities, are against his correction ; few, besides, will believe that the exegesis of the *textus receptus* is as hopeless as it is represented to be ; but, we do admire the Bishop's frankness in telling us what he believes to be true, just as he sees it.

It is interesting also to see how the learned author has solved the much vexed problem of Gospel-eschatology (cp. especially iii, 115–153). With many others, he distinguishes various stages or aspects in the Parousia, the judgment and the establishment of the kingdom of God. One aspect of the foundation of the kingdom consists in the regeneration of the human soul which began with the preaching of Jesus (ii, 44); in this sense the kingdom is occasionally said to be present, Mt. xii, 28. This work was to be continued in and through the Church, and was to be more fully realized after the fall of Jerusalem : "In the same hour in which faithless Jerusalem shall cease to be, a Jerusalem of believers shall begin" (iii, 130). This is the meaning to be attached to the texts which speak of the return of

Christ during the present generation. Le Camus thinks, against many, that this and similar expressions do not admit of a protracted interval between the fall of the Holy City and the "Coming."

Another phase in the establishment of the Messianic Kingdom lies in its coming at the end of each individual life (III, 135). The expressions, "take heed," "watch," "be ye always ready," when combined with the sudden appearance of the Son of Man are referred to this second phase (III, 137 ff.).

In a final stage, Christ will confirm the individual judgments pronounced in the course of ages; then, the kingdom shall be consummated, and God shall reign forever. By combining these various data, we have a harmonious and well-balanced system. The fact that the author has not discussed other views concerning this important point of New Testament teaching, should not be construed as an indication of his having overlooked them: a 'Life of Christ' is not an introduction to the Gospels nor even a commentary on their various parts; it supposes both. Of course, Le Camus' arrangement is open to serious exegetical and historical difficulties, but what solution of the problem is not? It does seem, however, that more attention might have been paid to the Jewish eschatological literature, v. g. Henoch, Sybilline Oracles, Psalms of Solomon, Assumption of Moses, Apocalypse of Baruch, Fourth Esdras, etc.

The reader will not forget that Le Camus' work on the Apostles merited for him a very laudatory letter from the Holy Father. As the method followed in the present work is the same as the one commended by ecclesiastical authorities, we feel doubly secure in recommending this life of Christ to our readers; written by a learned Catholic bishop, it should be welcome both to the Christian whose piety it will promote and edify and to the scholar whose studies it will stimulate and direct.

R. Butin, S. M.

Leçons d'Écriture Sainte. Jésus-Christ, sa vie, son temps. Par Hippolyte Leroy, S. J. Année 1907. Paris, Beauchesne, 1907. Pp. 360. Price, Fr. 3.00.

The present volume is the thirteenth of the collection of Scriptural sermons which Father Leroy has preached in the Gesù of Paris and Brussels. As in the preceding volumes, the author intends to write the life of Christ from an historical point of view, and to give a literal

interpretation of His discourses. To this effect, he has utilized all recent works and discoveries calculated to throw additional light on his subject. The volume deals with the following topics: The Nuptial Feast; God and Cæsar; The Resurrection of the dead; Son of David and Son of Man; Authority in Doctrinal Matters; The Priest and error; The Widow's mite; The Law of History; The last days of Israel; The last days of the world. The conferences are written in an easy style, abound with keen observations and practical lessons. They will be of great service both to the clergy and to the cultured laity.

R. Butin, S. M.

"Maryland, My Maryland," and other Poems. By James Ryder Randall. John Murphy Co., (Baltimore, 1908). Pp. 180.

"Maryland, My Maryland" unquestionably ranks high among the world's great martial lyrics. Oliver Wendell Holmes considered it the greatest war song of any nation. A rare compliment coming as it does from a man of the North in whose defiance the poem was written, and from a citizen of that very State of Massachusetts, the assault upon whose troop in Baltimore, April, 1861, gave the occasion for its writing. The fact of this song now being the common patriotic refrain of some eighty million people, friends and foes alike, is perhaps the best proof of the accuracy of that criticism.

As pure poetry, however, it must take a lower rank. In fact, all war-songs must lose a certain poetic value by reason of the ruggedness and very loudness required of them. Moreover, they are not the creations of really great poets. And, with all due honor to him, Randall was not a great poet. Though greater than that other Southern lyrist, Father Ryan, yet he has not the exquisite delicacy of John B. Tabb, still less the sustained, serene thoughtfulness of Sydney Lanier, and is immeasurably below the immortal Edgar Allan Poe.

Notwithstanding, Randall is a poet of no mean degree, and "Maryland, My Maryland" is, in our opinion, by no means his best flight of poetic genius. Even as martial poems his "Pelham" and "At Arlington" are finer inspirations, whilst his sentimental efforts reveal a delicacy and rhythm and depth of feeling which will surprise those who know him only by his "Maryland." Take, as

instance, his "Far out at Sea." The last verse has all the swinging music and mysticism of Poe :

"Far out at sea ! far out at sea !
And art thou happy, Melanie ?
Oh ! in thy grand and mystic grave
Beneath the blue, blue tropic wave,
Dost see, sweet child, the diamond blaze
Upon the Nereid of old days—
Dost hear the choral song of shells
More musical than golden bells—
And in thy ocean jubilee
Dost think of him who loveth thee ?
Far out at sea ! far out at sea !"

Yes, Randall belongs strictly to that peculiar school of Southern poetry which claims Poe, Lanier, Tabb, Ryan and Timrod. He has much of their delicacy, restrained passion, purity of emotion, gentle thoughtfulness, and all of the infinite pathos which lowers the key of singers of a lost cause.

LUCIAN JOHNSTON.

Grammaire Hébraïque abrégée, précédée de Premiers Eléments accompagnés d'exercices à l'usage des commençants. Par J. Touzard, Professeur au Grand-Séminaire de S. Sulpice (depuis, à l'Institut Catholique de Paris), Paris, Lecoffre. 1905. 8°., pp. xxiv + 395 + 40. $1.00.

Grammaire Copte avec bibliographie, chrestomathie et vocabulaire, deuxième édition revue et augmentée par Alexis Mallon, S. J. Beyrouth, Imprimerie Catholique. 1907. 8°., pp. xv + 301 + 193. $1.80.

Grammaire Ethiopienne par Marius Chaine, S. J. Beyrouth, Imprimerie Catholique. 1907. Pp. ix + 308. $2.00.

1). Barring the sons of Germany, the would-be students of oriental languages are seriously handicapped by the dearth of grammars written in their native idioms. This is especially true of Hebrew, Ethiopic and Coptic, and also, though not to the same extent, of the other Semitic languages. Hence, the paradoxical witticism attributed to a famous professor of a sister institution, that German is the first

and foremost of Semitic languages. This certainly is a deplorable state of affairs. It seems unfair that a beginner who makes an attempt at the study of an oriental language without knowing whether he shall ever be able to make a success of it, should have to learn first another language as difficult as German. The upshot is that many are deterred from making the attempt, some of whom might have developed into good students of oriental languages. But apart from this consideration, the author of a grammar cannot help writing from the point of view of the language in which he is writing, and under the influence of grammatical preoccupations and methods entirely peculiar to his own language and country; much to the detriment of students whose mother tongue is different and were born in countries where other preoccupations and methods prevail.

The three books with which we are concerned mark the dawn of a new era for France, and it is to be hoped that their authors may find imitators in other countries. In the mean time, thanks to the quasi-international character which French still retains in the Catholic Church at large, those books will prove a godsend to the lovers of oriental studies even outside of France for which they were primarily intended.

The Hebrew Grammar of Abbe Touzard as indicated by its title, does not claim to be complete. The aim of the author, as he modestly puts it, was first to help beginners overcome initial difficulties; and, second, to initiate the students in comparative grammar and modern grammatical methods, a difficult task which few so far have dared undertake in an abridged grammar. The book is divided into two parts; the first elements (pp. 1–68) for beginners, with useful exercises from Hebrew into French, and vice versa; and the grammar proper (pp. 69–385). This is followed by an index of the biblical passages (pp. 387–395) and a most elaborate set of paradigms, including reconstructions of pre-biblical Hebrew verb and noun (pp. 1–40). As to the substance this grammar offers nothing new. The fact, however, that the author largely utilizes the grammars of Gesenius-Kautzsch and König "trying to bring out their principles with the clearness and accuracy demanded by a French public" is a sufficient guarantee as to the soundness in doctrine and clearness in presentation. The latter point the author has tried to emphasize by the use of quite a variety of types. The system is good in itself, but in this case has been carried too far. In some instances it is rather bewildering; a word not underlined or someway or other marked as important is almost as difficult to find as a gentleman without an army

title in Kentucky.—One of the most conspicuous features of the book is the absence of references to other grammars and special treatises. The student will have in every case to swear "in verba magistri." For that reason, we should scarcely recommend Father Touzard's grammar to students who wish to learn Hebrew with a view to research work or even to follow, except in quite a general way, an occasional argument on some debated point of philological interpretation of the Bible. Such students have to know German, and will find it more profitable to start with Gesenius-Kautzsch's *Kleine Grammatik*, which will lead them up to the complete treatise of the same authors, so far the standard Hebrew Grammar, from which every piece of philological investigation must begin, and to which most of the German commentators refer their readers on difficult points of grammar. However, that class of students is comparatively small. Rightly or wrongly, most ecclesiastical students despair of reaching that point of efficiency. They study Hebrew as a complement of their theological curriculum, or at best, in view of their own private biblical studies. To those we are glad to say that they will find in Abbé Touzard's *Grammaire Abrégée* all they want and a great deal more that they need. More than that, their philological curiosity, if they have any, is sure to be aroused, and, feeling that they have succeeded in overcoming the first difficulties, they will soon crave not only for a deeper knowledge of Hebrew, but also for a certain acquaintance, at least, with Arabic.

We trust that the favor which this *Grammaire Abrégée* has already found in France and other lands will encourage the learned professor of the *Institut Catholique de Paris* to undertake the composition of a *Grammaire Complète*, so that the French clergy may have nothing to envy the sons of Germany.

2). The Coptic Grammar of Father Al. Mallon was first published in 1904. The fact alone that three years later a second edition had to be issued clearly bespeaks the need and usefulness of such a book, in spite of the excellent German grammars of Stern and Steindorff; and we entertain no doubt that this second edition corrected and increased will meet with still much greater favor. The book in its present shape, comprises (1) an *introduction*, with a very interesting section on the ancient Coptic grammarians, not to be found elsewhere (pp. 1–6); (2) the *grammar* proper including a list of the abbreviations and a plate exhibiting the cursive forms of the Coptic figures (pp. 7–236). The author considers principally the Bohairic dialect (pp. 7–224) very likely on account of the prominence it has acquired since the

twelfth or thirteenth century as the sole liturgical language throughout Egypt.—The peculiarities of the older Sahidic dialect which, in the first edition, had been briefly indicated in the body of the grammar are now presented in a separate grammatical sketch of that dialect (pp. 225–236).

(3) a *Bibliography* (by far the best and most complete up to date) of the Coptic literature.

(4) an excellent *Chrestomathy* (pp. 1–234) followed by Bohairic and Sahidic vocabularies (pp. 135–190); a table of the contents of the Chrestomathy, and a list of additions and corrections to the whole book (pp. 191–193).

In a general way, Fr. Mallon's book cannot be too highly commended. The author has read a good deal and felt he could write his own grammar, without copying from his predecessors. He may have erred here and there, mostly however in points of detail, and sometimes on account of the insufficiency or incorrectness of the materials at his disposal, rather than through his own failing rightly to interpret them. The few points we wish to criticise concern the general arrangement of the book, rather than its contents.

The remarks on the Sahidic dialect to be found pp. 113–115 of the Chrestomathy (not to mention others scattered throughout the grammar, for instance in sections 19, 20, 22, 36, 140, 151, etc.), would more fittingly have been placed in the sketch of Sahidic grammar which could easily be extended to the other dialects.—In spite of the table of contents at the beginning of the book, we badly miss an index of all the words, particles, etc., mentioned in the grammar, also a table of contents alphabetically arranged, as for instance, in Stern's grammar. It might have been preferable to have a special title page for the Chrestomathy, so it could be found separately; the author wishing to make one volume of the two parts, a special mode of pagination ought to have been adopted for the Chrestomathy, starred Arabic figures for instance, as is often done in similar cases.

3). Father Chaine's Ethiopic Grammar was also written for the benefit of beginners, yet in most cases it will prove to be all the average student needs to complete a general survey of the Semitic languages. The grammar proper treats in three books of the Phonetics, the Morphology and the Syntax. In the first book the author has restricted himself to the most simple and general principles on which all grammarians agree. The morphology is concise and abundantly furnished with paradigms. Numerous examples generally taken from the Old and New Testament or from books easily accessible illustrate the

syntax. In a general way the author has aimed at being clear and practical rather than deep, and has carefully avoided discussing points not yet fully established. The Chrestomathy and vocabulary (pp. 228–266) are good as far they go, but, to our mind, rather short. If Ethiopic texts have become, of late, more common and more accessible to students of moderate means, there is, as yet, no good lexicon, outside of Dillman's, which is both too large and too expensive for beginners. The literature (pp. 267–272) is short, but strictly speaking, sufficient, thanks to the well known work of Fumagalli to which the author refers for further information. The paradigms exhibited throughout the morphology are repeated at the end of the book, where, with two indexes, one of the contents and another of the words, they form a fascicle which can be bound with the rest or be kept separate (pp. 273–308).

It would not be fair to close this notice without commending the directors of the *Imprimerie Catholique* of Beyrouth for the correct and beautiful execution of Father Mallon's and Father Chaine's books, This establishment, which is to the Université St. Joseph what the Clarendon Press is to the University of Oxford, is rapidly becoming one of the best equipped Oriental presses of the world. May it continue to grow and prosper !

H. Hyvernat.

Elements d'Archeologie Chretienne, Notions Générales ; Itinéraire des Catacombes ; Basiliques et Eglises de Rome, par Horace Marucchi (Paris, 1903–1905), 3 vols. ; pp. 409, 590, 528.

Manuel d'Archeologie Chretienne, par Dom H. Leclercq, 2 vols. (Paris, 1907, 590, 681).

Handbuch Der christlichen Archäologie, von Carl Maria Kaufmann (Paderborn, 1905), illustrated, pp. 632.

Manuale di Archeologia Cristiana, da C. M. Kaufmann, tradotta dal Sac. Dott. Ettore Roccabruna, illustrato, Fr. Pustet (Rome, 1908), pp. 558.

1. It is not often that almost simultaneously there appear three such excellent manuals of an ecclesiastical science as the aforesaid works. The first of them we owe to the erudite and laborious investigator of the catacombs, Orazio Marucchi, a prominent

disciple of Giovanni Battista De Rossi and Professor of Christian Archaeology at the Propaganda College, Rome. It deals principally with the catacombs, their construction and ornamentation, the epitaphs and the art-objects (frescoes, sarcophagi, etc.) that they contain or once contained. The reader will find in these volumes a detailed description of each particular catacomb, with critical observations whose value is enhanced by the fact that Professor Marucchi has toiled from early youth amid these monuments of ancient Christian piety, and is yet one of the most active of the little band of Roman scholars, priests and laymen, who pursue with religious ardour a deeper knowledge of the primitive Christian life as it now lies open before us in the great network of ancient Christian cemeteries that encircle the Eternal City.

2. To the indefatigable Dom Leclercq Christian scholarship is indebted for two admirable volumes that quite exhaust in every direction the province of Christian Archaeology in its broadest outlines, meaning thereby not only the archaeology of the Catacombs and the first four or five centuries of Christian life, but also that of the Early Middle Ages. His second volume is practically an introduction to a vast history of medieval Christian art, dealing as it does with all known channels created by the artistic spirit in its search of the beautiful as a means of worship. The reader will find here accurate information, often of a rare kind, concerning Christian paintings, mosaics, statuary and polychromy, basreliefs, ivories, carved stones, gold and silver work, artistic glass, terra cotta, castings, numismatics, textile objects, miniatures and the minor arts (medals, crystal work, artistic work in stucco, amber, wood, bone, etc.). Extensive and well-chosen bibliographies accompany each section, and numerous illustrations add to the value of the work. In the first volume the pages on the Jewish catacombs at Rome, the chronological classification of the Roman and Neapolitan catacomb frescoes, and the topographical classification (428-494) of all early Christian cemeteries, crypts, baptisteries, and chapels, are of primary value and serviceableness. A more delightful work for the scholarly ecclesiastical student or for any one interested in the manifold external forms of primitive ecclesiastical influence can scarcely be imagined.

3-4. Abundance and freshness of information, good order, accuracy of statement, and richness of documentation characterize the German manual of Dr. Kaufmann, an Italian translation of which is now offered to the public. In one volume it aims at presenting

the doctrine somewhat more elaborately set forth in the works of Marucchi and Leclercq. The work of Dr. Kaufman is very welcome, since the numerous manuals called forth in the seventies by De Rossi's *Roma Sotterranea* are now somewhat antiquated, least of all, however the valuable work of Northcote and Brownlow. In these pages of Dr. Kaufmann the student of Christian antiquities may follow the latest studies and researches in the catacombs and in all the earliest forms of Christian art (inscriptions, frescoes, statuary, sarcophagi, etc.).

THOMAS J. SHAHAN.

The Economic History of the United States, By Ernest Ludlow Bogart, Ph. D. Longmans (New York, 1907). Pp. xiii, 522.

Although nominally treating of the economic history of the United States this work is essentially a text-book history of production in the United States. As the Preface states, "there is traced the growth of industry, agriculture, commerce, transportation, population, and labor, from the simple isolated agricultural communities of the colonies to the complex industrial and commercial society of to-day." The history of tariff, currency, banking-crises, etc., is touched upon only incidentally in the way of explanation of industrial, commercial, or transportation changes, and problems of capital organizations, trade-unionism, immigration, etc., are outlined but briefly as concomitants of economic growth. The main thesis is throughout the development of the wealth-producing resources of the country.

Professor Bogart tells his story graphically and interestingly. Maps and illustrations are used freely, and accurate quantitative notions are conveyed by frequent statistical tables. The work is especially strong in the description of the mechanical operation and productive influence of agricultural and manufacturing machinery. In fact the whole plan, tone, and make-up of the book are well calculated to give the reader an intelligent comprehension of the production of physical wealth in the United States as it is actually carried on, and of how this gigantic, complex and unified wealth-producing organism has been developed from simple colonial beginnings. It is in this that the value of the work lies.

The book is intended for the use of students of both history and economics. For the former it supplies in convenient form those important facts of the development of the material basis of our national life which are often omitted from and never adequately explained in the text-book histories. The necessity of a firm grasp of these facts for a proper understanding of our political history is not contested. To quote from Professor Bogart, "The keynote of the national history of the United States is to be found in this work of winning a continent from Nature and subduing it to the uses of man. A truly gigantic task, it has absorbed the main energies of the American people from the beginning, and has been approached in significance only by the struggle to preserve the Union. Inevitably it has left its impress on the character and ambitions of the people."

The need of a descriptive study of American industrial life in its historical setting has long been felt by teachers of elementary economics. It is generally recognized that a clear quantitative and qualitative comprehension of the actual processes of wealth production greatly aids the student in understanding the nature of the problems to which the complexity of our industrial system gives use. Admittedly, too, the underlying forces can more easily be detected and their workings followed if these are studied first in their lowest terms in simple industry, and the disturbing factors introduced and explained in the order of their historical emergence. Yet even the best economic text-books fall far short of the desired presentation of the salient facts and interrelations of agencies in present day production in the United States, to say nothing of their failure to point out the revolutionary growth and changing relations of productive factors since colonial times. The result is that the student is pushed into the study of theories of exchange and distribution without definite ideas of the close interdependence of exchange and production or of the functions actually performed in the production of wealth by the factors claiming shares of the product in distribution.

The present work, therefore, should prove a welcome addition to the text-book material for the study of production.

D. A. McCabe.

BOOK NOTICES.

That highest poetry can be allied to religious sentiments the hymns of St. Thomas, *The Burning Babe* of Southwell, the writings of Herbert and Crashaw, the *Nativity Ode* of Milton, or the sweet strains of Faber and Newman and Keble—to name only a few such works taken at random from among many—abundantly prove. Nor is it strange that religion should have evoked into expression the sublimest utterances of the poet's thought. For, when all is said and done, what is so inwrought into the very fibers of the being of most men and women as religion? Even those poets, whose general works are not the most edifying, have not always been able to escape the allurements of the "heavenly muse." We have been led into this train of thought by the perusal of a slim volume of poems, entitled THOUGHTS AND FANCIES, by F. C. Kolbe, D. D. (New York, Cincinnati, Chicago, Benziger Brothers, 1907, 75 cents, net). Rev. Dr. Kolbe is assuredly a sweet singer, as well as being, if we are rightly informed, a distinguished educationalist. His nine poems "For the Madonna" show that he is a master of lyric. His twelve sonnets prove him to be a deft craftsman in that most elusive and difficult form of verse composition. His "Sonnet on the Sonnet" at once challenges comparison with Wordsworth's "Scorn not the Sonnet," and it is no heresy in criticism to say that it does not entirely suffer from the contrast. In our opinion, the close of Dr. Kolbe's sonnet is more artistic, because less startlingly abrupt, than Wordsworth's final line. From the "Songs of Patriotism" it is evident that there is a warm corner in the author's heart for South Africa. In "The Crowning of Edward VII and Alexandra" he uses with fine effect the long seven-footed rhyming couplet. Those who bear in mind the Norman Conquest, or the Revolution of 1688, or even the Conventions in virtue of which Victoria ascended the British throne and Edward VII succeeded her, will smile, some cynically, others good-humouredly, according to individual disposition, at the line:—"We take our Kings by God's own choice, the sacred law of birth:" Altogether, this is a notable little book of poetry. In addition to being well written, it is, as it deserves to be, well printed and turned out.

To have high ideals in this world of materialism is a good thing. To live up to one's ideals, to have the courage to express them, is noble. We infer from A CONCORD OF SWEET NOTES by Leon M. Linden, (J. S. Hyland & Co., Chicago, 1908, price one dollar) that the author, Father Linden, of Aurora, Ill., is good and noble. There is much to commend in this book of poems. Such pieces as "The Violin," "The Awakening" and "My Childhood Days" ring tuneful and true. There is soul-stirring patriotism in "America." But the execution is unequal. In the Foreword by Charles J. O'Malley there occur the following sentences:—

"It is not claimed for Father Linden's poetry that it is without flaws. He is an artist without leisure to chisel and polish. A priest who toils in his parish

can sing only when opportunity comes, and subject to many interruptions; yet the poems in this collection show that he is a true singer and that in time greater songs may be expected."

With all of this we unhesitatingly agree. There are obvious flaws in many of the poems now before us. For example, there are many slip-shod—nay downright faulty—rhymes. We would respectfully point out that assonance is not rhyme. About and aloud; meadows and fellows; morning and adorning; gather and gladder; twinkling and winking; fount and ground; alone and home; pain and maimed; rays and bathers; home and unknown; sod and top; glib and mead are *not* rhymes. And why speak of the moon as Luna, or of the sun as Helios, or Scorching Phoebus, or old Sol? Again, to call the moon the "silver mirror of the silent night," or to describe "The stealthy glare of Luna's light" is suspiciously like that eighteenth-century "poetic diction" which found so much disfavour in the judgment of the critics and the poets of the newer school of Romanticism. These, however, are minor defects, which, in future efforts, can be easily avoided. In many respects Father Linden strikes us as having the true poetic *verve*, and, as he has youth on his side, we may naturally look forward to other and better productions from his maturer years.

As we go to press the third volume of THE CATHOLIC ENCYCLOPEDIA reaches us (Robert Appleton Company, 39 West 38th Street, New York; in buckram $6.00; half morocco, $8.00). In one of the next issues of the BULLETIN we shall return to this very important work, already several times described at length in our pages. For the present it may suffice that we call the attention of our readers to the great intellectual wealth contained in this volume. Among the leading articles are the following: *Buddhism, Bullarium, Byzantine Empire, Byzantine Literature, Cambridge, Canaan, Canada, Catafalque, Calendar, Chalice, Chronology, Christmas, Canons, Canons Apostolic, Calvin, Calvinism, Canticle of Canticles, Celibacy, Chapter, Cathedral, Cathedraticum, California, California Missions, Cistercians, Camaldolese, Carmelite, Carthusians, Canon of Scripture, Caroline Books, Carlovingian Schools, Cecilia, Catherine, Charles Borromeo, Cardinal, Cardinal Vicar, Cardinal Protector, Citeaux, Clairvaux, Celtic Rite, Catholic Church, Cemetery, Catacombs, Carthage, Chair of Peter, Civil Allegiance, Censorship of Books, Chalcedon, Charlemagne, Charles V, Charity, Character, Christianity, Christendom.* In addition there is the usual excellent selection of the more important biographies, also every important title of ecclesiastical geography and topography falling within the given space, etc., etc., etc. The biographies from *Brownson* to *Cervantes* are all of a very high order of interest. If we had to single out for special praise, one article among the many splendid contributions, it would be the lengthy study on *China* by M. Henri Cordier, professor at Paris of the geography, history and legislation of the states of the far Orient, and well-known as one of the most distinguished living Sinologues. It is safe to say that for the purpose of a Catholic Encyclopedia, there is nothing comparable to this fine article.

EPISCOPAL CONSECRATION OF RT. REV. DENIS J. O'CONNELL, D. D.

The consecration of the Right Reverend Rector as Titular Bishop of Sebaste took place Sunday May 3, at the Cathedral in Baltimore. The consecrator was His Eminence the Chancellor, James Cardinal Gibbons. The assistant-consecrators were Archbishop Moeller of Cincinnati and Bishop Northrop of Charleston. The sermon was delivered by Very Rev. Dr. Shahan, Professor of Church History in the University. The various faculties of the University assisted in academic costume. Among the distinguished ecclesiastics present were Mgr. Falconio, Apostolic Delegate to the United States and Mgr. Aversa, Apostolic Delegate to Cuba and Porto Rico, also about thirty archbishops and bishops. The sanctuary was filled with the invited clergy, among them representatives of the Alumni of the University and the Alumni of the American College at Rome. At the conclusion of the ceremony dinner was served at St. Mary's Seminary. On the occasion of his consecration the Right Reverend Rector received from the professors and students of the University a number of gifts, among them an episcopal cross and chain from the professors, a precious mitre from the students of Divinity Hall and a crozier from the students of Albert Hall. At their annual meeting, in the Hotel Savoy, New York, the Alumni of the American College, Rome, presented him with a ring and an episcopal chain.

UNIVERSITY CHRONICLE.

The Meeting of the Board of Trustees. At the meeting of the Board of Trustees, which was held in Caldwell Hall, on Wednesday, May 6th, Archbishops Moeller of Cincinnati, Blenk of New Orleans, and O'Connell of Boston were present for the first time, as were Messrs. Walter J. Smith of Philadelphia, Eugene A. Philbin of New York and Richard C. Kerens of St. Louis. Mr. John D. Crimmins of New York was also present. The meeting, which was a very satisfactory one, confined its attention to academic affairs. The Board of Trustees feeling satisfied with the present financial footing of the University and with the present internal academic conditions, turned its attention to the last remaining points, left unfinished in previous meetings, namely, the necessity of increasing the number of students, especially in the Department of Theology. Each ecclesiastical member of the Board promised to send at least, one student next year and His Eminence the Chancellor was requested to write, in the name of the Board of Trustees, to every Bishop in the United States asking coöperation in this matter.

The rest of the time of the meeting was spent in examining the Report of the Committee on Revision. The Committee reported the condition of the University to be very satisfactory and suggested a number of improvements of an academic character.

The date of the next meeting was fixed for November 18th.

Rev. Thomas Sim Lee Fellowship in Theology. It is with great pleasure that we announce the establishment by Rev. Thomas Sim Lee (St. Mathew's Church, Washington, D. C.) of a Fellowship in the Faculty of Theology to aid priests in acquiring the degree Doctor of Theology. For this laudable purpose Father Lee has given to the Board of Trustees the sum of ten thousand dollars. The Fellowship is at the disposition of the University and has attached to it but one condition, namely, the obligation of saying twelve masses annually for the repose of the souls of the donor's parents, their ancestors and descendants. A suitable marble tablet will be set up in a conspicuous place within the University, record-

ing the nature and purpose of this generous deed. The University hereby expresses its gratitude to Father Lee for a noble act in favor of the members of our Catholic clergy. Its results, it is true, will mature at some later time, but we have before us the example of Oxford and Cambridge to prove that there is no more satisfactory investment of money than the perpetual endowment of scholarships and fellowships at a great intellectual centre.

The Knights of Columbus' Endowment Fund. At the meeting of the Board of Trustees Archbishop Glennon reported favorably on the project of the endowment fund by the Knights of Columbus. The same evening, at a meeting held at Rauscher's, Supreme Knight Hearn promised his hearty coöperation and foretold the success of the project.

The A. O. H. Scholarships. Messrs. P. J. Haltigan and P. T. Moran, representing the Ancient Order of Hibernians, were admitted to the meeting of the Board of Trustees in order to deliberate as to the conditions on which scholarships were to be founded at the University by their Order. They intend to lay the matter before the Delegates at the approaching Convention at Indianapolis.

Baccalaureate Sermon and Commencement Day Discourse. Father Joseph F. Smith of New York, President of the Alumni Association of the University, will deliver the Baccalaureate Sermon on Sunday, June 7th. Mr. Walter J. Smith of Philadelphia, member of the Board of Trustees, will deliver the Commencement Discourse at the exercises to be held at the University on Wednesday, June 10th.

Visit of Cardinal Logue. On Tuesday, May 5th, His Eminence Cardinal Logue, Archbishop of Armagh and Primate of all Ireland, visited the University and was entertained at dinner at Caldwell Hall. There were present to greet the distinguished visitor His Eminence the Chancellor, several members of the Board of Trustees, a number of prominent ecclesiastical and lay guests, all the members of the Faculties and the students of Divinity at the University.

The Catholic University of America Literary and Debating Society. The Catholic University of America Literary and De-

bating Society held a debate on the evening of April 26th. The question discussed was "Resolved that Capital Punishment should be abolished." After a complete discussion of the question a decision was rendered in favor of the negative, and awarding to Martin F. Douglas the honor of the best individual debater. The judges on the occasion were the Rev. Dr. Spensley, Messrs. John C. Moran, Arthur J. Crotty and George A. Canale. The affirmative was represented by Martin F. Douglas and Vincent L. Toomey; the negative by Leo J. Koontz and Leo Gallagher.

Among those present were the sophomore, junior and Senior classes of Trinity College, and the graduation class of the Holy Cross Academy.

Professor P. J. Lennox, whose loyal support has been so instrumental in the establishment of the Literary and Debating Society, honored it on the 7th inst. by a reading on the "Life and Character of Oliver Goldsmith."

VINCENT L. TOOMEY,
Recording Secretary.

NECROLOGY.

Right Reverend Ignatius F. Horstmann, D. D., Bishop of Cleveland.

By the death of Bishop Horstmann, of Cleveland, the University loses a devoted member of its Board of Trustees and a generous benefactor.

Ignatius F. Horstmann was born in Philadelphia, December 16, 1840. After graduating in 1857 from the Central High School in Philadelphia he entered the Seminary at Glen Riddle, from which in 1860 he went to the American College in Rome, where he completed his studies in philosophy and theology and in 1865 was ordained to the priesthood and received the degree of Doctor of Theology. From 1866 to 1877 he taught philosophy, German and Hebrew in the Seminary of his native diocese. In 1877 he was appointed Chancellor of the diocese and pastor of St. Mary's Church. On February 25th, 1892, he was consecrated Bishop of Cleveland and for the last sixteen years labored successfully for the upbuilding of the Church in that diocese, and won the love and veneration of all who knew him. Bishop Horstmann was, in point of service, one of the oldest members of the Board of Trustees, was ever assiduous in attendance at their meetings, and exhibited always a sincere and intelligent interest in the work and the future of the University.

R. I. P.

The Catholic University Bulletin.

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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LERINS, *Commonit, c. 6.*

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OXFORD AS IT IS.

1. Constitution.

The University of Oxford, taken as a whole, consists of between 13,000 and 14,000 men, graduates and undergraduates, whose names are on the register of the University as well as on the books of the twenty-six separate societies (Colleges, Halls, and the non-collegiate body) incorporated within the University, although distinct from it. Of the above number about three thousand are undergraduates, the great majority of them are reading for the B. A. degree, and about a thousand are graduates, either tutors, fellows of colleges or officials of the University, and unofficially resident within its precincts. The number of members of the University actually living in Oxford may thus be put down at about four thousand or rather more, about a tenth part of the whole population of the city.

As a legislative and administrative body, the University acts through *Convocation,* the members of which are Masters of Arts who have retained their names on the University books. They number about 6,000, of whom the great majority reside away from Oxford; so that the actually legislative body is almost identical with the *Congregation,* consisting of those members of Convocation who reside in Oxford for a fixed period of each year. All legislation must be passed first by Congregation (who have power to amend it) and then by Convocation; but it must

in every case be initiated by the *Hebdomadal Council,* consisting of the Vice-Chancellor, proctors, and eighteen members elected by Congregation. The *Executive officers* of the University consist of the *Chancellor,* practically always a nobleman of high rank, non-resident, who delegates his authority to the *Vice-Chancellor,* the head of one of the Colleges; and the senior and junior Proctors, who are elected by the several colleges, and assist the Vice-Chancellor in the enforcement of discipline, as well as in the general oversight of all University affairs, including the administration of its property and the control of its finances. The disciplinary authority of the Vice-Chancellor and proctors, while nominally extending to every member of the University *in statu pupillari,* is not as a matter of fact exercised within the college walls, each college being, whilst a constituent part of the University, autonomous in itself, and claiming entire responsibility for the order and well-being of its own members.

The combined University and college system which prevails at Oxford and Cambridge is in many ways absolutely unique, differing as it does alike from the purely collegiate organization of the American Universities and the purely University organization of the Universities of the Continent of Europe and of Scotland. Every college is an organized corporation under its own head, and enjoying the fullest powers not only of managing its own property but of governing its own members. Besides the general statutes of the University, to which all are bound, each college has its own separate code of statutes, drawn up at its foundation (generally many centuries ago) and added to and amended since as thought expedient. Each college is its own judge, quite apart from any University regulation, of the proper requirements for admission to its membership; the result being that in hardly any two colleges is the standard of knowledge identical, or the same qualification expected, in the case of those who seek admission. No one can be matriculated, that is formally admitted to membership of the University by the central authority, until he is accepted by, and his name placed on the books of, one of the several colleges or halls. It follows from what has been said that the young men who are beginning

their career at Oxford do so with a widely-varying equipment for their University career. The mere fact of a man matriculating as a member of certain colleges stamps him as a scholar of more than average attainments, while at others the required standard may be so low that there is no guarantee whatever that those who join that particular society have arrived at any particular grade of intellectual proficiency, or are indeed in any real sense of the word educated at all.

There are twenty-one colleges altogether in the University, one public hall, and three private halls, all of which have the same privileges as far as receiving undergraduate members is concerned. The comparatively small body of "non-collegiate" students, that is of undergraduates not affiliated to any college or hall, is on the same footing as regards matriculation residence and degrees, and its members living in licensed lodgings, and being subject to a special Delegacy appointed for that purpose. The colleges provide a certain number of sets of rooms for their own members within their own walls, the others living in licensed lodgings in the town. Meals are served either in the college hall or the students' rooms, and every college has attached to it a chapel where there is daily service during term according to the forms of the Church of England. Keble, however, is now the only college whose members must all belong to the Anglican Church, although a certain number of scholarships at other colleges are restricted to adherents of that creed. Attendance at chapel is no longer as a rule compulsory, a morning roll-call being provided as an alternative. Nor, with the exceptions above noted, is there any kind of religious test in the case of those seeking admission to the various colleges, or proceeding, through the various channels open to them, to the degrees in the faculties of Arts, Science, or Civil Law. The faculty of Divinity alone was permitted, when all other tests were abolished, to be reserved to Anglicans; and though students of any creed can compete for honours in the Theological School in preparation for his B. A. degree, the degrees of Bachelor and Doctor of Divinity are open only to members of the Established Church; who must moreover be in priest's orders. It should be added

that although the theological examinations are, as stated, open to all students, the examiners in this subject are nevertheless required by statute to be Anglican clergymen.

2. Examinations.

The *examinations* required for students (the great majority of those in residence) aspiring to the B. A. degree include,—(1) Two strictly defined compulsory examinations, and (2) two so-called Public Examinations, in which candidates have a very wide range of alternative subjects to choose from. The first compulsory examination is Responsions, which may be, and generally is, passed before matriculation, and of which the subjects are Latin, Greek, Arithmetic, and either Algebra (Elementary) or Euclid. Students who attain a certain standard in the "Oxford Local" and other similar examinations, held annually at various centres, are exempted from the necessity of passing Responsions. The second compulsory examination is in Holy Scripture; it includes the Greek text of two of the Gospels, but those who so desire can substitute a book of Plato. The two "public examinations" are known as Moderations and Final Schools, and in these either a "pass" or "honours" can be aimed at as a qualification for the degree. The pass-man has first to satisfy the examiners in Moderations (classics combined with logic or mathematics), and then for his Final Schools has a choice between various subjects, such as classics, mathematics natural science, modern languages, and religious knowledge. Candidates who seek honours in the "Greats" course, have first a searching examination in Classics called "Honour moderations" (in which the successful candidates are divided into four classes), and then a Final Examination in ancient history and philosophy, in which the candidates are classified in the same way. The Greats, or *Literae Humaniores* School still holds the premier place in the Oxford curriculum, and a first class obtained in it is reckoned the highest honour attainable; but there are seven other Final Honour Schools open to the student, those of Mathematics, Jurisprudence, Modern History (which

for several years past has attracted the largest number of candidates), Theology, English Literature, Oriental Studies, and Natural Science.

3. Research Degrees and Diplomas.

What are known as "Research Degrees" (those of Bachelor of Letters and Bachelor of Science) have recently been instituted at Oxford, for advanced students, who may be already B. A.'s of Oxford or of other universities, or else must be able to "give evidence of having received a good general education." These candidates must be twenty-one years of age, must present, in some detail, a definite subject of study or research, must give satisfactory evidence of their fitness to enter on the work, and must (if their application is approved) be regularly matriculated as members of some college or hall, or of the non-collegiate body. Eight terms of residence, *i. e.,* two academical years, are necessary for these candidates, who can then either present themselves for examination or submit a dissertation which, if approved, will entitle them to receive the degree of B. Litt., or B. Sc. At the end of twenty-six terms they can present themselves for the further degrees of Doctor of Letters or of Science. It should be remarked that for the ordinary B. A. degree at least three years' (twelve terms) residence are required, but the Honours course usually extends over four years.

Degrees in Music do not entail the necessity of residence, and are open to candidates who have passed a preliminary general examination and two examinations in music. A candidate for the Mus. Bac. degree must submit a musical exercise (of his own composition) in five parts scored for a string band, and for the Mus. Doc. degree a cantata scored for full orchestra.

Diplomas in certain subjects, such as Health, Education, Geography, and Political Economy, are granted by Convocation after a certain period of study and an examinational test. These diplomas, it may be noted, are open to women students, who are not qualified to take degrees. It may be well to remark, in this connection, that though there are several halls at Oxford for women-students who may (and do) enter for the same ex-

aminations as the men, these halls are entirely extra-collegiate. No woman can be a matriculated member of the University, nor consequently proceed to a degree; but they receive on examination certificates testifying to the class gained by them in such honour examinations as they choose to undergo.

4. The Test of Proficiency.

An important point to be observed in the Oxford system is that all honours, classes, and university distinctions of every kind are awarded solely as the results of examination. Attendance at lectures as well as private study are purely a matter of arrangement between the individual student and the authorities of the college. The University provides, through its professors, lecturers and readers a certain amount of tuition in every subject; every college maintains a body of tutors for the instruction, mainly of its own members, and there are besides a number of resident private tutors in Oxford who are quite unofficially employed in what is known as "coaching" men (mostly those who are not aspiring to honours) in the various subjects of examination. No inquiry is made, and no conditions are laid down, by the examining body who adjudicate on a candidate's fitness to receive a degree, as to what lectures he may have attended, what tuition, public or private, official or unofficial, he may have received, or what course of private study he may have been through. A searching competitive examination in the case of candidates for honours, and a qualifying examination, considerably less exacting, in the case of pass-men, is the sole test of proficiency; and there is no reason to doubt that on the whole it is an efficacious and satisfactory one. But to the clever (and for the matter of that, also to the stupid) youth who enters the portals of the University fresh from school, where every working hour of the day has been mapped out for preparation and private study as well as for instruction in class, the Oxford system comes as an entire revolution. "Here are the rewards I offer you," the University says in effect to her *alumni*, "and here is the syllabus of examinations through which alone you can attain them. I offer you instruction in every imagin-

able subject through my sixty professors and readers, each an acknowledged expert in his own branch. In each of the colleges to which you respectively belong there is a staff of highly equipped tutors ready to pour out upon you their treasures of varied learning. Private teachers there are in abundance, capable and experienced men; and the hours of your day are your own to devote to so much solitary study as you may find expedient. What you do with your time is no concern of mine. I care not at whose feet you sit, how many lectures you attend per day, per week, per term, or even if you attend none at all. All I stipulate is that you should live and eat and drink and sleep for a certain fixed period within my precincts, and (not before a given date) present yourselves before my appointed examiners to answer such questions as they may propound to you. Satisfy them, and you shall have all the good things I have to offer you —degrees and distinctions, scholarships and prizes; but how or whence you have acquired the knowledge you possess is no concern of mine."

5. The College Tutor.

It is of course the collegiate tutorial system of Oxford which comes in to supplement the curiously aloof, remote, and impersonal relations existing between the central University body and the three thousand students within her borders. It is the college tutor who is brought into immediate contact with the young undergraduate, whose business it is to direct his studies, arrange his lectures, apportion his hours of work, and generally speaking, equip him for the task before him, if he is laudably ambitious to pass his examinations with credit and take a good degree. Nor is the scope of the tutor's supervision restricted to what concerns the intellectual progress of his pupil. It is his to take thought also for his moral welfare, to keep his feet on the paths of discipline, to correct him when he trangresses them, to guide him, as far as may be, by salutary counsel and timely warning, at the outset of a career which has many pitfalls for an inexperienced youth who is, after all, little more than a schoolboy. It would be absurd to maintain that all college

tutors are equally qualified by temperament or training, or by their acquired or natural gifts, to play the difficult part of friend and mentor to the successive generations of undergraduates who come under their charge. But no one who knows Oxford doubts that the system as a whole works well, or that it is, as a rule, the men who look back with most satisfaction to their Oxford career as a time not unprofitably spent, who are the first to recognize how much they owe to the ungrudging help of a wise, kindly, and experienced college tutor.

6. Expenses at Oxford.

No question, naturally, is more frequently asked of those who are familiar with the Oxford system from within, than this; what is the approximate inclusive expense *per annum* of an undergraduate's academical career? It is a question more easily asked than answered; for, in the first place, in attempting such an estimate one must decide whether it is to include the student's expenses for the whole year, or only for the six months of the University terms; and in the second place, so much depends on a young man's tastes, habits, and recreations that the margin between what he *must* spend, and *may* without difficulty spend, in the course of the year is necessarily a very wide one. The actual fees at most of the colleges are to a great extent identical, and the cost of board and other necessary expenses is much the same at all. A yearly sum of £120 ought to cover these; and if another £100 be added to this for what may be called the supplementary expenses of college life, and vacation expenses as well, we arrive at what may be considered the average allowance of the undergraduate. It must, however, be borne in mind that a man, say at Christ Church, who hunts regularly, has other expensive recreations or hobbies, and belongs to three or four social clubs, may very easily spend double that amount or even more. On the other hand there are one or two of the smaller colleges, as well as the non-collegiate body, members of which can do very well on a much smaller income; while the emoluments derived from the numerous exhibitions and scholarships which are within reach of boys of more than average abilities

range from £20 to £150 a year, lessening, of course, the annual expenses of university life by that amount. The numerous colonial and American Scholarships founded by Mr. Cecil Rhodes are of the yearly value of £300 each, but it is to be considered that their holders, most of them natives of countries very remote from Oxford, have to make this sum suffice for all their wants during the year, in vacation as well as in term-time.

7. Catholics at the University.

An immediate and natural result of the abolition of religious tests in the English Universities, now some forty years ago, was the re-opening of the question as to whether it might be permitted and advisable for Catholic students to frequent them. The word "re-opening" is used, because the subject had at various times been mooted previous to that important enactment; and although it was then as impossible for anyone to proceed to a degree without subscribing the Anglican formularies as it was for him to be a resident member of any college without attending Anglican worship, yet there had from time to time been isolated instances of Catholics frequenting both Oxford and Cambridge, in spite of the disabilities to which their religion subjected them. Dr. (afterwards Cardinal) Newman, as is well known, cherished a scheme of founding a Catholic College at Oxford, and actually acquired land for the purpose, and similar hopes were entertained as regarded Cambridge. By an injunction of Propaganda, however, addressed in 1865 to Cardinal Wiseman, first Archbishop of Westminster, any such foundations as those contemplated were formally prohibited, and it was ordered that Catholic parents should be urgently dissuaded from sending their sons to the national Universities. This injunction was repeated and amplified in subsequent letters; but it was nevertheless thought in many quarters that the resolutions on the subject published by the English Bishops were much more stringent than the instructions from Rome really warranted. It was undeniable, moreover, that the whole aspect and situation were changed, subsequent to the issue of the first instructions from Rome, by the altered constitution of

the Universities, and the throwing open of their emoluments, prizes, and degrees to all irrespective of creed. As the Catholic youth of England came, as it has done during the past generation, to take a more and more active part in the public life of the country, it was more and more felt at what a great disadvantage they were placed by the want of the University training and education so helpful, and in some cases so essential, as a preparation for their future careers. Catholic opinion was profoundly stirred on the subject; and the petition which was finally addressed to Rome, praying for a re-consideration of the whole question under its now changed conditions, was backed by some of the most influential and representative names among the Catholics of Britain. It was presented through the English Bishops, and the result was that, about twenty years after the abolition of religious tests by Parliament, permission was granted by the Holy See, with certain reservations and under certain clearly-defined safeguards, for the Catholic youth of the kingdom to frequent the universities of Oxford and Cambridge.

During the decade that has elapsed since the granting of this concession it has been, of course, possible to form some estimate both as to the extent to which Catholics are likely to avail themselves of it, and also as to the general results, from a Catholic point of view, and practical working of what can hardly be yet said to be beyond the experimental stage. The number of young Catholic laymen in residence at one time at either University is not large, either absolutely or in proportion to the great mass of their fellow-students. At neither Oxford nor Cambridge does it seem, at all events at present, to be likely to exceed sixty or seventy; and when it is remembered that these are not (as seems to be sometimes thought to be the case) gathered together in one college, or under one roof, but distributed pretty impartially among more than twenty colleges, it will be seen that their influence can in no sense be preponderating, and might be thought to be almost non-existent. Such, however, is not the case. The Catholic university body, small though it be, is distinctly recognized as a factor in the University life; a decided interest is evinced, on the part both of the

various college authorities and of the junior members of the colleges, in the fact of there being Catholic students among them; it is unquestionable that this small contingent of Catholics does exercise an influence, in some cases unconscious but not the less real, on the companions of their daily life; and it is satisfactory to add that that influence may be taken, speaking generally, to be a salutary one. It is a significant, and in some ways a consoling fact, that at Oxford at all events (of which University alone the present writer has any intimate knowledge) there is a perennial and curiously-marked interest, notwithstanding the numerous and more or less engrossing occupations which fill up the undergraduate life, in religious questions and everything cognate to them. It is such subjects which attract the largest and most keenly-attentive audiences to the meetings of the University Debating Society, and which are most eagerly discussed at similar societies in the various colleges, as well as in the free intercourse of ordinary life. And in the ever-shifting kaleidoscope of undergraduate opinions on such topics, among the vague, floating, half-formed beliefs which are too often all that represent the religious convictions of the youth of the present day, the clear definite creed of the young Catholic stands out in singular contrast to the nebulous and indeterminate tenets of those about him. It is quite impossible to estimate the power for good which such a young Catholic, knowing what he believes, and living up to that knowledge in his daily practice, can and does exercise on his companions in a great educational centre such as Oxford. If he is what the slang of the day and the place terms a "slacker," a flabby irresolute creature who has the courage neither to profess his faith nor to practise its precepts, then of course his influence will be the other way; and the harm done to, and by, the Catholic student of this stamp will be in proportion to the good which he has had, and has lost, the opportunity of doing to those about him. It is because one is thankful to know that, of the very considerable number of young Catholics who have passed through Oxford during the past ten or twelve years, the majority have done credit to their faith and their up-bringing, that one may venture to express a belief that the concession made

by the Holy See has been a real boon to our Catholic countrymen, and more than that, the cause of appreciable advantage to very many of their fellow-students at the English Universities.

Scattered as they are in small groups among the various colleges, it is not possible, even were it advisable, that the Catholic undergraduates of Oxford should lead any kind of corporate life apart from that of their non-Catholic fellow-students. There are, however, various means at hand for keeping them in touch with one another, and for maintaining a certain *esprit de corps* in their body, numerically unimportant though it may be. The majority, as might be expected, come to Oxford from the half-dozen or so secondary schools up and down England in which Catholics belonging to the upper and middle classes are for the most part educated. Thus they enter the University already acquainted with a certain number of former school-fellows, and they find a social centre where they may meet the other members of the Catholic contingent in the house of the especially-appointed chaplain to the Catholic undergraduates. Mgr. Charles Kennard, Canon of Clifton, and Master of Arts of University College, has held that position for some years. He occupies a beautiful old house just opposite the great gate of Christ Church, and his unfailing kindness and generous hospitality to his little flock have made him generally beloved. In his commodious chapel (which is said to incorporate some remains of the ancient Augustinian Abbey of Oseney, just outside Oxford) Mass is daily said for the students; and there also, every Sunday during term, a conference or lecture is given to them by a specially-appointed lecturer, and Benediction of the Blessed Sacrament takes place in the evening. Some of the most eminent of living theologians and preachers have given the Oxford Conferences during the past half-dozen years; among them being Bishop Hedley, Abbot Gasquet, Fathers Bernard Vaughan, S. J., MacNabb, O. P., Vassall, C. SS. R., Rickaby, S. J., and Robert Hugh Benson, and Doms John Chapman and Bede Camm, O. S. B.

Another link which binds together the resident Catholic members of the University is the Newman Society, of which their residence in Oxford makes them *ipso facto* members, and which

was founded some years ago, when the number of Catholics resident in the University was much smaller than at present.

The Society meets on alternate Sunday evenings during term, when either a paper is read on some topic of Catholic interest, followed by a discussion, or there is a formal debate held by the members. Papers have been read to the Society from time to time by such distinguished Catholics as Mr. Wilfrid Ward, Sir Rowland Blennerhassett, Mr. Justice Walton, Father Gerard, S. J., Sir Hubert Jerningham, and the late Mr. Devas. Attached to the Newman Society is an athletic club, which organizes matches at cricket, football, etc.; and the Society holds a periodical dinner, when old members are welcomed, and invitations are extended to distinguished Catholic guests, both clerical and lay.

8. Private Halls for Catholic Students.

A few words remain to be said about the two exclusively Catholic halls, known, according to University usage, by the names of their respective Masters—namely Pope's Hall and Hunter-Blair's Hall. Application is often mistakenly made for admission to these two institutions under the impression that they are intended for lay Catholics. This is not the case, the members of Pope's Hall being exclusively Jesuits belonging to the English Province, while those of Hunter-Blair's Hall, which was founded by the Yorkshire Abbey of Ampleforth, are all, as a rule, professed members of the Benedictine Order, although a few members of other religious orders have been from time to time admitted. At neither of these Halls does the number of undergraduate members exceed a dozen; but they have also on their books a considerable number of Bachelors and Masters of Arts, who have graduated from them in the ordinary course. The general sentiment of the University is not unfriendly towards these two establishments, which were founded, of course, to meet the requirements of a particular class of student. "The University," said one of the most distinguished Heads of Houses, in the course of a debate in Convocation in which the status of these Halls was referred to, "must put no obstacles

in the way of serious students"; and it is generally recognized that good and serious work is being done at both the Benedictine and the Jesuit Halls, the latter, in particular, having to its credit a brilliant record of academic successes of which no college in the University could feel otherwise than proud.

D. Oswald Hunter-Blair, O. S. B.

Oxford, England.

USHAW COLLEGE.

Ushaw College, in its constitution, in its aims, in its spirit and in its origin is the successor in the North of England of the great secular College of Douai, which was founded by Cardinal Allen in 1568 to supply priests for the English mission and also to serve as a place of education for Catholic laymen, who were debarred from pursuing their studies in any school in England except by the sacrifice of their religion. The same combination of clerical and lay students has been maintained for the last 114 years in the county of Durham, which existed before that for well-nigh 230 years in the North of France. The training of ecclesiastics is the main purpose, for in the upper classes, at least in Philosophy and Theology, all or nearly all are ecclesiastics, while in the lower classes lay and church students—often in nearly equal numbers—follow the same course of studies, and grow up side by side, without any outward distinction.

Douai College, after a long and fruitful life, during which more than 160 of her alumni shed their blood for the faith, was seized in 1793; the remnant of her students, with their superiors, were imprisoned for over a year, until, about six months after the fall of Robespierre, the few that remained, 26 in number, were allowed to return to England, when the secular College of Douai was closed forever.

Almost from the outbreak of the French Revolution the important question as to how Douai could be replaced by a College in England, had occupied the attention of the English Vicars Apostolic—especially of Bishop Douglass of the London and of Bishop Gibson of the Northern District. There was a decided wish on the part of a large number, to establish one College for the whole of England, and when a further question was raised as to the part of England in which the central Seminary should be situated, many looked to the North of England as the best centre for the new College, which was

to continue the work of Douai for the whole country, because Catholics were numerous in the North and food and fuel were cheap there. But great difficulties were raised against the establishment of a central seminary, and these finally led to the North and South acting apart, with the result that St. Edmund's, Old Hall, became the College for the South and Ushaw for the North. On October 15, 1794, the Douai of the North was opened with eight students at Crook Hall, about eight miles from Ushaw, a mansion, which was rented as a temporary residence until a more suitable and permanent home could be found. Here the College life of Douai was started afresh; as George L. Haydock writes the day after his arrival: "I have spent just one day in ye old Douay customs, for Crook aims to come as near them as circumstances will allow." [1]

The small group of eight, mentioned above, contains a name, which is one of the glories of the Catholic Church in England—John Lingard, the great historian, whose sagacious judgment in arriving at the truth, with scanty material at his disposal, has been the marvel of succeeding generations, who have been able to test his correctness as more ample records of past history became accessible to students. Lingard had escaped from Douai on February 23, 1793, five days after a body of the townsmen, one hundred strong, had forcibly taken possession of the College and established a guard there, to prevent the escape of any of the inmates or the removal from its precincts of anything of value. In spite of their vigilance, however, and the danger that attended discovery in any attempt at escape, Lingard and Lord Stourton's son, and two others, got safely away from Douai and were able to make their way back to England. Lingard was invited shortly after by Lord Stourton to act as tutor to his son, whom he had helped to escape. In the spring of 1794, Lingard joined a small band of Douatians, who were gathered together at a school at Tudhoe, near Durham, kept by the Rev. A. Storey, and later on he went with the rest to Crook Hall where Mr. Eyre, who had recently declined the presidency of Douai, which he was asked

[1] Quoted "Cent. Mem.," p. 20.

to accept when Bp. Gibson became Vicar Apostolic, was put in charge of the students. By the end of the year there were 14 inmates of Crook Hall—all Douai men. In the following year an interesting event occurred, which brings Ushaw and Douai together in a very close connection; this was the installation as President of Crook Hall of Mr. Daniel, the last President of Douai, who had been, with five of his professors among the Douai prisoners confined in the citadel of Doullens after Douai was seized. Both Lingard and Mr. Eyre himself relate how about the end of June, 1795, Mr. Daniel was made President and Mr. Eyre, Vice-President. This arrangement, however, was only for a short time. It was thought advisable that Mr. Daniel should be known as President of Douai and that this position should not be confused by his being made head of any other educational establishment, so that in case the French Government were willing to restore the property they had seized, his claim to receive, as President of Douai, would be unquestioned. With this object in view he went to Paris to watch over the interests of Douai College and faithful to his charge he spared no pains in trying to recover the property both of his own College and of other British establishments in France. No effectual opportunity of making a move occurred until after the peace of 1815, when all British subjects, who had lost money, claimed compensation. Six years later nearly £500,000 was made over by France to the English commissioners, and this money was fairly disbursed except in the case of the Catholic colleges and convents, which had suffered. Their claim was urged again and again, but was finally rejected on the ground that they were French and not English establishments. The Privy Council, who were appealed to, confirmed this decision in 1825, but the money thus withheld from the Catholic colleges and convents was never returned to the French Government. "It is hard to see," says Father John Morris, S. J., "how our government could justify its acceptance of money that belonged to its Catholic subjects, if it had conscientious scruples in giving the money to its owners."

Life at Crook Hall was hard in many ways and especially

in its want of proper accommodation. But this want told in one way to the advantage of the students. Lads who were ordered corporal punishment had to go to the parlour, the room where the professors took tea. On one occasion a boy knocked in fear and trembling at the parlour door and a gentle voice said, 'Come in.' When the boy entered, he found himself in the presence of Lingard, who was taking his tea, and the youthful delinquent, to his intense relief, was kindly invited by the future historian to take tea with him.

The order of life at Crook is thus described in the *Haydock Papers*: "At 6 o'clock in ye morning we get up, and at ye half-hour we go and meditate till 7; then mass; afterwards study till ye quarter to 9. At half-past 9 we go to school for an hour and a half; at one, dine; at seven, prayer till supper; at quarter-past nine, second prayers; and thence immediately we may repose our weary or lazy limbs on a pretty hard mattrass, and sleep if we can. Our living is very good. We have two playdays a week." [2] As a curious example of the poverty of the place it is told that at one time there was only one cassock in the College. At Mass this did not matter, because the alb covered everything, but at Vespers, it must have been a droll sight to see, below the surplice which covered a tail-coat, knee breeches and grey stockings. In spite of this want of full ecclesiastical dress, the Church ceremonies were carried out with great care, and the Church music also would seem to have been of a high order, judging by the list of difficult pieces of music they sang and the very flattering account given of the way they were rendered. Philosophy and Theology undoubtedly received the same masterful treatment they received at Douai. That Ecclesiastical History was not neglected is shown by the following explanation of the origin of Lingard's Anglo-Saxon Church. "In the evenings in winter, when each, according to his ability, was ready to bring in his contribution of amusement, they not unfrequently assembled for the reading of some original paper, produced by the industry of one or other of their body. For the amuse-

[2] *Haydock Papers*, p. 196.

ment of his companions, he (Dr. Lingard) embodied his thoughts on the ecclesiastical history of his country in a series of detached papers, which were read by him to his friends at the evening fireside. As the reader advanced the interest of his audience grew more intense; the extent of his reading and the depth of his research struck them at once with surprise and admiration; and when at length the series drew to a close they united with one accord in urging him to mould the detached parts into a regular form, and publish them as a connected history." [3]

After Crook Hall had been occupied about ten years, Bishop Gibson, in 1804, laid the foundation stone of Ushaw College on a small property of some 250 acres which he had purchased from Sir Edward Smythe in 1799 for nearly £4,600.

Four years later, when three sides of the main quadrangle were completed, Ushaw became the permanent home of the representatives of Douai in the North. On July 19, 1808, the bulk of the students walked over from Crook Hall to their new home and were followed about a fortnight later, by those who had remained behind. The first removal from Crook to Ushaw is thus quaintly expressed in the College Diary:—"Prima alumnorum cohors, suis apud Crook Hall relictis, collegium apud Ushaw intravit, feria 3ia in festo Sti Vincentii a Paulo, die 19a Julii, 1808." The arrival of the President, which took place on Aug. 2, is thus chronicled in the Diary:

"Feria 3ia die 2nda Augusti has aedes (Ushaw) solus ingressus est Revdus Dnus Thomas Eyre primus hujus Collegii Praeses, magnis suorum in ambulacro meridionali ordine instructorum clamoribus sublatis et tintinnabulo sonante." The 19th of July is regarded as the day on which Ushaw College began, though it was not until a fortnight later that all the students, with their President, were established in their new home. This year in July the centenary of Ushaw was celebrated.

Looking at the massive old quadrangle, with its frontage of 165 feet and depth of 220 feet, it may be asked where the

[3] Tierney's "Memoir of Lingard."

money came from one hundred years ago, to erect so large a building and to purchase the land on which the College stands. The purchase money for the land was all borrowed: more than 20 years later it was paid back by Dr. Gillow, the second President of Ushaw. For the building itself, collections were made all over the North of England, and it is interesting to note that the chief benefactors of Ushaw in its beginnings were the secular clergy of the Northern district; thus £500 were contributed by the clergy of Durham and Northumberland; £500 by the Yorkshire brethren; £500 by the Lancashire brethren, and besides these sums, most of the clergy had collections in their missions and many in addition sent substantial sums as their own personal subscriptions. Dealing with a certain period for which the subscription list is fairly complete, out of a sum of £6000 about £5000 came from or through the clergy, and £1000, in sums of not less than £50, from the representatives of well known Catholic families in the six northern counties. The most interesting and gratifying entries are the following: Nov. 14, 1804, Rev. Mr. Stone, President (*sic*) of Stoneyhurst, for the said College, £24.15.0; Nov. 22, Rev. Mr. Appleton of Ampleforth, York, for Community and Congregation £5.12.0. These entries besides testifying to the good-will of the religious orders towards the College at the time it was started, also serve to illustrate the state of poverty under which it was begun, seeing that it was necessary to have collections from various congregations in the northern countries and from Communities also, which at that time, doubtless, had very little to spare. Though the College was started under great difficulties and the internal appointments of the building were very incomplete when the students entered it, there is no indication of niggardliness in the size of the rooms. If the building were to be erected afresh to-day, many of the rooms would not be planned on a larger scale.

But the appeal for money which helped to build three sides of the quadrangle had exhausted for some time the generosity of the friends of Ushaw, so that when, after Mr. Eyre's death, and after the year when Lingard acted as head of the College,

Dr. Gillow, the second President, started the fourth side of the quadrangle, he found it impossible to complete it. When the walls were just beginning to show above ground, he was brought to a complete standstill through want of means, and for several years nothing was done. The failure of the corn crop in 1816 and the famine in the following year made it necessary to delay still further any building operations, but shortly after that some improvement would seem to have taken place in the state of the finances, which made it possible to complete the quadrangle in 1819. For many years the quadrangle, solid, well-built, but severely plain in its exterior, stood alone, perched aloft near the crest of the long ridge on which it was situated, looking down upon the towers of Durham Abbey, four miles away, where for centuries before the Reformation, the body of the College patron, St. Cuthbert, had rested incorrupt, and been honoured by pilgrims almost as numerous as those who frequented St. Thomas' shrine at Canterbury. There was no material addition made to the buildings for many years after 1819; it was only when Dr. Newsham became President, in 1837 that great changes were inaugurated, which opened out a new era for the College and earned for its President the title of second founder of Ushaw.

"The election of Dr. Newsham, at the age of 46, begins a new epoch in the history of the College. The College had been firmly established under his predecessors, but now began a period of development and expansion, which was destined to transform its outward appearance and to merit for its ruler the title of Ushaw's second founder. Dr. Newsham soon saw that the College as it came into his hands, was inadequate to the crying wants of the day. More accommodation was needed for students both clerical and lay, and he understood that if in the future Ushaw was to hold its place as the great Catholic educational establishment of the North, no pains must be spared both to provide room and to bring all the domestic arrangements up to a more modern standard. Dr. Newsham was the man for the emergency; he possessed the very qualities required for the work before him. He grasped the situation to its full extent, and with his characteristic

large-mindedness that would spare no trouble or expense, at once set himself to grapple with it. How he succeeded the record of the twenty-six years of his Presidency will show. He found only the old Quadrangle in existence; when he died the Quadrangle was almost lost in the crowd of buildings that had sprung up around it. Scarcely a year passed without seeing some new work undertaken. It was the period of the revival of Gothic architecture, and that style was employed in all the new buildings. Some were from the designs of the great author of the revival, Augustus Welby Pugin, others from those of his son, and others from those of Joseph and Charles Hansom." [4] A short enumeration of the works carried out during his presidency makes it clear how much he did for the College. He built a new Church, the Exhibition Hall, the Library, Infirmary, Museum, Lavatories, new kitchens and large farm buildings, the Junior College, the Chapels of St. Joseph, Holy Family, St. Charles and St. Michael. The Refectory was enlarged and altered so as to make it as good as new, gas-works were erected, and besides many alterations were made in the grounds about the College.

In effecting these vast changes which so completely transformed the College from its original massive simplicity, Dr. Newsham did not act alone, nor did he merely seek the advice of those about him; he had both Lingard and Wiseman to help him and he had the sagacity to consult them freely. Lingard was at this time at Hornby—a very small mission near Lancaster—where he went in 1811 after leaving Ushaw and where he remained until his death in 1851. Though he lived in seclusion his life was one full of affairs. "To most people," to quote the *Ushaw Magazine,* "we fancy that the 40 years of Lingard's life that ran between his departure from Ushaw in 1811 and his death in 1851 are synopsised in the one word, 'History.' That he was making history as well as writing it, that he was deep in the confidences of every bishop in England, that few projects for the advancement of religion in the first half of the nineteenth century were without

[4] "Cent. Memorial," pp. 56-7.

the benefit of his searching criticism and keen-sighted counsel, are facts unknown to the general public." [5]

Until Dr. Newsham became President, Lingard's connection with Ushaw was very slight, but already in 1837—the year Dr. Newsham became President—Lingard and himself were in active correspondence. Lingard writes to Dr. Newsham to say, "I shall be happy if I can suggest anything which may be of service in your arduous and important office." He adds, "If I have seemed to estrange myself from Ushaw, it has only been that I did not like to obtrude my advice unasked, and that having got over my gadding days, I never leave home without necessity." In a letter written the following year he expresses his devotion to his Alma Mater in these words: "Though it is long since I visited the College, no one wishes it more heartily success, or more fervently hopes that its alumni will prove themselves equal in attainments to the alumni of other establishments, whether Catholic or Protestant." [6] Dr. Lingard was consulted about everything by Dr. Newsham from the design for a prize-medal to the mode of lighting the College by gas. His bequests to the College during his lifetime and his legacies to the College at his death are evidence of the reality of his devotion to his Alma Mater. As one example out of many, speaking of his portrait, he says, "The only engraving of my phiz worth looking at is that painted by Lonsdale. When I quit this world the painting itself will go to Ushaw." This is not the portrait that figures in the History. "That in the History," to quote his own words, "is by Lover, a very clever artist, but I think he failed with respect to me. He was with me a week and could never please either himself or me." [7] It was his wish to be buried at Ushaw, and writing to Dr. Newsham in 1848 he gave expression to his desire in these words: "How it would gratify me to see the old place in its improved condition, and to visit the cemetery where rest the remains of so many revered characters and where I trust that one day my own may be deposited." [8]

[5] *Ushaw Magazine*, XVI, 1.
[6] *Ibid.*, XVI, 3, 9.
[7] Unpublished Letter.
[8] *Ushaw Magazine*, XVI, 23.

The following inscription on a mural tablet in the cloister of the College cemetery bears witness to the fulfillment of his desire:

R. D. JOANNES LINGARD, L. L. D., S. T. D.
IN HOC COLLEGIO S. THEOL. PROF., PRAEF. STUD., VICE-PRAESES,
SCRIPTIS SUIS THEOL. ET HISTORICIS, FID.
CATHOL. DEFENSOR PRAECLARUS,
A. S. P. PIO VII
LAUREA TRIPLICI ORNATUS, A. D. 1821.
OBIIT APUD HORNBY, PROPE LANCAST. JULII 17, 1851. AETAT. 81.
ROGATU SUO HIC REQUIESCIT.

Cardinal Wiseman himself must be allowed to speak about the close friendship which united him with Dr. Newsham. Wiseman had come to Ushaw in 1810, at the age of 7, with his elder brother, James, who was then 9. Both started their College life in the same class, which was the lowest, and as long as the two were together, James was always ahead of his younger brother. James left in Poetry and the following year Nicholas was at the top of his class. He completed his Humanities at Ushaw and towards the beginning of the College year, 1818-1819, he left for the English College at Rome. The following extract, which embodies his feelings towards his old master is taken from the speech delivered by Card. Wiseman in 1853, on the occasion of the celebration of the Jubilee of Dr. Newsham's coming to College:

"I belong to that generation now verging into old age, which had the happiness of seeing and knowing him as a superior, though not yet the head of the College. I say I have to claim a peculiar rank and place in that class, because not only had I the advantage of possessing him as a professor for several years, and those the most important of my course, but because I had that more peculiar and close connection with him, so well known to you here—that of pupil and pedagogue. Day after day have I sat at his fireside while he was engaged in graver pursuits, and while I was conning my lessons for the next day, and applying to him for assistance in the little

difficulties which stopped my way. Day after day have I gone to him, at the old familiar quarter, to obtain such help as you know a good-natured pedagogue is ever ready to give to an idle pupil. I can thus say that I had opportunities that few have had of studying and appreciating the character of your most amiable President, and I say it with pleasure, because from the day that that more intimate connection ceased, and that, choosing my portion in a distant land, I left the College to complete my studies in Rome, from that day to this, there has been established a firmer bond still, I trust, of uninterrupted friendship. It seems as if in a moment the tie between us was changed into one more valuable. The dependence, which I had for so many years upon him, and marked as it had been by mutual confidence, in one moment seemed to place us in a state of equality. We corresponded together; we have treated one another as friends; and there are few friendships I can say that I value more highly than his." [9]

Cardinal Wiseman proved his devotion to Dr. Newsham by the active part he took in the celebration of his jubilee in 1853, and also of the College jubilee in 1858. It was for this that the Cardinal composed the 'Hidden Gem,' which contains a touching allusion to the 'old Doctor,' the 'name of love'—as the Cardinal expresses it, given to Dr. Newsham. He also made a present to the College, for its Jubilee, of St. Cuthbert's ring, which is of gold enclosing a sapphire. This had passed at the Reformation, from the Saint's shrine to the last Catholic Dean of Durham; from him to Lord Viscount Montague, to Dr. Smith, Bishop of Chalcedon, to the English Canonesses at Paris, and from them to Cardinal Wiseman.

In Lingard and Wiseman, Dr. Newsham had the most valuable guides to help him in the development of the College, and in them Ushaw recognises the greatest of her sons. Francis Thompson, the essentially Christian poet, who since his death recently, is being universally acclaimed as one who will take his place permanently amongst the great English poets, adds

[9] "Records and Recollections," pp. 183-4.

a third to these two illustrious names. These three alumni of Ushaw,—the historian, the great churchman and scholar, and the poet—form a trio of which any College may justly be proud.

After the vast additions made to the College by Dr. Newsham, no building of importance was added for many years. The next work of any magnitude was the erection of the present church, to replace Welby Pugin's which had proved far too small. Mgr. Wrennall was President at the time and he exerted himself to the uttermost and with conspicuous success to raise the money for the noble Church designed by Messrs. Dunn and Hansom. As much as £13,000 was contributed for this purpose, and all but a comparatively small sum, by the alumni of the College. The Hexham diocese, in which the College is situated contributed about twice as much as any other, viz. £3450, which does not include £1850 given by the Professors of Ushaw. As happened at the foundation of the College, the secular clergy were again the best benefactors—though the subscriptions from the laity included £1000 from Arthur Moore, who was for sometime member for Clonmell and later on for Londonderry city. These contributions of her alumni to their Alma Mater are worthy of note as a practical proof of the great loyalty of her sons. Proofs of a similar kind have been given since, when £2500 were subscribed for the building of the Swimming Bath (1893), and again quite recently when close upon £3000 have been raised for the elaborate decoration of the College Church for the celebration of the Centenary of the College last July. In speaking of the generosity of her sons it would be unfair to omit the largest and in every way the most remarkable bequest ever made to the College, viz., a gift of £4000 from the late Canon Taylor-Smith for the high altar in the Church and for the enlargement of the Academic hall. Whilst the alumni of the College have been invited to subscribe for works which could not strictly be regarded as necessary, costly additions have been made during the last 20 years, at the expense of the establishment in providing further and better accommodation,

by erecting new dormitories fully up to modern requirements, and in building more than 40 new rooms.

It will be convenient here to pass briefly in review the numbers in the College from its first opening in 1808 up to the present time. The number of students and Professors, who came from Crook Hall was under 60; this number was increased to 100 during the College year 1810-11, and this fact —evidently regarded as an interesting one—is noted in these words in the College diary: "Sumus omnino in his Ædibus centum, exceptis servis." A part of this number is accounted for by the closing of the school at Tudhoe. During the next 40 years the increase was not great. There were actually in the College on Oct. 1, 1819, as many as 135, in 1841, not fewer than 150 but in 1850 the numbers stood as low as 126. The real increase began in 1851, and was maintained in a striking manner; by 1858, there were in the College on Oct. 1, 262, in 1866 as many as 324. Then there was a slight falling off, followed again, in the later seventies, by a decided increase, for in the College years 1876-7-8, the numbers stood at 338, 341, and 333, respectively. After this there was a steady decrease, which continued almost unbroken until the year 1890, when the numbers were as low as 226. Since then again the numbers have gone up reaching 320 in 1904, and they have remained well above 300 for the last six years.

So far the material development of Ushaw has been dealt with; there remains for consideration the educational work of the College. Looking back to the course of studies during the earlier part of the past hundred years, it is evident from the Theses in Philosophy and Theology—sustained at the public Defensions—that the higher studies were handled with the same thoroughness, which had distinguished the teaching of these subjects at Douai. The Classical course was a very extensive and complete one, and here there is evidence of a valuable kind to show that the standard of scholarship was high. In Feb., 1840, Ushaw was affiliated to the London University, and at the Examination for the degree of Bachelor of Arts in that year two students were presented, Francis Wilkinson—afterwards President of Ushaw—and Richard Wil-

son, after only a few weeks' preparation. Both obtained a First Class, and Francis Wilkinson's Greek received exceptional commendation from the examiners. A few years later a further testimony to the efficiency of the Classical teaching at Ushaw was given by the celebrated classical scholar, F. A. Paley, in a letter to S. N. Stokes, in 1849.

In speaking of his visit to Ushaw, he says: "I . . took part in the public examinations, and found an amount of both Latin and Greek scholarship which I little expected to meet with. Altogether the College is on a noble scale and is conducted on the most liberal and gentlemanly principles; not the least trace of the commercial second-rate, half-plebeian spirit, but fully equal to either Cambridge or Oxford in style and management. The chapel is much superior to any at either University, King's Chapel alone excepted. In fact it is the most perfect thing conceivable, nor are the services better conducted anywhere in England." [10]

After the first introduction to the London Examinations mentioned above, students were presented for them intermittently, and it was not until 1863 that the preparation for the London University Examinations was made part of the regular course. Dr. Tate became President in that year, and being an accomplished scholar himself, he naturally gave a great impetus to the studies. The following details give some idea of the results of this connection with the London University during the 34 years Ushaw was regularly presenting students for its examinations:

	No. of Candidates.	No. successful.	Hons.	1st Div.	2d Div.
I. Matriculation,	430	354	64	257	43
II. Intermed. Arts,	167	125	23	63	39
III. B. A. Exam.	120	68	8	28	32

In the Intermediate Examination in Arts, the Exhibition in Latin of £40 per annum for two years has been gained four times. Of the 8 who obtained Honours at the B. A. Examination, 6 gained them in Classics and 2 in Animal Physiology.

[10] *Ushaw Magazine*, XVI, 27.

Of the six who obtained Honours in Classics, three held the first place and three the second. Of the former, one was awarded the University Scholarship of £50 per annum for three years, and another, though deserving the scholarship, was disqualified by being three days too old. Of those who held the second place, two obtained marks qualifying for the Scholarship.

In addition to the above, seven students have taken the degree of M. A., two in Mental and Moral Science, and five in Classics. Three of the latter secured the first place, two of them winning the Gold Medal, which has been awarded in Classics only seventeen times since the foundation of the University.

In 1896 there was a decided movement amongst the Catholic Colleges against the London University examinations. The general feeling was well expressed by Fr. Purbrick, S. J. at the first Annual meeting of Catholic Colleges, held at Archbishop's House, Westminster, in May, 1896. Speaking at the end of a discussion, in which strong things had been said against the London University, he said that "he thought that it would be a pity to part with the idea that our predecessors had made a mistake. In their time they were doing the very thing we are wanting to promote; escape from isolation. At this time nothing better was open to them. But in the beginning the London Matriculation Examination was better suited to Catholic Colleges. Men at the head of the University then represented the older scholarship. In recent times they had changed and become more vexatious. There were, however, other very good systems of examinations, e. g., the Oxford and Cambridge Higher Certificates, which carry greater weight than the London University Examination." [11] After this year the London Examinations, which had gradually obliged candidates to spend an increasing amount of time on 'uncongenial subjects,' were no longer used to furnish an outside standard of efficiency for the Catholic Colleges. Henceforth the Higher Certificate Examination became for Catholic Colleges, what it

[11] "Report of First Annual Conference of Catholic Colleges," p. 18.

had been for many years previously, amongst the Public Schools of England, a common Examination, which supplied a standard of comparison at the close of the Humanities. It is worthy of note that, since 1896 the London University has completely remodelled its examinations, so as to make it possible to omit 'uncongenial subjects' and to concentrate upon a more thoroughly classical course. Most of the Catholic Colleges, a little later, began to send students to Oxford or Cambridge, availing themselves of the privilege newly granted by the Holy See. About the same time Ushaw began to utilise Durham University, which is almost at her doors. As residence at Ushaw counts as residence at the University, since her affiliation with it the students who frequent the University, live at the College and go into Durham for the lectures which occupy the mornings only; they are enabled in this way to combine the advantage of University teaching with the guarding influence of College life. The connection with Durham University began in 1900 and since then four students have taken the M. A. degree, and of those who have passed the B. A. Honours Examination, three have obtained a First Class at the final Examination. Science, Philosophy, Theology—both Dogmatic and Moral—are in the hands of Professors, who have been specially trained at foreign universities. The Doctor of Science took his degree at Louvain University, which is also responsible for the special training of the Professor of Moral Theology. The Professors of Philosophy and of Dogma took their doctors' degrees in Rome, the Professor of Scripture obtained his in Germany—after studying at Bonn and at Freiburg in Breisgau. In all these cases students, who had already gone through their course at Ushaw, were selected for a special training; long experience has taught that, as a general rule with one or two striking exceptions, the best work is to be got from a professor who understands the spirit of the College in which he is going to teach, and is in thorough sympathy with it.

During the 114 years of her existence in the North of England, Ushaw has had under her charge over 4000 students; and of these more than 900 became priests. Among them are

three Cardinals: Card. Wiseman, Card. de la Puente, Archbishop of Burgos, and Card. Merry del Val, the present Secretary of State to Pius X; four Archbishops—including the present Archbishop of Westminster, who was in part educated at Ushaw—and 26 bishops, six of whom are at present members of the Catholic Hierarchy in this country and one a Bishop Auxiliary. The President of Ushaw, who is also Bishop of the Diocese of Hexham and Newcastle, Right Rev. Thomas William Wilkinson, had no part of his education at Ushaw. On his conversion to the Catholic Church in 1846, he followed the example of so many of the converts and went to Oscott under Bishop Wiseman, who was then President. He was ordained at Ushaw in 1848. After establishing a number of missions and filling most positions of importance in the Diocese, he was consecrated in 1888 and became Bishop of Hexham and Newcastle in the following year, and President of Ushaw in 1890, where his work has been productive of great prosperity to the College.

JOSEPH CORBISHLY.

USHAW, ENGLAND.

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DR. RUSSELL OF MAYNOOTH.

The best remembered and most distinguished of all the Maynooth Presidents was Dr. C. W. Russell. Other eminent men occupied the Presidency of the great Irish College before him and after him, from the first President, Dr. Hussey, distinguished alike in the domain of diplomacy and sacred science, down to his immediate predecessor, Dr. Renehan, and his successor, the present Archbishop of Dublin; but none fills so large a space in its annals, none was so exclusively and completely identified with it, none so impressed his personality, his mind, and his spirit upon it, none contributed so much to its development, its growth and its influence as Dr. Russell. He gave it of his best; he gave his whole life to it. He might, like other Presidents, have taken a prominent place in the ranks of the Church's Hierarchy, but he elected, and wisely elected, to remain where he was and what he was; motived thereto partly by that self-abnegation which was one of his chief characteristics, and partly by the deep and unalterable conviction that his special mission was the formation of priests, one of the sublimest missions with which a human being could be charged, as the able biographer of one of the most perfect types of the Christian priesthood calls it;[1] one of the very noblest works which can possibly occupy the intellect or engage the affections, as Dr. Ward designates it in a letter to Cardinal Wiseman. As a bishop, his solicitude and sphere of action would have been confined, more or less, to the particular diocese assigned to him; but, as President of Maynooth, his influence was extended to the whole Irish Church. All the priests trained under him carried his spirit and teaching with them into every parish in Ireland. What the Episcopacy lost, Ireland gained.

He was one of the makers of Maynooth. History vaunts

[1] Life of Jean Jacques Olier, Founder of the Seminary of St. Sulpice, by Edward Healy Thompson, M. A., p. 413.

the makers of empires and kingdoms, but it takes little note of the makers of colleges, of those seats of learning which are like citadels dominating the empire of the mind. Maynooth is one of these; a great Catholic, intellectual and national possession. It is unique, for Ireland is the only country that possesses one great national college for the education of the clergy of all its dioceses united together. If it has achieved the high distinction of becoming, what Cardinal Newman calls it, the largest and most important seminary in Catholic Christendom, a great deal of the credit redounds to Dr. Russell's prolonged presidency, to the impetus he gave to ecclesiastical training and culture, above all to the inspiring example of his own spirituality, refinement, cultured taste and wide erudition which raised the tone of the college.

"It is the nameless and subtle influence of the virtues and noble endowments of its teachers and superiors," says Dr. Brownrigg,[2] Bishop of Ossory, "that chiefly invests any college with the sacred, tender and beneficial character of Alma Mater."

Maynooth has been the "mother of myriads of souls," of generations of priests who have propagated the faith of St. Patrick, far and wide; and many of them were prepared for that apostolate under the vigilant eyes and paternal guidance of Dr. Russell. "To Maynooth his memory in a particular manner belongs," wrote his nephew, Father Russell, S. J., the gifted editor of the *Irish Monthly*. "He was in some respects more closely and more prominently identified with this grand institution than any other of the many holy and learned men who have spent their lives in the service of the beloved Alma Mater of the Irish priesthood. He is inseparable from Maynooth. While he lived he was invariably spoken of as 'Dr. Russell, of Maynooth,' and the two names, which recall so much, will always be linked together."

The Russells of County Down came from what in Ireland is called an old stock. Of Anglo-Norman descent, they are to be classed with those settlers who, like the famous Geraldines,

[2] Letter to Rev. M. Russell, S. J., quoted in *Irish Monthly*.

became more Irish than the Irish themselves. In the reign of Henry II, Robert De Russell or De Rossell [3] (a cadet of the house of Kingston-Russell, whence the ducal house of Bedford) accompanied Strongbow to Ireland, and after the death of the latter, went with DeCourcy to Ulster, where, in reward for his services in that province, he was granted lands in the barony of Lecale in the County Down.

In 1316 Thomas Russell was created Baron of Killough, a small seaport town in the east of the county. For eight generations the line of succession remained unbroken. Almost all these Russells intermarried with Celts; with the MacCartans, the O'Neills, the MacDonnells of the Glens, the Savages of the Ards and Portaferry, and the Macans. In the reign of Elizabeth the Russells branched off into four divisions: 1, the Russells of Killough; 2, the Russells of Bright and Ballyvaston; 3, the Russells of Rathmullan, and 4, the Russells of Ballystrew and Coniamston.

The family to which the subject of this biographical sketch belongs descend from a collateral branch of the Russells of Ballystrew. In 1749 George Russell of Ballystrew married Elizabeth Norris. Their son, Charles, who became a corn merchant in Killough, a small fishing town about five miles from Downpatrick, and died in 1828, was the father of Charles William Russell, who became President of Maynooth College, and of Arthur Russell, whose son Charles was Lord Russell of Killowen, Lord Chief Justice of England. The child who was destined to preside so long over the college of St. Patrick was born in the ancestral town of Killough on May 14, 1812, within a short distance of the grave of the Apostle of Ireland. There is something appropriate and suggestive in the juxtaposition of the birthplace of one to the resting place of the other; in the proximity of the typical Irish home, in which one who

[3] In a letter dated Maynooth, Oct. 29, 1836, Dr. Russell, then a student, wrote home: "I have discovered the derivation of our name Russell. It is German and means 'a snout,' 'a nose.' I think no one will doubt our claim to it. But I am keeping this snout business a secret. It would ruin me here." See introduction to *Life of Lord Russell of Killowen*, by R. Barry O'Brien, for the genealogy of the Russells of Down.

was to have so large a share in the training of the Irish priesthood, in preparing them for the great mission of perpetuating and propagating of the faith of St. Patrick, had that faith inculcated and fostered in him by pious Irish parents, and the grave of the national Apostle, the grave upon which fourteen centuries before shone the mysterious light, symbolical of the supernatural radiance with which the gospel he preached by word and work illumined the land. Such was the home in which the child, Charles Russell, learned to love God and to acquire that priestliness of soul which a friend of his later on singled out as his most striking characteristic; and which, it may be added, more even than his intellectual culture and erudition, qualified him to be the master and moulder of men whose glorious mission it is:

> "To waft abroad, at home to guard from taint
> The faith that made this land the martyr saint
> Of Christian lands, the suffering Holy Isle,
> Which greener from the stormy waves doth smile—
> To feed the love our Erin aye displayed
> For Jesus' Mother that each Celtic maid
> May smile in virgin dignity, and be
> What generous strangers have rejoiced to see.
> In the poor homesteads of our scattered race—
> Rich in God's gifts of purity and grace.
> With these three names, prized in heaven at least—
> Maynooth, the Irish Race, the Irish Priest—
> Long with these names close linked shall be thy name
> And grateful blessings shall thy memory claim." [4]

This "priestliness," was hereditary. Dr. Russell was the first of eight priests that the Russells and McEvoys [5] gave to the Church in the nineteenth century. These families, Father Russell records, had managed to emerge from the penal days with a fair stock of money or land, and with their heritage of Catholic faith intact.

To show what a change took place in the position of Catholics in the north of Ireland during Dr. Russell's lifetime, he

[4] To C. W. R. on reading a certain page of the "Apologia" in *Erin Verses*, Irish and Catholic. By Rev. M. Russell, S. J., pp. 21-26.

[5] His mother was Anne, daughter of Peter McEvoy of Drogheda.

further notes that the year of his birth was the year in which Dr. William Crolly, then 32 years of age, gave up his Maynooth professorship to take charge of the parish of Belfast, which comprised not only the entire town but a densely-populated district, more than thirty miles in length, in which there were nine or ten important towns and villages; that his only assistant in the work was a young curate just ordained, still remembered by many as Father Bernard Macauley of Downpatrick; and that for all this territory there was one solitary little chapel, in a mean lane in Belfast, capable of holding about 150 persons.

Though the family had formed early ties of acquaintanceship with the Jesuits, of which Father Russell in his anecdotal "Memorial notes," recalls some interesting incidents, and though his elder brothers were educated at Clongowes—the well known Jesuit college which is to Ireland what Stonyhurst is to England—it was not the black-robed brethren of Loyola who were intrusted with his education. His first teacher was Lucy Fitzsimmons, a Catholic schoolmistress at Killough; but, curious to relate, most of his early education was subsequently received from Protestants, from Mr. Hamilton and Dr. Needham at the Drogheda grammar school, where he was sent when he was about nine, and where he learned the Latin grammar in six weeks, and from Rev. Dr. Samuel Neilson, who kept a high class school in Downpatrick,[6] four miles off, to which he rode daily on his pony, until he was fourteen, when Dr. Neilson reported to his father that he had learned all that Downpatrick school was meant to teach.

He seems to be one of those whose vocation to the priesthood is taken for granted from the first; was called by his neighbors "the wee priest" long before he opened a book of theology; and it was a matter of course that when he left off attending Downpatrick school he was sent to compete for a place in Maynooth. Dr. Crolly, then Bishop of Down and Connor, afterwards primate, was fond of telling that when Charles Russell's turn came for being examined, he was found playing ball. He succeeded brilliantly, and, young as he was, he was at once sent

[6] Very many distinguished priests of the diocese of Down and Connor received their early education at this school.

to Maynooth. In his first letter home to his mother, dated August 29, 1826,—three months after his fourteenth birthday—he wrote with cautious reserve: "I like the place well enough so far." He later liked, or loved, the place so much as to prefer it to all others. "He little thought," observes Father Russell, "that in this place he would live till death and be buried there, after having been its president longest of any in its first hundred years, namely 23 years, from 1857 to 1880—the three next being Dr. Montague, who 'reigned' eleven years, Dr. Renehan, twelve years, and, before these, Dr. Crolly, who approached nearest with his nineteen years."

These letters to the old and young folks at home from the college student, from which Father Russell quotes largely, display that affectionateness which, next to priestliness, was one of his most marked characteristics. His literary aptitude early developed itself. He read and wrote much. No "bookful blockhead ignorantly read," he read studiously and systematically, mentally assimilating what he read. Not content with listening attentively to the reading in the refectory, he prepared the matter beforehand, so as to follow it intelligently and impress it on his memory. He also early applied himself, in the same systematic way, to the acquisition of languages, his linguistic attainments qualifying him in after years to be the biographer of the famous polyglot Cardinal Mezzofanti. During his spare minutes in the morning he contrived to acquire Italian, to which he added Spanish, and devoted himself earnestly to the study of Hebrew. "The laborer," he wrote in November, 1829, "is fully compensated by the pleasure of the study; and if years have been spent in the study of Spanish for the pleasure of reading Don Quixote in the original, surely I should not grudge a small portion of my time to the study which will enable me to read the Sacred Scripture in that beautiful and sublime language." His teacher in Scripture and Hebrew, in which he won the first prize, was the Rev. Lawrence Renehan, whom he was afterwards to succeed as president of the college, and his class was the first to study theology under the Rev. John O'Hanlon, who became so distinguished for his knowledge of Divinity and Canon Law. The completion of his course of

Theology was coincident with the completion of his twentieth year (1832) when he was received into the Dunboyne house. He had the advantage of studying under very able professors, including Rev. Jeremiah O'Donovan, D.D., the translator of the catechism of the Council of Trent and author of a four volume work on "Rome, Ancient and Modern;" Rev. Christopher Boylan, Rev. Charles McNally (afterwards Bishop of Clogher); Dr. Nicholas Callen and Moore Stack, a famous elocutionist, both on and off the boards, for he had been an actor before being a professor. Russell regarded his advent as "a great acquisition," for there is no one, he said, who will not acknowledge the deficiency of the Irish Catholic Clergy in this particular.[7]

Elocution, in which Stack was a distinguished proficient and which he taught at Maynooth for more than twenty years with great success, Russell looked upon as "next to the studies required for the confessional, the most material point in a clergyman's education." He had the equally great advantage of having as College contemporaries several fellow students of mark; for, it is in this congenial companionship in a common pursuit, this daily intercourse and interchange of ideas, this contact of mind with mind, the silent and subtle influence of example added to the stimulus of emulation which imparts to a college its tone, stamps its teaching with a certain *cachet,* secures the continuity and vitality of its traditional *esprit* quite as much as what falls from professors' lips or is read in class

[7] Nicholas Moore Stack was born at Listowell, county Kerry, on March 19, 1798, and died in August, 1854. Besides Maynooth, the students of Carlow, Oscott and Old Hall were trained by him in elocution. Although he had left the stage, disliking the class of people with whom it brought him in contact, some of the Maynooth professors could not reconcile themselves to even this remote association with the theatre. He belonged to a highly respectable family and impressed Father Mat Russell in the early fifties, as he had impressed his uncle in the early thirties, as a perfect gentleman, as well as a perfect master of elocution of a restrained and unaffected kind. Dr. Russell's letters in his student days bear frequent testimony to the influence which this gifted man exercised in the college, where he had no successor until 1879, when Mr. Motler was officially appointed lecturer in elocution—a position which Mr. Stack was never formally recognized as occupying.

books. Among his classmates were the future Bishop of Kildare, Dr. Lynch, and Denis Florence McCarthy, who like another Maynooth student and poet, J. J. Callanan of Cork, whose fine lines on Gougane Barra and Mary Magdalen will perpetuate his name, abandoned the priesthood for poetry, reverently refraining from proceeding to ordination from a conviction that they were not "called as Aaron was." Both ever cherished an affectionate remembrance of their college days.

The terrible cholera epidemic which visited Ireland in 1832, led to Charles Russell spending his twentieth birthday, May the 14th of that year, in the midst of his family—the only birthday he was ever to spend at home since he left his father's fireside [8] for college in the beginning of his fourteenth year.

A uniformly successful collegiate course (he was "first of first" in Hebrew in 1831) marked out Charles Russell for distinction from the start. Elected to the Dunboyne Establishment in 1832, when the Rhetoric chair became vacant in 1834 he prepared to compete for it, but he waived his claim in favor of the Rev. Thomas Furlong, afterwards the pious Bishop of Ferns, promoted thereto. On February 13, 1835, when he still lacked three months to complete the twenty-three years which even with the dispensation granted in Ireland were required to make him eligible for priesthood, he was appointed to the chair of Humanity. On the thirteenth of June following he received ordination, and his last surviving sister notes that the alb worn by him at his first mass in Killough on June 16, 1835, was around him in the coffin forty-five years after.

The manner of his appointment, and the opinions previously expressed by some of the Bishops, show, says his nephew,[9] that his reputation for learning and ability stood already very much higher than one might surmise from an inspection of the premium list. That reputation was soon to extend far beyond the college, upon which it was to reflect additional lustre, as his sphere of action, no longer confined to the class-room, became widened. In 1836 began his forty years' connection with the

[8] Early in his course he lost his father, who died Oct. 29, 1828. His mother died four years after his ordination.

[9] *Irish Monthly.* Art. "Dr. Russell's Literary work," by Rev. M. Russell.

Dublin Review, which absorbed the chief part of his working lifetime, the very last of his writings, a "Critical History of the Sonnet," appearing in its pages in 1877. He was finishing his twenty-fourth year and his first as a Maynooth professor, when the idea of a Catholic counterpart to the *Edinburgh Review* first mooted by Mr. Michael Joseph Quinn,[10] a barrister and journalist, took visible form in a high-class periodical which, in the words of the Bishop of Salford, faithfully reflects all the great contemporary movements in Church and State, in education and literature, in scientific discovery and exploration, and from the pages of which one might compile a history of the times.[11]

It was in 1836, records Cardinal Wiseman in the preface to *Essays on Various Subjects,* "that the idea of commencing a Catholic Quarterly was first conceived by the late learned and excellent Mr. Quinn, who applied to the illustrious O'Connell and myself to join in the undertaking." Wiseman, then thirty-four, was, as Father Russell calls him, "merely a brilliant bird of passage in England," [12] Rome, where he was the rector of the English college, being his home. O'Connell, though absorbed in politics, agitating for repeal, after achieving emancipation, entered with characteristic energy and enthusiasm into the project, subscribed to the guarantee fund, and later on, circularized the bishops into its favor. "The choice of the title of the Review," observes Dr. Casartelli, "was dictated partly, we should imagine, by way of distinction in contrast with the *Edinburgh*—the name of the Irish capital symbolizing a country as essentially Catholic, as that of the Scottish capital seemed suggestive of Knox and Calvinism; and partly because it was intended to appeal very largely for its support, both monetary and literary, to the Green Isle of Erin, whose verdant livery has ever been the distinctive color of the *Dublin,* and whose national arms,

[10] An Irish barrister who joined the English bar. He had been correspondent for the *Morning Chronicle,* in Spain, and published two books, *A Visit to Spain,* and *A Steam Voyage Down the Danube.* He was born in 1796 in Thurles, where his father owned a brewery, and died in 1843.

[11] *Dublin Review,* April 1896. Art. I.—"Our Diamond Jubilee," by Dr. Casartelli.

[12] Rev. M. Russell, S. J., in a "Roll of Honor; Irish Prelates and Priests of the last century." Page 167.

with the old motto *Erin Go Bragh,* in the proper Erse character, duly figured on the cover of every number of the original Series, and in smaller form in those of the Second Series. The review has, indeed, from the beginning always been published in London, but the connection with Ireland was from its earliest days very close. At least one-half, oftentimes much more, of the literary matter of the original series was produced in Ireland; and Irish topics, political, social, educational, or literary, constantly occupied an important share of each quarter's bill of fare." [13]

Dr. Russell's contributions commenced in the second issue, July, 1836, after which for twenty years every number almost without exception had an article from his pen, generally two, sometimes three, and once at least five, besides short notices of books. "His articles," Dr. Casartelli says emphatically, "were no mere 'pot-boilers;' very many of them were of the highest merit." He calls the original series (May 1836—April 1863) the Wiseman-Russell series "from the two eminent litterateurs to whom the lion's share of the work and the chief credit of its high literary excellence are undoubtedly due." Though, as Father Russell says, "the guiding spirit was Nicholas Wiseman, who sustained it through all vicissitudes almost till his death," Dr. Russell was more of an associate editor than an ordinary contributor; in fact, Cardinal Wiseman, writing in 1846, expressed his regret at hearing a rumor of Dr. Russell's intention to "retire from the editorship of the *Dublin.*" Dr. Casartelli brackets him with Wiseman and O'Connell—a *trinum perfectum* of worthy co-workers—as one of the makers of the *Dublin.*

His connection with the *Dublin Review,* in which he continued his active co-operation up to the beginning of 1877, brought him into close relations and frequent correspondence with Cardinal Wiseman, who wrote him on Easter Day, 1841:—"I am much obliged to you for your kind and flattering letter, and am glad to have so sound and respectable a supporter, where I dare say I shall stand in need of such." This was doubtless

[13] *Dublin Review,* April, 1896, *loc. cit.*

in reference to his attitude towards the converts,[14] first fruits of the Oxford movement, who were then being welcomed into the True Fold by the great Churchman, whom English converts should ever hold in grateful remembrance, and to whose elevation and breadth of mind, clear insight, large heartedness and sympathy so much of the progress of Catholicism in England is to be credited; for, further on, he writes: "I can assure you that what appears on the surface is nothing to what is working in the deep, and the Catholic movement is not merely, as some imagine, in the outward forms and phrases adopted by the Tractarians, but it is in their hearts and desires. They are every day becoming more and more disgusted with Anglicanism, its barrenness, its shallowness and its stammering teaching. Their advance is so steady, regular, and unanimous that one of two things must follow: either they will bring or push their Church with them or they will leave her behind." To many who left her the *Dublin Review,* like its chief editor, became a center of attraction,[15] a source of light and leading, until gradually the leaders of the Tractarian movement, after being combatants, became contributors. It was a now famous article in No. 13, of the Wiseman-Russell series (August 1839) in which Dr. Wiseman dealt with the Anglican Claim and quoted the solemn sentence of St. Augustine, "*Securus judicat orbis terrarum*"—words which kept ringing in Newman's ears and struck him with a power which he had never felt from any words before

[14] In a letter to Dr. Russell from St. Mary's College, dated Feb. 24, 1847, he wrote, "I have three communities, beside the College (and they are all composed of converts) dependent upon me for guidance, formation, and some for temporal support; and I have not a soul to consult or lean upon in any way in such matters. In everything that relates to the conversion movement, I feel perfectly alone, solitary, isolated. I have no one near me from whom I dare ask advice. I am often ready to sink under burdens which I can share with no one; and the oppression of hidden grief which almost habitually weighs on me *no one knows.*" Readers of Mr. Wilfred Ward's admirable biography of Cardinal Wiseman will understand what is implied in this painful passage in a private letter in which he unburthened his mind to one, who, like himself, was kindly disposed towards converts, and had an important share in the work of bringing the leader of the Tractarian movement into the Church.

[15] "The cardinal, too, naturally creates a center of thought and action about him." Letter from Dr. Newman to Dr. Russell, Dec. 24, 1850.

with a cogency that was thought-compelling, throwing a new light upon every controversy and absolutely pulverizing the *Via Media theory,*—that was the shadow of a hand upon the wall to John Henry Newman and put the thought into his mind that: "the Church of Rome will be found right after all." [16] If the *Dublin Review* had no other title to gratitude, says Dr. Casartelli, it might securely rest its fame on having given to the world that Article VI, of its thirteenth quarterly number, whose effect has been more far-reaching than any other magazine article ever written.[17]

More far-reaching still was the influence of Dr. Russell, of whom Newman in his *Apologia,*[18] wrote "He had perhaps more to do with my conversion than any one else. He called upon me in passing through Oxford in the summer of 1841. He called again another summer on his way from Dublin to London. I do not recollect that he said a word on the subject of religion on either occasion. He sent me at different times several letters; he was always gentle-minded, unobtrusive and uncontroversial. He let me alone." Dr. Russell, whom Newman in this passage

[16] *Apologia.* New Edition. Longmans: 1905. Pp. 117-118.

[17] *Dublin Review,* April, 1896.

[18] New edition, 1905, p. 194. This, the first intimation that Father Russell had of his uncle's share in Newman's conversion, drew from the editor of the *Irish Monthly* the lines, "To C. W. R. on reading a certain page of the '*Apologia*' beginning:

> "Again betrayed; Another of thy deeds,
> Performed by stealth to help a brother's need.
> Divulged by happy accident at last."

Newman, to whom ten years later Father Russell sent them, in acknowledging the receipt of these "beautiful lines," said: "I call them beautiful, first of all, because they breathe so tender an affection and so grateful an attachment towards dear Dr. Russell, showing how the vows of religion may detach the heart from all earthly objects without separating it from what is pure and heavenly in them and spring from the new birth—and next because your lines are so simple and natural, and express without effort what is so spontaneous in your thought and feeling." Dr. Russell, when they were sent to him by a relative, wrote to the author to say that he only wished a hundredth part of what his nephew wrote of him were true; adding "Indeed I should rather say that I wish it were all true, not for my own sake, but that I may be able to discharge what are the responsibilities of the position in which I am placed."

calls "my dear friend" saw, with his spiritual insight, that grace was doing its work in his soul and left him to the safe guidance of the "Kindly light" he had invoked.

The conversion of England was the master passion of the great cardinal's life; for it he wrote, spoke, toiled, prayed, suffered, for it he lived, and for it he labored until he drew his last breath. When, therefore, he heard with dismay of his near elevation to the Cardinalate which he thought would involve perpetual exile to Rome, binding him, as he says, in golden fetters for life, cutting off all his hopes and aspirations, all his life's wish "to labor for England's conversion in England, in the midst of the strife with heresy, and the triumphs of the Church," it was to Dr. Russell he turned for sympathy, when in a letter marked private and confidential he communicated the painful secret, adding "this is even humiliating; for I own that, consulting one's human feelings, to stand at the helm in the capital of this empire, in such a crisis, while the Church is bearing all before it, is a nobler position than to be one of a congregation in which one may have the power of giving one vote in favor of the right."

Dr. Russell's intimate association with the two great churchmen who had such a determining influence upon religious thought in England in their epoch—an epoch of transition which marked the parting of the ways between the views and methods of those who were called the "Old Catholics," and the confluence of the two currents of opinion represented by the fervent converts rapidly returning to the fold—laborers of the eleventh hour intent on redeeming lost time—and the Roman spirit personified by Wiseman—give an abiding interest to his life and make the personality of the Maynooth President an important factor in the history of the time. No one will now contest the fact that the progress of Catholicism in England in the nineteenth century was largely due to the forward impulse given to it by the converts, converts of the true type who made complete submission, in whose hearts gratitude to God for the great grace they had received was welling up and finding expression in zealous words and acts, not half-hearted converts who were only intellectually convinced and posed as self-missioned reformers

or critics. They brought with them a new spirit which they infused into the Catholic body. They had not, like the old Catholics, been born and reared under the shadows of the penal laws and under their depressing influence. Unlike those English Catholics who meekly and timidly called themselves "Catholic dissenters," classing themselves statistically, if not theologically, with those numerous dissenting sects which abjured the Establishment and all its works and pomps, until emancipated by O'Connell, who had to count with them more as opponents than auxiliaries in the battle for civil and religious liberty he was waging, they were the sons of free-born Englishmen, who from their cradles had breathed the life-giving breath of freedom. They brought with them the atmosphere of freedom in which they had lived and the culture of the great universities, along with a spirit of zeal and progressiveness in contrast to a certain element of stagnation and sterility. They could speak to Englishmen as Englishmen. They knew both sides of the question; they could say to those who remained behind, "we were once as you are; we have come out of the land of bondage into the Promised Land, out of darkness into light." "I see no insurmountable difficulties in Oxford against the return of unity," Wiseman wrote; "the passions of men and the gross prejudices of the mass of people are our real adversaries. The latter, *they* (the Tractarians) are more likely to remove than we are; the portion of the former which belongs to our own body we must study to remove." [19] What strenuous efforts have been made to remove them, have been made known to the world by Mr. Wilfred Ward.[20]

It is now obvious that if Manning and Wiseman, those men of Providence, as the Pope called them, had not prevailed, the progress and expansion and the ascensional movement of Catholicism in England in the last century would have been retarded by fifty years. So much may be said without any disparagement of the Old Catholics, of the venerable traditions they represented and cherished, or of the good they wrought. As the English poet philosophically observes—

[19] Letter to Dr. Russell quoted by Father Russell, S. J., in *Irish Monthly*.
[20] *Life and Times of Cardinal Wiseman*, Vol. II, Chap. XXIV.

"God fulfils Himself in many ways,
Lest one good custom should corrupt the world."

An ascetical writer has said that it is more difficult to get men to advance from good to better than it is to get them to change from bad to good. The Old Catholics were too content with the mere tolerance grudgingly conceded and felt that they had gained as much as it was possible to gain, when they were emancipated. It needed new men with a new spirit to create a forward movement which, progressing along with an advance in religious fervor and zealous propagandism, was to identify them with the public life and spirit of the nation; self-assertive and self-centred, claiming to share in the fullest extent in the civil freedom long monopolized by their Protestant fellow-countrymen. It was the converts who made this movement. And it was Dr. Russell's high privilege to lead the greatest of them into the Church,

Guiding faith's pilgrim to her one true Shrine,
Pilgrim far famed in whom God designed to see
Fit instrument for work sublime.[21]

Father Russell does not hesitate to call "a special inspiration" the idea which prompted the Maynooth professor to write to Mr. Newman a letter—the first communication the leader of the Tractarians had with a Catholic mind—which opened up a correspondence that had such a momentous result, and as Mr. Wilfred Ward says, "issued in a close and life-long friendship." "I can hardly account to myself for the impulse by which I was induced to write to Mr. Newman" wrote Dr. Russell to Bishop Wiseman (then at Oscott) on April 20, 1841: "It was on Holy Thursday. I had just celebrated the public service of the day,[22] the thought came upon me that perhaps I might do some good by writing in a friendly spirit on that portion of his Tract which regarded the mystery of the day—Transubstantiation. I yielded to the impulse and showed him how far he had misconceived us." He showed him much more and re-

[21] Rev. M. Russell, S. J., in *"Erin Verses,"* pp. 21-26.
[22] The one mass of which he was the celebrant.

moved many more misconceptions as the correspondence continued, until the "encircling gloom" of doubts and misgivings having been completely dispelled, Newman wrote that brief but epoch-marking letter to his Maynooth correspondent, headed with the memorable date line "Littlemore, October 8th, 1845," in which he announced his conversion in these simple words, "You have felt that interest in me, that you will be glad to know that I am expecting this evening Father Dominic,[23] the Passionist, whom I shall ask to admit me into the bosom of the Catholic Church."

Father Russell says it is impossible to determine when the correspondence between Oxford and Maynooth began, and it is much to be regretted that Dr. Russell's share therein is unfortunately lost. Looking back to this time the great English Oratorian wrote on St. Patrick's Day, 1875, to Father Russell: "Dr. Russell is certainly a pattern man, and struck me before I was a Catholic as no other Catholic did. He made a great impression on me; so much so that in my *Apologia* I said I had seen him more than once, whereas he assures me this was not the case. He wrote to me often."

When in 1864, Newman was busily engaged in his *Apologia*,[24] in thanking Dr. Russell for "the true encouragement" his letters gave him, he wrote, "letters such as yours came to me as the stimulant or refreshing applications which are administered to a man who is at some hard bodily toil, and were as acceptable as they were serviceable. It was a great pleasure to find that your name came so naturally into my narrative." Ten years later, when for the first time he put his own name on the title page of "Loss and Gain" in the new uniform edition of his writings, he associated therewith the name of the President of Maynooth, previously apprising Dr. Russell to whom he wrote, "I have coveted the permission to print your name with my own, first from the

[23] Rev. Father Dominic of the Mother of God (Barberi), founder of the congregation of the Passion in England and Belgium. See his life by Rev. Pius Devine, C. P., pp. 175-178.

[24] Originally published in weekly instalments stretching over some months in order, says Mozley, to give Kingsley an idea of eternal punishment.

pleasure of associating myself with you in public, and next from the fitness and desirability of its being dedicated to one who has ever shown such sympathy with the Oxford thought and Oxford men. As I love Oxford myself with a sort of filial love, so I love one who of all men whom I knew external to Oxford, has felt the most kindly to Oxford." In the dedicatory letter itself he gives more formal expression of his recognition of the "warm and sympathetic interest," Dr. Russell took in Oxford matters thirty years before, and the benefits which he derived personally from that interest, modestly apologizing for the volume, which "over and above its intrinsic defects is, in its very subject and style, hardly commensurate with the theological reputation and the ecclesiastical station of the person to whom it is presented."

In 1850 Dr. Russell invited him to visit Maynooth, which he did two years later; and Newman, who urged him to make the Birmingham Oratory a half-way house in his journeys to and fro between Maynooth and London, when sending his New Year's greeting to the president and professors in 1863 added: "May the Irish church and the Irish people rise year by year in influence and in the qualities necessary for exercising influence well." In 1875, when the foundation stone of the splendid collegiate church, the *magnum opus* of Dr. Russell's presidency was laid, in response to the request from the President, whose feeling of affectionate attachment he warmly reciprocated, he publicly expressed his regret at his inability to be present at the ceremony, accompanying the expression of his regret with his hearty congratulations to the president, professors and the whole College "that the great day is at length granted to you, which you have so long desired and had in prayer. You have now for many years," he went on, "had collegiate buildings suitable to the dignity of the largest and most important ecclesiastical seminary in Catholic Christendom, suitable, as far as they went, for the chief part of the original design had yet to be brought into effect." "But," he added, "the chief feeling which rested on your guest, when admitted to that most touching spectacle,

your ordinations, was one of sorrow that the sacred rite, which sent out clergy all over Ireland, was administered in a building which spoke of its past times of persecutions, rather than of its triumphant present. Now that with the Divine blessing, this desideratum is to be supplied, it is natural that I who with many others have at various times met with such great civilities from your professors, and who have for more than thirty years, had the blessing first of your charity toward me, and then of your friendship,[25] should receive the anouncement of it which you have made me, with sincere and warm satisfaction. Be sure, my dear Dr. Russell, when the day comes, you and yours will be in my thoughts, and thus I shall take part in your auspicious act and its attendant festivities, as if I were not so many miles away."

The erection of this beautiful church which the late Mgr. Molloy described as "a magnificent structure which in the massive character of the walls and stately outline of its form can almost rival the college chapel of the most splendid institutions in Oxford and Cambridge," [26] was the realization of a great ideal which had been before his mind for many years—a church which should be a centre in which to bring together all the traditions and memories of the National Church, each province and each diocese finding its place in special chapels or altars or painted windows, etc., and each vying with its neighbor in contributing to the glories of the common Mother of all. As originator and president of the Irish Ecclesiological Society he had given much thought to the study of Christian art and encouragement to the practice of ecclesiastical architecture in Ireland. For years he labored energetically and resolutely at this great achievement, carried on an extensive correspondence, organized collections in every diocese, and hav-

[25] When in 1879, the history of Newman's life received its fitting consummation in the elevation of the distinguished convert to the cardinalate, one of the first to congratulate the eminent *porporato* was the President of Maynooth, and it was to Newman the last letter that Dr. Russell wrote with his own hand, was addressed from Killough on September 21, 1879, after he had resigned the Presidency.

[26] Address delivered before the British Association in Dublin.

ing sent out circulars in all directions, describes himself in a letter to Lord O'Hagan as "sitting like an expectant spider in his web, watching the result." He did not live to witness the completion of the second edifice, a masterpiece of architecture, designed by his friend James J. McCarthy, one of Welby Pugin's ablest pupils, and the last work of that eminent Irish architect, who has given visible and enduring embodiment to Dr. Russell's idea; but as Aubrey de Vere said, his name will be associated with it for many a year after we have all passed away from the scene. De Vere commemorated the event in five sonnets first published in the *Irish Monthly,* and Rev. Joseph Farrell, the accomplished author of "Lecturers by a Certain Professor" made it the subject of a fine poem in blank verse foreshadowing a time which, like Dr. Russell, he did not live to see. The collegiate church was not the only addition he made to the development and embellishment of the college which was his heart's first home and the center and scene of all his work. He substituted for the primitive old building that had hitherto served the purpose, the present infirmary; beautified the cemetery; planted two noble rows of trees in the college park near where his remains now rest; adorned the arches of the corridors with appropriate texts; covered the cloister walls with portraits of Irish bishops and the senior refectory with the portraits of the presidents and former professors,[27] and began the formation of an ecclesiological museum; while his private collection of books, the accumulation of years of judicious book hunting, now enriches the magnificent College library. He was no mere book-collector of the bibliomaniacal type, who formed a collection to gratify the vanity of possessing so many rare volumes and first editions, toying with literature, but read what he had acquired as he had read and studied during his student days. Even before that, the literary habit was formed in the book-loving atmosphere of his home at Killough where the fireside circle, much given to story-telling and story-reading, followed with intelli-

[27] It arose out of a happy thought suggested by Cardinal Wiseman, soon after Dr. Russell became President.

gent enthusiasm the whole series of the Waverly Novels when they first burst upon the world.[28]

The literary work of the ripe scholar of after years, who, as a young Maynooth professor of twenty-four, began his long literary career with his contributions to the *Dublin Review,* displaying maturity of style and solidity of learning, was varied and voluminous; the intellectual output of a richly-stored mind, a mine of information on a wide range of subjects. In the opinion of Aubrey de Vere he was the very type of a literary character. A frequent and high valued contributor to the *Edinburgh Review,*[29] the famous quarterly which made the reputation of Macaulay and Sydney Smith, in a remarkable article on the marvelous linguistic attainments of Cardinal Mezzofanti—at once translated into Italian, French and German—he prefaced these laborious searches extending over three years (1855-57) involving a tedious, costly and extensive correspondence over all parts of the world, often with missionaries in distant lands outside the range of ordinary postal communication, which resulted in the production of a masterpiece of biography, his monumental "Life of Cardinal Mezzofanti," to which he prefixed an introductory memoir of eminent linguists, ancient and modern, in itself alone the fruit of great labor and most painstaking study. "Germany, France and even Italy herself," proudly proclaims Father Mat Russell, "have accepted the work of an Irish priest as the final and authoritative biography of the great polyglot Cardinal and have contented themselves with translating it into their respective languages.[30] Cardinal Newman said it was "so singular as to startle the common reader, and most impressive as a lesson, to see such gifts as Cardinal Mezzofanti had, united, not only to such simplicity and amiableness, but such deep piety, such cloudless intimate faith, and such devotion to the See of Peter." The work was greeted everywhere with a chorus of approbation. One reader thought he had done more

[28] Art. "Dr. Russell's Literary Work" in *Irish Monthly.*

[29] Then edited by Sir George Cornwall Lewis and Mr. Henry Reeve, editor of the Greville Memoirs.

[30] *A Roll of Honor; Irish Prelates and Priests,* p. 176.

for the fame of the *Edinburgh Review* than Sidney Smith, Lord Jeffreys, and Lord Macaulay put together. He also contributed largely to *Chambers' Encyclopedia,*[31] and less frequently to the *North British Review, The Month, Chambers' Journal, The Academy, Dolman's Magazine, Duffey's Hibernian Magazine, The Irish Monthly* and the *Encyclopedia Britannica.* He was the first translator of the German Canon Schmidt's *Tales for the Young*; and Father Russell reveals the half-hidden fact that in the brilliant little quarto, *Dublin Acrostics,* to which Judge O'Hagen, Baron Fitzgerald and several clever barristers contributed in the sixties, three or four of the best, signed C. W., were by the President of Maynooth.

He devoted a great deal of time and labor to a projected "Life of Pius VII," which he planned when he was not yet twenty-nine, but which never saw the light, and published an edition of Leibnitz's *Systema Theologicum* with a lucid introduction and learned notes. Father Russell claims for him some share in "coaching" Cardinal Wiseman in the elaboration of the archæological setting of *Fabiola* as he had coached his friend Lord O'Hagan, then at the bar, in biblical lore for his eloquent speech in defense of Father Vladimir Petcherine,[32] enabling him to illustrate the affectionate care and reverence which the Catholic Church has in all ages displayed towards the Sacred Scriptures. He wrote in collaboration with John P. Prendergast, the author of *The Cromwellian Settlement,* a report of the highest value on the Carte Manuscripts in the Bodleian Library at Oxford, a task imposed upon him as member of the Historical Manuscripts Commission. "His conscientiousness," said Mr. Prendergast, "was equal to his abilities as an assistant in such work. We were yoke-fellows for

[31] His contributions to *Chambers' Encyclopedia* are so numerous that a list of them fills two pages of small type in Volume XXII of the *Irish Monthly.* He wrote, at the request of William Chambers, on all Catholic subjects and many others.

[32] A Russian Redemptorist, tried in the Green Street Courthouse, Dublin, on December 7, 1885, on the bogus charge of having burned the bible during a mission at Kingstown.

fifteen years, and each succeeding year made me only more sensible of his value." Some idea of the labor expended in the faithful fulfillment of this undertaking may be gathered from the fact that he worked from ten in the morning until ten at night compiling a catalogue of the titles of the Carte Papers in the 272 volumes of the collection, many of them folios consisting of 800 or 1000 papers (not pages). "Surely," comments Prendergast, "a most remarkable instance of industry. This catalogue in Dr. Russell's handwriting fills four large volumes of foolscap size." [33] He twice visited Rome, first during the summer following the Holy Thursday on which he was inspired to enter into correspondence with Newman, when he was accompanied by his colleague, Dr. O'Reilly (afterwards better known as the distinguished Jesuit Father Edmund O'Reilly, to whom Newman referred to as "a great authority" in his letter to the Duke of Norfolk), one of the objects of the journey being to collect original materials for the projected, but subsequently abandoned biography of Pius VII,[34] the researches being utilized for several articles in the *Dublin Review*. During the last day of his stay he was shown and permitted to take a facsimile of, the autograph manuscript of Leibnitz' *Theology,* which he considered, even in a pecuniary

[33] The historian of the Cromwellian settlement relates an incident which casts an interesting sidelight upon another and more important phase of Dr. Russell's work. His sojourn at Oxford, brought him into friendly association with William H. Bliss, one of the librarians, an Anglican clergyman who about that time got the Vicarage of Hinksey. He was married, had a handsome wife and a family of beautiful young children. He and his friends raised him a fund to build a vicarage, and Mrs. Bliss was anticipating the pleasure of removing from Oxford and settling down to the peaceful enjoyment of country life with her young family. But she was never to enjoy it. Before the summer was over Mr. Bliss became a Catholic, gave up his living, and removed into a small cottage in Cowley, a suburb of Oxford. "It was," says Prendergast, "a great sacrifice of the goods of this world to his religious convictions. His association with Dr. Russell was no doubt the main cause of his conversion."

[34] Dr. Russell, his nephew says, seems finally to have given up all hope of getting access to original documents, and he was not content to compile his history merely from sources open to all the world. He also planned but never published "A tour of the Charitable Institutions of Rome," during his second visit to the eternal city.

point of view, as regarded his translation of Leibnitz, equivalent to all the expenses of the journey. This translation had been made as far back as the spring of 1841, in the hope that the *System of Theology,*[35] might contribute to the diffusion of those Catholic views which at that time had begun to make sensible progress in England, and had just received a strong impulse from the publication of the memorable tract XC.

His second visit to Rome, in the beginning of 1843 was in connection with the bishopric of Ceylon, to which he had been nominated without any preliminary intimation; deeming it necessary to urge in person his reasons for entreating permission to decline the dignity. The Pope (Gregory XVI) at first refused to dispense him, and urged him strongly to accept, declaring that the more anxious he was to be released, the more he was convinced of his fitness; that he had to hold the balance of good, fairly in his hand, to select without fear or favor; and exhorted him to throw himself upon God's protection and have no fears for himself or others. "The Pope," he says, "was most kind and affectionate with me, but this I would have excused if he would have let me off at once."[36] The matter was referred to the Congregation, the Pope, whom he described as a "fine, reasonable, old man" eventually came to regard his reasons as "most just and satisfactory" and he was released after long deliberations. "Thanks be to God, I am free at last," he wrote. The title of D. D., was bestowed upon him by Gregory XVI after he had released him from his episcopal appointment. Honors sought him; not he them.[37]

[35] *A System of Theology of Godfrey William Von Leibnitz.* Translated with an Introduction and Notes by Charles William Russell, D. D., Professor of Ecclesiastical History in St. Patrick's College, Maynooth. London: Burns and Lambert, 1850. The introduction is an elaborate treatise of more than 150 pages, giving very carefully all the information about Leibnitz and this particular work. The notes are very full and contain the results of most extensive research. He had intended to publish along with it the original Latin text, but finding the Paris edition which he followed, before he saw the Roman autograph, excessively incorrect, he laid aside the idea altogether.

[36] Letter from the Irish College, January 23, 1843.

[37] In January, 1864, when he was approached by Sir Robert Peel, the Chief Secretary for Ireland, who offered him a seat on the Board of

He fled distinctions with as much eagerness as some men seek them. Unanimously chosen in 1845, without a concursus to be first professor of Ecclesiastical History,[38] a chair he filled with an already well established and constantly increasing reputation for accurate historical erudition, and in 1857 appointed in succession to Dr. Renehan to the Presidency of the great college which owes so much of its greatness to him, there were several occasions beside the one mentioned, when he might have been mitred, did not his unfeigned and deep humility along with other considerations,[39] interpose an insuperable obstacle. The words, *nolo episcopari,* were never uttered by more truthful lips. Ten years after his second visit to Rome, he received some of the suffrages at the election which followed the death of Archbishop Murray, when the Apostolic Delegate, Dr. Cullen, was transferred from Armagh to Dublin; but he was in very great danger when Dr. Cornelius Denvir, Bishop of Down and Connor, petitioned for a coadjutor, *cum jure.* The choice would have fallen upon Dr. Russell who was placed first on the list, but for his own earnest opposition in which "much against the grain," Cardinal Wiseman reluctantly seconded him in Rome. In 1857, when the priests of Armagh were selecting a successor to Dr. Joseph Dixon, Dr. Russell received twenty-six votes, and Dr. Kieran, of Dundalk, twenty-eight. It was well known by that time that the *nolo episcopari* of the President of Maynooth was immovably fixed, and that, therefore, votes recorded for him would be thrown away. But for that he would probably have been the practically unanimous choice of the clergy, especially as the eloquent Dean

Commissioners of National Education, vacant by the death of Dean Meyler, he declined the honor although the acceptance was pressed upon him with an assurance that both government and the public would rejoice to find one of his high character and enlightened judgment taking an active part in the administration of the Department.

[38] After the increased grant to Maynooth had been carried in Parliament in 1845, when the venerable Dr. Montague resigned and Dr. Lawrence Renehan became President, an additional chair of Theology was established, and a new chair of Ecclesiastical History.

[39] Father Russell, S. J., makes obscure allusions to certain reasons of a private and personal nature, without defining them.

Kieran was almost in a dying state.[40] Referring to this, his friend, Lord O'Hagan, says, "He might certainly, in my opinion, have ascended the primatial chair of St. Patrick if he had only allowed it to be understood that he would not again render the recommendation of the clergy ineffectual; and there is no ground for doubt that he might have been enrolled amongst the Princes of the Church, if he had not been resolved to shrink from a position which might have naturally led to his entrance into the Sacred College.[41] I remember at that time urging him, with all the force I could command to forgo his resolution. But my reasoning and persuasion were in vain. He would not be taken from his obscurity, and burdened with dignity and power. And so he rested in the home he had chosen in his boyhood, and in which he deserved to close his tranquil life."

A fall from his horse on the 16th of May, 1877—for he was an accomplished horseman and derived great enjoyment and benefit from his daily rides—abruptly brought to a close his well-filled career and well-spent life: a fatal accident which, as Father Russell phrases it poetically in some "In memoriam" verses,

> ". . . . . Struck thee down,
> While fruitfullest thy labor seemed."

When,

> "We dreamed thy ripened wisdom still
> Might train the soggarths of our race;
> And that thy reverend form might fill
> For many a year its lofty place,

but, "the strong and tender heart, the earnest will, the spacious mind," his nephew affectionately eulogises,

> "Had well and fully played their part,
> Though more we thought, remained behind."[42]

[40] Rev. M. Russell, S. J., in *A Roll of Honor; Irish Prelates and Priests of the Last Century,*" pp. 173-174.

[41] Pius IX made him a *cameriere segreto* and it has been more than once stated that Leo XIII contemplated raising him to the Cardinalate.

[42] "In Memoriam, C. W. R.," in *Erin Verses, Irish and Catholic,* by Rev. M. Russell, S. J., pp. 27-29.

Concussion of the brain, the result of the fall, which took place opposite the parochial house, Maynooth, and within a stone's throw of the College, laid him low for three years.

> "Three years of painful rest,
> Ere yet the generous heart grew still."

It was not at first thought that it would have a fatal result, and when he tendered his resignation of the Presidency, the Bishops refused to accept it and gave him extended leave of absence. His excellent constitution fortified by abstemious habits—for he was a veteran total abstainer, having taken the pledge from Father Matthew, and, like Cardinal Manning, resolutely kept it to the very last—prolonged for nearly three years the struggle between life and death. That struggle came to an end when, at two o'clock on the morning of Thursday, February 26, 1880, he calmly expired while they were all praying around his bed, after being tenderly nursed day and night by his nephew and niece and Mrs. O'Hagan (wife of Judge John O'Hagan and daughter of Lord O'Hagan of Tullahogue) who considered it "a very special grace, happiness and honor," and receiving the last sacraments administered at his own instance by Dr. Nicholas Donnelly, now titular Bishop of Canea. His remains were reverently laid to rest in the cemetery he had beautified within the College Park. "A splendid spectacle it was," records his former literary colleague, Mr. John P. Prendergast, "when the oaken coffin of the late president was carried on the shoulders of the students of his native diocese of Down through the two college quadrangles across the park to the cemetery, preceded by more than 200 priests and 420 students in white surplices over their black cassocks, chanting psalms and litanies, and then, immediately before the coffin five bishops, the Primate, Dr. McGettigan, like Saul, head and shoulders taller than his fellows. A bitter blast swept across the College Park, as the vast procession wound along; but the sun shone out as the last *Requiescat* was sung beside the grave." The following is the inscription on the beautiful Celtic cross in granite—emblem of that faith and

fatherland to which he was so devotedly attached—erected by Lord Russell of Killowen and placed at the head of his distinguished uncle's grave.

BEATI MITES,
ORATE.
PRO ANIMA.
CAROLI GULIELMI RUSSELL, D. D.
HUJUS COLLEGII PRAESIDIS
ANNOS XXIII
NATUS APUD KILLOUGH IN COMIT. DUNENSI, 14 MAII, 1812
OBIIT 26 FEBRUARII, 1880
REQUIESCAT IN PACE.

Seldom have so many and such high tributes of praise been paid to anyone as were called forth by the universally lamented death of the Maynooth President. Lord O'Hagan, who was his most intimate friend for nearly half a century, and who held his memory "in loving reverence," wrote of him in the *Irish Ecclesiastical Record* (July, 1880): "The career of a scholar and saint does not commonly abound in incidents such as enrich the biographies of men of action. It may be fruitful of great results, while its silent labors and spiritual achievements furnish scant occasion for elaborate description or stimulating detail. Still it seems to me that, in the correspondence and the writings of the late President of Maynooth—of whom scholarship and sanctity were special characteristics—in his wide relations with many of the most eminent men of his time, of various faiths and various positions in society, and in the work he did for the college, which was his constant home from youth to age—commanding the devotion of his best faculties and the earnest attachment of his warm and generous heart—there may yet be found the groundwork of a memoir of the highest interest and value." That groundwork has already been laid by Father Mat Russell in his "memorial notes," but a memoir or biography commensurate with the importance of the subject, a complete life of Dr. Russell and his association with the men and movements of his time, remains to be written.

"He was a gentlemen in the truest and highest sense of that noble epithet," adds Lord O'Hagan, and further on he gives the keynote of his character when he says: "I have never met a man who so nearly realized in his whole life and conversation, the perfection of that virtue which the Apostle of the Gentiles describes in the most marvellous passage of his inspired eloquence, as greater than any other." He was the embodiment of Christian Charity. It was the greatest of the theological virtues that inspired all his thoughts, words and actions. It shone through him and shed around him an atmosphere of light and warmth which affected all who came within the radius of its genial influence. "His manners," says O'Hagan, "reflected the tenderness and serenity of his soul, and made him dear wherever he was known." King Edward VII, when, as Prince of Wales, he visited Lisbon, in speaking to the late Rev. P. Russell, O. P.,[43] prior of Corpo Santo, observed that Dr. Russell of Maynooth was the most perfect gentlemen he ever met; an estimate which has been indorsed by all who knew him. Aubrey de Vere regarded him as a special and beautiful type of the Catholic Christian, and Father Mat Russell has poetically canonized him in verse as "A nineteenth century gentlemanly saint." It was this quality of saintliness that gave the finishing touch to his character of gentleman, and elevated him far above the noteless and unnoted throng of conventional gentlemen who are more or less artificial products of an artificial civilization at its best. Kindliness was the dominant note of a singularly beautiful character. Aubrey de Vere, associating him in one of his "recollections" with the many who honored Newman aright and were greatly valued by him, calls him "the learned, the accomplished, the kind." "His politeness," says Father Russell, "was a combination of great natural kindness with genuine Christian humility, charity and self-sacrifice." Canon Daniel, in the

[43] Brother of the Very Rev. B. Russell, O. P., founder of the Dominican church and priory at Cork, and himself the founder of the Dominican noviciate at Tallaght, Co. Dublin. They did not belong to the family of Dr. Russell of Maynooth, but were natives of Cork.

obituary notice in the *Freeman's Journal,* wrote: "We have never known a more perfect example of a true Christian gentleman. The great qualities which formed his character, taken singly, we have seen in an equal, or perhaps even higher, degree in other men. But we have never known them all combined so happily, and in so large a measure in the same person." "One of the most delightful and most perfect Christian gentlemen of our time," was the impression which his letters conveyed to a London priest.[44] When at the inaugural meeting of the Historical Society of Trinity College, Dublin, for the session 1891-92, the Chairman, Lord Justice Fitzgibbon, wished to establish the high intellectual capabilities of Irish Catholics, he singled out three priests, and urged the claims of the Catholic community in Ireland as the claims of "a Church which had adorned the world of Irish eloquence by the name of the great Dominican, Father Burke, which in the paths of lighter literature had given them the work of Father Prout, which in the world of learning and piety, had supplied them with the name of Dr. Russell."

Cardinal Wiseman's forecast of what the College would gain by the judicious selection of such a head, was amply justified in the event. "That it will prosper and flourish," wrote His Eminence, "I can entertain no doubt; its studies cannot fail to receive a complexion and form from the mind and character of their chief inspirer, and combine elegance with solidity, modern literature with ancient lore."[45] The twenty years that elapsed between the date of that letter and the accident which prematurely closed his career, added another and most important chapter to the history of the great Irish Seminary with which for all time will be inseparably associated the name, honored in death as in life, of Dr. Russell, of Maynooth.

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[44] Rev. Andrew Mooney, Islington.

[45] Letter to Dr. Russell, dated Leyton, October 23, 1857.

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R. F. O'Connor.

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NOTES ON EDUCATION.

The Catholic School System in the United States; its Principles, Origin and Establishment. By Rev. James A. Burns, C. S. C., Ph. D. New York, Benziger Bros, 1908. Pp. 415. $1.25, net.

From whatever point of view this work is studied, it will be difficult to over estimate its value to our educational literature. Dr. Burns presents in this volume a wealth of carefully chosen and well ordered historical data, concerning the origin and early development of the Catholic school system of the United States, and he opens up to the student many sources from which a still more ample knowledge of the growth and development of our Catholic school system may be gleaned. Moreover, the book is far from being a mere compilation of facts and figures. The arrangement of the matter and the charm of the style render it eminently readable. The publishers, too, deserve the thanks of the reading public for the form of the book and the low price at which they have placed it on the market, facts which should help to secure for the book the wide circulation which it so richly deserves.

A brief introduction of some twenty-five pages is not the least meritorious part of the work. It sets before the student in a few clear paragraphs just those things which must be borne in mind by all who would make an intelligent study of the origin and growth of our Catholic school system. The book is chiefly an historical study; its purpose is evidently to create in the minds of our people a juster appreciation of the Catholic position on the question of popular education.

"To understand a great movement in the world of thought or action, it is usually necessary to approach it on its historical side. It is difficult to grasp its inner spirit and purpose, or gauge aright its possibilities and power, except one bring to the study of its present condition a thorough knowledge of its

past. The larger and more complex the movement is the more important the study of its past becomes. Only in its history are we able to discern, in clear perspective, the principles that gave it birth, presided over its development, and formed the mainspring of its present activity. Only in its past development, as Newman has pointed out, do we find the key to a correct understanding of what it is essentially, and what it is likely in the future to become.

"The Catholic parish school system in the United States represents a great religious and educational world movement. 'The greatest religious fact in the United States to-day,' says Bishop Spalding, 'is the Catholic school system, maintained without any aid except from the people who love it.' Its magnitude and complexity make it difficult to understand. Most non-Catholics who treat of it fail to apprehend either its purpose or its power."

In these opening paragraphs of the Introduction Dr. Burns reveals to us the motive and the keynote of his work. To make clear to Catholics and non-Catholics alike the magnitude, the scope, the high purposes, and the great fundamental principles of Catholic education and of the Catholic educational system of the United States. Exposition and history are here interrelated in somewhat the same manner as the lecture and laboratory work in a course in science, or as theory and practice are related to each other in music or painting or teaching. Laboratory work without theory is blind and meaningless, and theory without laboratory work is vague, unsubstantial and uncertain. And so no amount of exposition would give as clear and as reliable a presentation of the Catholic school system as may be attained through the history of its origin and development. But to pursue this history intelligently one must start out with a more or less clear idea of what it is that he is going to study the history of and with a grasp of the principles which determine its main features.

Before proceeding to analyse the historical data connected with his subject, Dr. Burns very properly presents a brief outline of our Catholic school system, explains its relation to the Church, and states the fundamental principles on which it is

built. We are all more or less familiar with the present magnitude of the Catholic school system. Its pupils number nearly one million and a half; it has more than five thousand, five hundred schools; its teachers are mainly members of religious communities who, from the highest motives, devote their entire lives to the work. "The relation between Church and school has been, in fact, so close that it is impossible to dissociate the history of the one from that of the other. The parish school has been from the very beginning an agency of the Church. It is really a part of the Church's wider organization, and both in principles and in practical working it belongs to the Church's system.

"The fact of this relation is itself sufficient to fix the place of the Catholic parish school system in educational history, and to exhibit its connection with the general world-movement for religious education, even if this connection were not made plain by the religious and educational antecedents of the men and women who founded our early parish schools. In point of fact, however, there is a direct historic connection between the Catholic school system in this country and the Catholic school systems of various countries of Europe."

Three fundamental principles of the Catholic school system are briefly explained in the latter part of the Introduction. These are the training of the will, the educative value of religious knowledge, and the necessity for a religious atmosphere. "Looking at the matter historically, then, we may say that moral training, or the education of the will, is one of the fundamental things the Christian school stands for. It is generally admitted that moral character counts for more than mere knowledge in the struggle of life, and that moral training is an important duty of the school. So far practically all educators agree. But lines of cleavage in this commonly held view begin to disclose themselves when we ask, What is the ideal? . . . . Is the ideal that of natural virtues, and no more? Here the position of the Christian school is plain and fixed. It necessarily rejects as insufficient the ideal which is based upon the natural virtues alone. For the Christian, the ideal of character is that set by Christ—an ideal which finds its sanction

in conscience, too, but which commends itself to conscience as clearer, fuller, loftier, and more perfect than that which reason, unaided, is able to propose. In a word, it is the development of *Christian* character based upon the supernatural virtues and teachings of Christ, not distinct from the natural virtues, but including them and much more besides, which the Christian school places first among its duties, as the thing of most fundamental importance to the child. The ideal character to be striven for thus constitutes a note of radical difference between the Christian school and the school in which religion is not taught, or in which the religion taught is not Christian. The ideal being different, the view as to the means to be made use of in moral training is different also."

If this first principle laid down by Dr. Burns was fully comprehended by those responsible for the curriculum and methods employed in our Catholic schools there would be less tendency than there is sometimes manifested to adopt public school text-books, public school standards and public school methods, and there would be manifested everywhere in our schools a closer approximation to the methods of teaching employed by our Divine Saviour and embodied in the organic life of the Church.

The public school system has banished the teaching of religion from its schools, of every grade, and centered all its attention upon the development of the child's cognitive powers. Many thoughtful people to-day are appalled by the results of a half-century of this policy. But apart altogether from its effect on the conduct and moral character of the public school pupils, the absence of religious training would seem to be in no small measure responsible for the failure of these schools along purely intellectual lines which is so frequently complained of in all parts of the country. The explanation of this state of affairs may be found in some measure in a study of the second principle of Catholic education laid down by Dr. Burns.

"In the second place, the Christian school stands for the principle that religious knowledge possesses a direct and important educative value for the pupil, apart from its influence in the formation of moral character, and its function as a dog-

matic basis for the primary precepts of morality. Broadly speaking, all truth is educative, but all truth cannot be comprehended in the school curriculum. A selection has to be made. What shall be the basis for the selection? Manifestly, the intrinsic educative power of the subjects to be taught, under the given circumstances, and their importance for the pupil's after life. In both these respects, it is maintained, religious knowledge possesses a very high degree of value for the growing mind.

"The mind develops through knowledge and knowledge is gained and assimilated through the relationship of idea to idea." After a brief explanation of the process of mental assimilation and of the principles involved in the apperception of religious truths by the young child, Dr. Burns continues. "Moreover, the mind of the child has already a substratum of religious knowledge. It is gifted with a certain religious sense, inclining it towards religion, and causing it eagerly to reach out to apprehend new religious ideas. It is only necessary to suppose, then, that the religious truths presented in the catechetical instruction, or otherwise, are made sufficiently simple and concrete, in order to have present all the conditions requisite for their easy and effective apperception in the pupil's mind. But the apperceiving ideas are not confined to the purely religious content of the pupil's mind. They include other elements also, to a greater or lesser extent. They include purely secular as well as religious elements. For when the work of religious instruction is rationally done, the religious truths imparted to the child are presented linked in the closest relationship to the truths of the natural order. . . . . This is a very important point, for it is in this precisely that the chief educative value of religious teaching for the growing intelligence lies. It is just here that religious instruction in the school possesses an intellectual and practical value which religious instruction in the Sunday school or the Church can never have. For as the religious doctrine is gradually unfolded, in the course of time, the setting of historical, geographical, moral, and æsthetic elements is made continually to expand. In this way, an even wider and more intimate correlation is established in the pupil's

mind between the doctrines of faith and the facts and principles derived from the study of the common branches.

"The supreme relation of man and the universe to God, the Creator of all things, is thus apperceived in connection with the relation of man and the other elements of the universe to each other. A continuous process of coördination and synthesis is set up between the pupil's outer experience and his secular studies on the one hand, and his inner experience and the doctrines of faith on the other. A tendency is created to see truth in the whole, to see particular truths as all converging toward a common center rather than as separated fragments, or as a divergent series that never meet."

A consideration of the line of thought here presented will make it evident to those who seek an explanation for the existence of the Catholic school system that something more is at stake than the dogmatic content of the catechism and the training of the pupils in pious practices. Nor is this something confined to the development of the pupil's character or the strengthening of his will. The Catholic school demands the teaching of religious truths to the pupil in order to secure the best training of his intellect. To fulfill this function the teaching of religious truths cannot be confined to the home or to the Church; it must, in the school, go hand in hand with the teaching of every other branch. The life and vigor of the mind demand unity and mutual interchange of the results of all its functioning. Moreover, all truth is one and may be grasped by the pupil as one when seen in its relation to its prime source, God. But banish God from the schoolroom and the world around the pupil presents to him a series of unconnected phenomena which have little meaning for him and little effect on the development of his intellect or the strengthening of his will. If one were disposed to doubt this conclusion on purely theoretical grounds, the public schools of our own day are furnishing some valuable evidence on the subject. In spite of the money spent in buildings and equipment, in spite of the long years of professional training given to its teachers, and in spite of the fact that all the efforts of the system are devoted to the intellectual training of its pupils, the results obtained are

so meager as to puzzle and astonish those who are confronted with our public school graduates.

That this correlation of secular branches with religion in the school is not confined in its effect to the years of school life is a fact recognized by those who have devoted their lives to the upbuilding of the Catholic school system. This truth is set forth by Dr. Burns in a brief paragraph which deserves the closest attention of all educators.

"The tendency towards the synthesis of secular and religious knowledge which is set up in the school by the teaching of religion in connection with the common school subjects, does not stop with the termination of the school period. It is carried over into the after life of the pupil. From this point of view also, the teaching of religious truth in the school possesses a supreme educative value, not only as regards conduct and character, but also in respect of thought and feeling. What a knowledge of the elementary truths of faith does for the child, in helping him to harmonize his immature experiences of the outer order of things with the inner experiences of his soul and his religious sense, this the deeper and fuller development of the same truths, which comes with growing maturity of mind, does for the boy and the man, in the presence of the universe, and the infinity of complex relations which it involves. A man cannot think rightly or profoundly about any single fact or thing without being led by it, step by step, to the great central religious truth, from which all else proceeds. A life cannot be regarded as rightly ordered which leaves out of account the supreme Life in the knowledge of which the end and purpose of all other life is to be sought."

There is perhaps no subject in connection with the idea of the Catholic school more frequently mentioned or more persistently misunderstood than the so-called religious atmosphere. This term calls to the mind of many nothing but the vaguest notion. Dr. Burns sets forth very explicitly the meaning of the term and the importance in our school system of that for which it stands. "A third fundamental thing the Christian school stands for is a religious atmosphere. By the atmosphere of the school is meant the sum of all the educative influences

of the schoolroom outside of the formal instruction. . . . . There is the influence of the teacher, outside of the teaching proper, an influence which is positive even though not perceived, which springs from the teacher's character, personality and general manner of life. There is the influence of the pupils upon each other, the interacting effect of their personal views, characters, conduct, manners, as well as, in a remoter degree, of their respective home surroundings. There is the influence of the appointments and adornments of the schoolroom itself. . . . . It is the aim of the Christian school to turn all such things to account for the attainment of its specific end. If the teaching of religion is a thing of supreme importance in the work of the school, then every influence that can be made use of to make religious instruction more effective and fruitful ought to be employed. The selection of teachers with special reference to their moral and religious character; the admission of only such pupils as belong to the religious faith which the school endeavors to foster and propagate; the placing of religious pictures and objects of piety in conspicuous places on the school walls; the use of religious songs, as well as of common oral prayers and devotions, the organization of religious societies—through these and kindred means the pupil is continually surrounded with an atmosphere of religion and piety in the schoolroom which supplements and reënforces the work of formal religious instruction. . . . . In a word, the general aim is to correlate the religious ideas drawn from the catechetical instruction with all the existing ideas and activities of the mind of the pupil; and the subtle influences we have been considering under the title of the school atmosphere are made to serve in this work of correlation, by concreting and rendering more assimilable, for both will and intellect, the matter of the direct and formal religious instruction.

"The three principles which I have outlined and explained constitute the *raison d'être* of the Christian school. . . . . It is likewise according to the more or less perfect application of these three principles in the work of the Catholic school, whatever be its grade or class, that we must measure its efficiency

as a Catholic school and the extent to which it has been true to its own ideals as such."

Dr. Burns' work shows that these fundamental principles have, throughout the entire history of our schools, been constantly kept in view. "From the very beginning of her organized work in this country the Church has labored to establish schools and colleges wherein these principles would be embodied." The many profound changes in social and economic conditions which have occurred during the past two centuries, and particularly the development of a public school system side by side with our parochial schools, necessarily occasioned many changes in the content and method of the instruction imparted in our Catholic schools. With the development of the sciences and the multiplication of the subjects to be taught less time was of necessity given to formal religious instruction. This was compensated for in a part at least by improvements introduced from time to time in the methods of religious instruction. Dr. Burns says:

"Here and there throughout the country the effort is being made to bring the methods of catechetical instruction more fully into accord with sound psychological principles. In a number of our best schools, catechism is now being taught by employing the same means as prevail in the teaching of the other common branches. In these schools direct religious instruction is accompanied by object lessons, blackboard and chart illustrations, songs, and devotional exercises. In a word, the senses, the imagination, the emotions, the will and the affections are all appealed to as well as the intelligence, in the effort to bring down the religious truths that are taught from the region of the abstract and the metaphysical, and to render them easily assimilated for the mind of the child."

The work throughout abounds in things that it is good for Catholics to know and which it would be well to have called to the attention of those who are disposed to think lightly of the work that the Catholic schools have accomplished in the past and that they are accomplishing in the present. This volume should be in the hands of every Catholic teacher in our public schools and of every student of education in our

public universities and normal schools. Were such the case, it would very soon be impossible for such men as Edwin Grant Dexter to write a History of Education in the United States in which the work of the Catholic schools is practically ignored.

The history of the public schools of the United States should be read side by side with the history of the Catholic schools. It is only in this way that the student, whatever his religious belief may be, can hope to understand either system, for they have necessarily reacted upon each other in many ways. And the contrast of motive, plan of organization, equipment of teachers, resources and results between the two systems cannot fail to be illuminating. Here are a few striking facts that are sometimes lost sight of by the over-zealous defenders of a purely secular school system. "The earliest schools within the present limits of the United States were founded by the Franciscans in Florida and New Mexico . . . . From the number, character, and distribution of these schools, it is evident that the date for the foundation of the first school there must be set back considerably before the year 1629." "The oldest school in the thirteen English Colonies was the school of the Reformed Dutch Church, established in 1633, the next was the Boston Latin School opened in 1635."

"The descriptions that have come down to us of the character of the teachers in some of the colonies seem almost incredible. . . . . Many of the early teachers in Pennsylvania, as has been noted, were 'Redemptioners,' or, in other words, indentured servants. In Maryland matters were much worse. The Rev. Jonathan Boucher, who was a neighbor and friend of Washington, and who had taught school in Maryland himself, writing as late as 1773, complains that 'at least two-thirds of the little education we receive are derived from instructors who were indentured servants or transported felons. Not a ship arrives either with redemptioners or convicts in which schoolmasters are not as regularly advertised as weavers, tailors, or any other trade; with little other difference that I can hear of, except perhaps that the former do not usually fetch as good a price as the latter.' Of the twelve schoolmasters in St.

George County in 1754, six were free men, two were indentured servants, and four convict servants."

"Up to the time of the Revolution, the idea of a special preparation of teachers for the work of our schools was practically unheard of in America. The belief was universal that the teacher needed no more than a knowledge of the subjects that were to be taught; and as the subject-matter of instruction in elementary schools was confined to the three R's, it will be seen that the standard of qualification for the office of teaching in such schools was exceedingly low."

"Catholics, it is true, were less able to afford the money necessary to hire good teachers, but this disadvantage was more than compensated for by long lines of brilliant Jesuit scholars in Maryland and Pennsylvania, as pastors of the churches and directors of the parish schools, and often teachers in them. The elementary school and college at Newtown had teachers of perhaps unrivaled academic ability in colonial America. The revived school at Bohemia, almost lost to the public eye in the most remote corner of the Eastern shore of Maryland, had as teachers of reading, writing, spelling and the elementary classics, men who were fitted to take charge of professors' chairs in the great Jesuit colleges of Europe. The parochial school at Philadelphia was under the direction of such men as Fathers Molyneux and Farmer, who, no doubt, taught catechism and perhaps other classes in it. The school at Goshenhoppen, started by the learned former rector of Heidelberg University, and under his charge for twenty years, was, during the twenty-three succeeding years in charge of Father Ritter, S. J., a man of scarcely inferior ability. The other parishes and missions were served by parish priests whose learning and ability are witnessed in many records of the colonial era and whose zeal for education was shown in founding or maintaining schools in the face of almost insuperable obstacles."

"In regard to the preparation of teachers for their work, Catholic schools fared much better than the State public schools or those of other denominations, during the period following the Revolutionary War. Catholic opinion on this subject was far in advance of the general educational views of the time.

The first Catholic normal school in the United States antedated by at least twenty years the normal school started at Lexington by Horace Mann."

The Catholic school system in the United States, from the very beginning, possessed in its body of teachers an advantage which far outweighed all the advantages which the non-Catholic and public schools of the country possessed owing to their greater financial resources and the assistance of the government. Catholic schools have always had professional teachers in the highest sense of that word. The work of teaching in our schools was, as we have seen, undertaken in the first instances by the Franciscans, the Jesuits, by the Sulpicians and the secular clergy. And as the need of teachers grew, the work was turned over to religious teaching communities, some of whom came from Europe and others which were organized in this country. "From an educational standpoint, the Catholic teaching community or order is simply a permanent organization of teachers, living a common life, under conditions approved by the Church. One of the indispensable conditions is the spending of at least one year, by the candidate for admission, in an establishment wherein active preparation is made for the work of teaching by study and religious training. . . . . Most of the teaching communities in the Church date from a time subsequent to the founding of the Brothers of the Christian Schools by La Salle, in 1684, who was also the founder of the first normal school." The simple narrative of the founding of these teaching communities in the United States, of the hardships encountered, of the results accomplished and of the glowing zeal of these saintly men and women, fills many of the pages of Dr. Burns' book and constitutes some of the most glorious pages in educational history.

This book should find its way into the hands of every religious teacher, whose courage it cannot fail to stimulate, and into the hands of every Catholic teacher in our public schools, who needs to be acquainted with the facts which it contains in order to protect herself from the calumny and misunderstanding which still permeate many of our educational institutions. Every student of education will welcome it, and all who read it will

look forward eagerly to the completion of the work which Dr. Burns has so splendidly begun.

Current Criticisms of the Public Schools.

During the past few years criticism of our public schools is heard on all sides. Business men complain that the graduates of our grammar schools and high schools are totally unfit do the simple clerical work required of them. It is alleged that the children are unable to spell, to write legibly, to add up a column of figures, or to handle problems in multiplication or division. College and university examining boards complain of the ignorance on almost all school subjects of the pupils that come up to them from the schools of lower rank. These complaints are not local; they are not confined to any one city, nor to any institution or group of institutions which might be supposed to be over-exacting in their entrance requirements.

These criticisms are so persistent and so general that they cannot be ignored. All who are interested in the work of education, from the tax-payer who contributes of his hard-earned wages to the support of these schools and the parent who sends his children to them,to those who are responsible for the methods and policies pursued in our schools, should endeavor to ascertain whether or not such criticisms are justified by the facts in the case, and if they are, it is a matter of the utmost importance that all who are competent to deal with the situation should endeavor to discover the cause or causes of the inefficiency of the school system which costs the tax-payers of the United States more than three hundred million dollars per annum.

Attention was called to this problem in the May number of the *Bulletin,* where we submitted a few examples taken at random from a large number of similar answers given to very simple examination questions in the eighth and ninth grades of the schools of a large and progressive New England city. We are very far from wishing to intimate that this state of affairs is peculiar to New England. Publicity has been given in various ways to the work of the public schools of New York City during the past few years. The showing is not encourag-

ing. In February, 1905, the Board of Education of Cleveland appointed a committee of educational experts, business and professional men, to examine the results obtained in the public schools of that city. The results were published in August, 1906. Business men employing public school graduates and sixteen hundred teachers were written to for confidential opinions on the matter. The replies were almost unanimously to the effect that the grammar school graduates of that city could not read intelligently, write legibly, or solve simple problems in every-day business arithmetic. This result seemed so exaggerated to the committee that they determined to make a test of the matter for themselves. The test set would, according to the schedule of a grammar school, have been fair for fifth grade pupils; it was sent to pupils who were about to complete the work in the eighth grade in five selected schools. Here is the simple test: "Harry Clifton bought of James Armitage goods as indicated below. The clerk who sold the goods misspelled some of the words. The bookkeeper corrected these errors in making up the account and you are expected to do the same. The clerk's memoranda showed the following charges:

"1 March, 2 dozzen Orranges at 45 cents a dozzen; 2 March, 2 pecks of apels at 35 cents a peck; 3 March, 2 cans punkins at 12½ c. each; 4 March, 2 Galons Molassis at 55 c. a Gall. and 2 lb. Butter at 33 c. a pound; 6 March, 11 yards of callico at 7 c. a yard; 6 March, 2 lb. coffey at ⅜ of a dollar a pound; 7 Mar. 1 sack Sugor, $1.18; 8 Mar. 1 gal sirrup, $1.00; 10 March, Pickels, 33 c.; next day cabbage, 12 cents; 14 Mar. Cheese, 75 c.; 15 Mar., 3 lb. Raisins at 15 c. a pound; ditto 2 ton soft cole at $3.75 a ton; 16 March, paid in cash $6.00 on acct; 17 March. 3 rolls of wall paper, at 17 c. a roll; 20 March, 3 hours plummer's time, at 50 cents an hour; 25 March, 1 refrigerater, $20.00; 27 March, 1 spunge, 37 cents; last day of the month 2 doz. lemons at 16 cents the doz."

A bill form was handed to the pupils and they were asked to enter the various items, to add up the total and to receipt the bill. It must be remembered that these children were studying advanced arithmetic and bookkeeping. 144 pupils in these five schools took the test. They misspelled 551 words, and only

57 pupils added up the column of figures correctly. On receipt of these results the committee prepared five printed slips, each with a simple test, one in addition, one in subtraction, one in multiplication, one in long division, and one in percentage. Five more schools with a total of 193 pupils were examined. 104 of these pupils failed in addition, 22 pupils failed in subtraction, 168 out of the 193 of these eighth grade pupils failed in multiplication, 86 failed in division, and 62 in percentage. A spelling examination was given to four eighth grade classes which resulted in 1,887 misspelled words, an average of more than thirteen to each pupil; only one pupil handed in a perfectly spelled paper. The committee adds this comment to its published results: "Your committee is of the opinion that nothing that it could say would add to the impressiveness of this exhibit."

Since the publication of this report I have called the attention of teachers and principals in many of our cities to the results of these Cleveland tests with a view to ascertaining whether or not the results in the east to which I have referred and the results which the committee obtained in Cleveland were exceptional. In many instances it was candidly admitted that Cleveland formed no exception in the educational products of its grammar schools, but many indignantly denied that any such conditions prevailed in their schools.

It would be difficult to conceive of more complete evidence for the need of radical reform in our public schools than that furnished by Col. Charles W. Larned, U. S. A., in his article in the *North American Review* for September, entitled "The Inefficiency of the Public Schools." The evidence furnished in this paper places beyond dispute the fact that the conditions revealed in New England, New York, Cleveland, and in other cities where tests were applied are not exceptional. Colonel Larned seems to have settled definitely the first part of the problem, namely, that the public schools of the United States as at present conducted are lamentably inefficient. But before undertaking a study of the causes leading to this inefficiency it would be well for all those interested in the subject to give

careful consideration to the evidence which the West Point examinations of last March furnish.

In 1901 Congress vested in the Secretary of War the power to determine the entrance standard to the United States Military Academy at West Point. The present standard which went into force last March requires of all candidates a physical examination and a written examination in "elementary algebra through quadratics; plane geometry; English grammar; English literature and composition (very elementary); United States History (high school); general history (high school); Geography (descriptive, common school)." It will be seen that the matter of this examination is within the scope of the grammar school and the first two years of high school.

"Out of 314 who took the entering examination this year, 265, or 84 per cent., failed in one or more subjects (that is, made a mark below the normal minimum, 66); 56 failed in one only; 64, in two; 50 in three; 42 in four; 27 in five; 26 in all subjects. 209, or 66 per cent, failed in two or more subjects; 145, or 46 per cent., in three or more; 95, or 30 per cent., in four or more; 53, or 17 per cent., in five or more; 26, or 8 per cent., in everything.

"Examining the figures by subjects, it appears that 154 failed in algebra, 44 per cent.; 237, in geometry, 67 per cent.; 129, in grammar, 37 per cent.; 144, in composition and literature, 40 per cent.; 73, in geography, 21 per cent.; 54, in history, 15 per cent.

"Regarding low marks: In algebra, 54 made from 0 to 40; in geometry, 159 made from 0 to 40; in grammar, 87 made from 0 to 60; in geography, 46 made from 0 to 60; in history, 40 made from 0 to 60; in composition and literature, 50 made from 0 to 50."

Let us now turn our attention to the personnel of this body of students. 295, or 90 per cent. of the total number, were educated in the public schools, in which they spent at an average about ten years. The average length of time spent in high school is three years and three months, and in the grammar school six years and eight months. One hundred out of these 314 candidates had private schooling; 135 had spent one or more

years in college; 189 had studied the classics. Of the 135 who had a year or more of college training 82 failed to pass this simple entrance examination. One hundred were found physically defective.

That 84 per cent. of these 314 pupils should have failed to pass the simple entrance requirements outlined above would be surprising even if the pupils were taken at random and were given no time to prepare for the examinations. But they are still more appalling when we remember that "these young men are selected by the nominating powers presumably with reference to their moral, mental and physical fitness for the severe career of the Academy. Many of them secure their nominations through competitive examinations; and few, if any, could have been taken haphazard, with no regard to qualifications and antecedents; while all could have employed some nine months in private preparation."

There are few who will be disposed to disagree with the Colonel's comment, that "314 youths, nearly all trained in our costly public schools, with an average of almost ten years attendance (supplemented in the case of one-third of their number by private schooling, and in the case of 43 per cent. by college training) should show 84 per cent. failure and the various deficiencies analysed above, is surely a state of affairs that should make the judicious grieve and our educators sit up and take notice."

The most significant thing about this evidence is that it does not concern the school system of any one city or section of the country. It is the public school system of the entire country that is here before the bar. The tabulation of the above results according to locality is not supplied, but a table which will serve the purpose as well is furnished. Some of the mental failures were permitted to enter and this diminishes somewhat the number of those who failed to pass the required examination. Again, some of those examined and included in the subjoined table were only examined physically, which it will be observed, also reduces the percentage of failures. But the table does show, beyond any question, that the inefficiency complained of is not local.

	Examined	Failed		Examined	Failed
Alabama,	9	6	Nebraska,	5	3
Arkansas,	10	6	New Hampshire,	6	3
California,	10	8	New Jersey,	8	5
Colorado,	6	5	New York,	37	20
Connecticut,	9	5	North Carolina,	4	4
Delaware,	2	1	North Dakota,	0	0
District of Columbia,	2	1	Ohio,	14	10
Florida,	2	1	Oklahoma,	11	9
Georgia,	3	2	Oregon,	3	1
Idaho,	3	3	Pennsylvania,	17	11
Illinois,	12	10	Porto Rico,	1	1
Indiana,	7	3	South Carolina,	9	4
Iowa,	8	4	South Dakota,	3	1
Kansas,	9	6	Tennessee,	5	1
Kentucky,	6	2	Texas,	10	7
Louisiana,	7	6	Utah,	1	0
Maine,	2	2	Vermont,	1	0
Maryland,	7	5	Virginia,	9	4
Massachusetts,	22	16	Washington,	3	2
Michigan,	10	9	West Virginia,	3	1
Minnesota,	6	3	Wisconsin,	7	5
Mississippi,	10	9	U. S. at Large,	19	6
Missouri,	10	7	Costa Rica,	1	0
Montana,	2	2			
			Total,	351	223

We heartily agree with Colonel Larned that the results of the first application of the new standards at West Point "are very depressing, and afford an extremely interesting and somewhat pathetic commentary upon the general efficiency of public school methods throughout the country. They indicate a lack of thoroughness and a weakness in methods of instruction which must result in a vast waste of time on the part of a great portion of the student body. It is a saddening reflection that the child and the youth should be kept under servitude in the treadmill of mental instruction for so many years of the joyous period of life, with a result as meager and inadequate in proportion to the sacrifice and effort as that demonstrated in so many of the cases under consideration. If education is a thing worth doing, either for the individual or for the State, it is certainly worth doing well, and is defensible as an exaction only in proportion to the excellence of the results obtained. If the results obtained from these examinations are to be accepted as

a criterion, the conclusion is inevitable that the ten or twelve years consumed in their production are not well spent, and that the youth in these cases have not received a fair day's wages for a fair day's work. It is to be remembered that the objective in this apprenticeship to learn has been almost wholly a mental one. The body and the character have been held to be quite subordinate and, under the system as organized, quite necessarily so."

The teaching of religion has been banished from the public schools of the country, definite moral training has been omitted from their curriculum, character development and the culture of the will have been neglected, in order that all the machinery of the system might be employed in the mental development of the pupils, and these are the results.

To obtain these meager results in the intellectual development of the children ten of the best years of childhood and youth are demanded and even the resources of health and "vitality have been drawn upon and strained in order to attain the conventional exaction of the text-book. Children and young men whose natural environment and occupation are fresh air and exercise have been cooped up for many hours in close rooms, often with inadequate ventilation and vitiated air, in cramped attitudes droning over unwelcome tasks." The results of such a procedure are sufficiently evident from the fact that one hundred of these candidates, or nearly thirty per cent., were found to be physically defective.

It is surely time for us to turn our attention to the study of causes and remedies. The fact that the inefficiency complained of is practically universal may be taken as a sufficient indication that the causes of this lamentable state of affairs are not to be found in any local circumstance. It is not the individual school but the system that is at fault.

The inefficiency of the public school system in the United States made manifest by the West Point examinations of last March is a matter of vital concern to the tax-payers of the nation, to more than twenty-three million children who are being educated in these schools, and to their parents. The supervisory force will be held accountable, and the nation will

naturally look to these high-salaried educational experts for a solution of the problem.

In the meanwhile it is well to remember that there are other interests involved. Colleges and universities complain of the inadequacy of the training received by candidates for admission prepared by our primary and intermediate schools. This evidence goes to show that their complaint is justified. These institutions cannot be expected to produce good results where the elementary training is such as that indicated.

Again, the public school system, from its very magnitude, and from the fact that it is supported by all the people, naturally exerts a predominating influence in fixing standards and in shaping educational methods. The Catholic school system of the United States is at present educating something over one million, three hundred thousand children. The teachers in these schools wisely avail themselves of every advance in method attained by the public schools. Not a little pressure is brought to bear to induce our schools to accept the public school standards and to parallel public school curriculums in secular branches. Colonel Larned's paper will naturally make those responsible for educational institutions outside the public school system pause until they are satisfied as to the causes of the inefficiency of the public schools here complained of before proceeding further in accepting public school standards or public school methods.

In seeking a solution of this problem the educationist will naturally turn to an examination of the past and present of the public school system itself. A comparison of methods and results over a period of twenty or thirty years should furnish some valuable evidence. But considerable light may be thrown on the problem by a comparison of methods and results between the public and the parochial school systems. It would also be interesting to know whether those parochial schools which adopt public school standards and copy public school methods attain better or worse results than those which adhere to their own ideals. Ten per cent. of the candidates for admission examined at West Point last March were educated in other than the public schools, but we are not informed as to how they compare

with the public school pupils, nor are we informed concerning the character of the schools which trained these candidates. More exact data on these points must be secured before a final solution of the problem can be reached. In the meanwhile the educationist may well undertake a careful examination of the theoretical aspects of the problem.

Is it true, as Colonel Larned intimates, that the whole machinery of education in our public schools is devoted to the intellectual culture of the pupils to the almost total neglect of their physical and moral development? This is a simple question of fact. But if it is true as alleged, the psychologist may well attempt the solution of the problem as to whether or not it is possible to secure a normal development of the intellect where the character and the physical development of the pupils are held in abeyance.

These problems are not new. Educationists have been occupied for some time in the endeavor to solve them. Edward J. Goodwin, of the Education Department, Albany, N. Y., in a paper read before the Schoolmasters' Association of New York and published in the *Educational Review,* February, 1908, under the title "The Exclusion of Religious Instruction from the Public Schools," offers some valuable suggestions touching many points of the present problem. He says (page 129), "There has been a widespread and somewhat radical modification of educational ideals within the last half century. The point of view of the college and school has changed. Humanistic culture, hitherto attained mainly through the study of the classics and mathematics, has given way to the demands of science and engineering. The great industrial age upon which we have entered has laid its iron hand upon the schools, and has made education tributary to its own ends. Students in schools of applied science are already outranking in numbers those in the colleges of liberal arts; technical, industrial and commercial schools are maintained at public expense, and training for vocations is now more likely to receive approval than any effort to achieve 'intellectual and moral virtue,' which, says Plato, 'is the end of life and, therefore, of education.' Even if this trend in educational sentiment

is not to be deplored, it must be reckoned with when we attempt to forecast the outcome of a great scheme of public education from which instruction in religion has been excluded. In concentrating our attention upon the need of maintaining an intelligent electorate and upon developing industrial and commercial efficiency, we are seemingly in danger of forgetting that 'before man made us citizens, great Nature made us men.' We are either ignoring the belief of our fathers that religious training is essential for personal integrity and for national stability, or apparently we have come to believe that in the building of character morality is more fundamental than religion. In determining the adequacy of our limited system of public instruction and in forecasting the probable outcome of the experiment which we are making in this country, the question of the mutual relations between religion and morality is all-important."

William Harris, United States Commissioner of Education, writing in 1892, says: "Religious education has almost entirely ceased in the public schools and it is rapidly disappearing from the program of colleges and preparatory schools." Were he writing to-day, he might well omit "almost." As Mr. Goodwin remarks, "the ominous fact still remains that the teacher cannot safely undertake even to define the elemental principles that constitute the warp and woof of a religious life. The Book of Books that contains the 'Decalogue' and the 'Sermon on the Mount,' the Book whose teachings have been the inspiration of our civilization and whose doctrine of the brotherhood of man has found embodiment in so many beneficent institutions of modern times, is as rigidly excluded from the serious study of the classroom as if it were the bane and not the blessing of the race."

Of course Mr. Goodwin does not ignore the causes which have led up to this deplorable state of affairs. It was not originally the intention to banish religious teaching from the lives of the children of the nation, but it was supposed that religious training might be effectively imparted in the home and in the Sunday school. This view, however, was not shared by the Catholic body. The Catholic Church insists that the very at-

mosphere of the school must be religious, that every question that concerns man in his relationship to God and to his fellows must be studied in the light of religious truth and hence that religion cannot be separated in the daily work of the school from the study of literature, of history, of sociology, and of the growth and development of the various institutions under which man lives. It was this conviction that led to the development of the Catholic school system in the United States. It is this conviction that sustains the Catholic body in supporting a vast school system in addition to paying their proportion of the taxes for the support of the public schools from which religious instruction is banished and to which they refuse to entrust the intellectual or moral development of their children.

Apart from all other considerations it is difficult to conceive of any means by which the pupils of our public schools may be given an intelligent comprehension of the rise and development of the nations and institutions of Europe and America without an understanding of the religious doctrines and religious feeling which played so large a part in their formation. Mr. Goodwin quotes with approval the following passage from Guizot's *History of the Civilization of Europe*: "In order to make popular education truly good and socially useful, it must be fundamentally religious. It is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts. Religion is not a study or an exercise to be restricted to a certain place or a certain hour; it is a faith and a law which ought to be felt everywhere and which, after this manner alone, can exercise all its beneficial influences upon our mind and life."

Events have more than justified the Catholic contention. Religious instruction has been banished for a generation from our public schools, at first reluctantly and later on with an almost fanatical zeal. And now we are confronted with results which from many points of view are so appalling that they are causing profound concern to the thoughtful portion of our community. Popular meetings are being held in many parts of the country in which the situation is being canvassed in the

hope of discovering some other means to effectively teach morality and build character without invoking the aid of religion. Religion banished from the school is rapidly disappearing from the hearts of our people. The experiment has amply proven that the home and the Sunday school are not sufficient. "It is not sufficient explanation," says Mr. Goodwin, "of this severance of religion from education to say that parents are responsible for the religious education of their children. The number of irreligious and unreligious homes in this broad land are as countless as the trees of the forest. How many mothers, like Cornelia, have the time or the inclination or the necessary fitness to give those profoundly impressive and lasting lessons in the verities of life that have been the making of so many good and great men? The exacting demands of modern life, especially among the poor, more and more make it necessary to delegate the child's tutelage to the school or church."

According to an estimate of the Bureau of Education, less than half the pupils attending the public school between the age of five and eighteen years attend Sunday schools. "It is no adequate answer to those who question the wisdom of our present policy to say that the Church and the Sunday School are organized and maintained for the sole purpose of giving religious education to the people and their children. The appalling fact is that those classes of our population which most need religious instruction and training do not attend Church and do not come within the influences of Church organizations."

Mr. Goodwin concludes his paper thus: "But if this postulate is not tenable, and if, on the contrary, the validity of the naturalistic code of ethics withstands all questioning and if we are to maintain our democratic institutions and uphold our standard of civilization, should we not devise some means whereby all, rather than a half, of our children may receive at least elementary instruction in the fundamental principles of religion?"

T. E. Shields.

(To be Continued.)

BOOK REVIEWS.

Parerga, by Canon Sheehan, D. D. Longmans, Green and Co., New York, London, Bombay and Calcutta, 1908.

One expects great things from the author of *My New Curate, Luke Delmege,* and *Glenanaar,* nor will one be disappointed in *Parerga,* which, as the title page indicates, is a companion volume to *Under the Cedars and the Stars.* It may as well be stated from the outset that *Parerga* is rather for the fit and few than for the many. That being premised, it will be easy to understand the opinion here expressed that it is not likely to cause such a furore as was caused, for example, by *My New Curate. Parerga* presents the reasoned reflections of a cultured mind, and therefore deals with that philosophy of things which, until the arrival of the millennium, will never appeal to the masses. The author seems to have started out to give the world his views *de omnibus rebus—et quibusdam aliis.* Everything is here touched upon: the inscrutable decrees of Providence as to disease and death; astronomy and the geocentric theory and the question as to whether the planets are peopled by a race of beings superior to man; the instability of human friendships when fortunes change; the proper method of the education of children; the income-tax; symbolism; romanticism; street-noises; creameries; Tennyson's sources of inspiration; thoughts on Spenser, Shakespeare, Bacon, Wordsworth, Shelley, Keats, Byron, Browning, Carlyle, Hawthorne, Swinburne, Milton, Goethe, Schiller, Jean Paul, Heine, Lessing, Herder, Schelling, Jaciento Verdaguer, Voltaire, Rousseau, Spinoza, Michael Angelo, Dante, Carducci, John Morley, Lord Rosebery, and Arthur Balfour; the conduct of the author's kittens, Lu and Ju, and the white English terrier, Charlie; book-illustrations and book-bindings; the Celtic temperament; Christian Theism, Spinosism, and Humanism; Idealism; Christmas thoughts; a Gaelic tournament in Doneraile; mediocrity among moderns; Bowdlerism; the necessity of learning a trade; the Lost Art of Oratory; the inefficiency of Parliament; the mammoth caves of Castlepooke; the meaning of a circus to a boy; heredity and environment; the difficulty of understanding the infantile mind;

insanity; the force of habit: these are a few of the many interesting subjects touched on in the series of three hundred and eighty-one short, discursive essaylets which make up this portentous volume.

The book is divided into four parts, falling under the headings of the four seasons, beginning with Autumn, and bringing us on through Winter, Spring, and Summer. It is evident that Autumn is the author's favorite. It occupies more space, and seems to bring out more truly what is in him, than does any one of the other seasons. He confesses to a liking for the season of Autumn, and for the autumn of life. The philosophy is, as a rule, deep; occasionally, however, it is only skin-deep. He propounds serious problems—as, for example, that on education—and leaves them unanswered. His suggestion that Shakespeare may turn out to be a myth, a mere name for a conglomeration of workers, like Homer, is distinctly disquieting. His two great men are Dante and Michael Angelo; to Shakespeare he assigns a high place also, but not the highest in the spiritual sense; Coleridge he reverences as "not only the greatest intellectual giant that England has seen, since Bacon sank into disgrace, but the greatest word-painter since Shakespeare laid aside his pen, and took to speculations." Shelley and Keats, too, from certain points of view, he holds in high esteem. He pays tribute to Carlyle's genius, but none the less takes him to task severely for his false philosophy of life.

Most of Canon Sheehan's literary criticisms, whilst as dogmatic as Johnson's own, are fresh and original, and with most of them nearly all will agree. There are some opinions, however, which many will challenge. For instance, he does not appear to be quite just in his estimate either of Shakespeare or of Goethe.

One noticeable feature about *Parerga* is that it is deadly earnest: there is scarcely an attempt at humor in its 352 pages. Another thing that will force itself into the reader's consciousness is that, despite the consolations of faith and religion, which are frequently pointed out, there is an undercurrent of gloom, not to say of pessimism, permeating the book like a pungent essential flavor. The littleness, and at the same time the presumption, of man: that is the author's theme, from which he is occasionally diverted, but to which he as constantly recurs.

To one accustomed to reason on social problems, to the widely-read student of literature, to him who can appreciate fine thoughts

set forth in easy and harmonious and frequently in elevated prose, *Parerga* will always appeal.

P. J. Lennox.

Un Mouvement Mystique Contemporain, (Le réveil religieux du pays de Galles 1904–1905), par J. Rogues de Fursac. 1 vol. in 16. Bibliothèque de philosophie contemporaine, 2 fr. 50. Félix Alcan, editeur. Paris.

The object of this book is to describe the revival which has taken place in 1904-1905 in the province of Wales under the influence of the preacher, Evan Roberts, and in a few weeks has gained more than 100,000 followers, to assign its origin, to determine its chief factors and elements and to state its moral and social consequences. The author, Rev. Rogues de Fursac, having received in 1906 from the secretary of the Interior in France the mission "to study the influence of mysticism on the development of mental diseases," visited the county of Clamorgan, the cradle of the movement. There he has met numerous converts of the revival whose conversions he relates, interviewed the leader, Evan Roberts, and assisted at different religious exercises which he describes. To his mind, there are three chief factors which have concurred in the success of the revivalistic movement: education, surrounding and race; conversions have their source in the "subconscious or subliminal ego," and their immediate causes in the exaltation of the emotional powers in the subject, which combined with lack of intellectual development and spontaneity of reactions, produces a "hyperactivity of mental automatism." Conversion is considered by him as an explosion in the conscious self of the religious feelings accumulated in the subconscious ego with the illusion that it is due to external and objective forces. As to the moral and social consequences of the revival, the author mentions a decrease in alcoholism, a more tolerant spirit resulting in a certain union between the divers protestant sects, and also an increase in the number of insane, due to the religious exaltation produced by revivalistic exercises.

The reader will find in this book interesting descriptions of the country of Wales, of the character and life of its people, of the religious assemblies and exercises at the time of the revival. We doubt that the psychologist will be satisfied with the author's

analysis of the phenomenon of conversion. To our mind, he has subordinated too much his observations to the point of view of psychiatry; we fear also that he has not approached the matter with the positive attitude required for it, but examined and appreciated it from the point of view of his preconceived philosophical system: positivism. Moreover we regret certain remarks about religious persons or things, happily rare, yet useless and altogether out of place in a scientific study. Though not complete, yet his analysis of the revivalistic phenomena contains a great deal of truth. But if he calls this phenomena mystical, he should add that they are the phenomena of protestant mysticism. To conclude from them to the illusory and purely sentimentalistic character of all mysticism is illogical. He has not proved that outside of these reviews and uncontrolled religious manifestations, there is not room for a true mysticism.

G. M. Sauvage, C. S. C.

Christologie, commentaire des Propositions XXVII–XXXVIII du decret du Saint-office "Lamentabili," par M. Lepin, professeur à l'Ecole superieure de theologie de Lyon. G. Beauchesne. Paris. 1 vol. in 16. Pp. 118.

In this little book M. Lepin exposes and studies the 12 propositions of the Decree "Lamentabili" relative to the person of Christ—the Christ of history and the Christ of faith (prop. XXIX), the Messiahship (prop. XXVIII) and the Divinity of Jesus Christ (props. XXVII, XXX, XXXI), the conscience of Jesus and his infallible knowledge (props. XXXII–XXXV), the resurrection (props. XXXVI–XXXVII) and the redemptory death of Jesus Christ (prop. XXXVIII), and he opposes to each one of these propositions the true doctrine of the Church.

M. Lepin is the well-known author of the work on "Jesus Messia et Fils de Dieu," the best answer perhaps to the two little books of Abbé Loisy; he was therefore well fitted for the present task. He first exposes the full sense of each proposition by replacing it in its context in the books of Abbé Loisy from which they are almost literally taken. Then, he shows by what process of arbitrary and conjectural criticism and under what influence of subjective and agnostic philosophy, Abbé Loisy has come to uphold such theories. Finally, by a positive and scientific study of the divers passages of the Scripture, of which he maintains the

authenticity, M. Lepin exposes and proves on these different points the Catholic doctrine.

His argumentation is simple yet always vigorous, scientific and convincing. This little book is excellent.

G. M. Sauvage, C. S. C.

Patrology: The Lives and Works of the Fathers of the Church. By Otto Bardenhewer, D. D., Ph. D., Professor of Theology in the University of Munich. Translated from the second edition, by Thomas J. Shahan, Professor of Church History in the Catholic University of America. B. Herder, Freiburg im Breisgau, and St. Louis, Mo., 1908. 8o, xvii + 680.

There cannot possibly be more than one opinion regarding the necessity and value of this presentation in English of the *Patrologie* of Professor Bardenhewer. For many years it has served in Germany as the court of first appeal and nearly always that of last resort in all questions touching on the lives or literary activity of Christian writers in the patristic period. Its field of usefulness was enlarged by translations into French and Italian, and now in this version it becomes available to English-speaking students among whom it is to be hoped it will serve the useful purpose of arousing interest in the lives and writings of the first literary champions of Christianity. Hitherto a reasonable excuse for ignorance of the patristic writings could be found in the fact that no reliable source of information regarding their genuineness and character was available in English; but now that this reproach has been removed, and that it is possible by means of this manual to enter fully equipped on patrological studies, Christian antiquity can no longer have any secrets from the zealous inquirer. While there are many extended works dealing with the history of Christian literature in the first three centuries, to Professor Bardenhewer alone, in these later days, belongs the credit of having attempted with success the difficult but no less important task of writing the history of Christian literary endeavor between the time of Eusebius and the end of the patristic period. Such an achievement, implying unwearying labor and minute research, coupled with ripe literary instinct, is only possible at those centres of learn-

ing where the lives and labors and the libraries of many generations of scholars form a tradition which finds expression in a work of such consummate scholarship as that of Professor Bardenhewer. In its original form the work brought before the student the results of the labors of all those who had toiled in the same field, presented according to the most exacting requirements of modern scholarship and giving a picture of the various forms of intellectual activity which found expression in patristic literature. In being turned into English the work has lost none of these qualities and the translation, though not a new edition, has the merit of incorporating notices of some of the more important works which appeared since the last German edition, besides containing the names of some authors omitted from the German text.

PATRICK J. HEALY.

The Inquisition. A Critical and Historical Study of the Coercive Power of the Church, by E. Vacandard. Translated from the Second Edition by Bertrand L. Conway, C. S. P. Longmans, Green and Co., New York, London and Calcutta. 1908. 8o., pp. xiv + 284.

The scope and character of this work are better indicated by the second title than by the first; for, while the author devotes his attention principally to that phase of the "coercive power" of the church which showed itself in the Inquisition, he traces briefly the record of the efforts made to suppress heresy from the origin of Christianity up to the Renaissance. In five chapters dealing respectively with the condemnation of heretics: I. In the epoch of the Persecutions; II. From Valentinian I to Theodosius II; III. During the revival of the Manichean Heresies, 1100-1250; IV. From Gratian to Innocent III; V. During the Catharan or Albigensian heresy, there is a summary account of the action of the church in the face of heresy prior to the establishment of the monastic Inquisition. These chapters are necessary to a thorough understanding of the history of the Inquisition, and it is to be regretted that the limits of the work precluded a more detailed survey of some periods, especially the second, viz., that dealing with "the church and the criminal code of the Christian Emperors

against heresy." Vacandard's work does not of course compare in extent with the massive, scholarly and eminently readable volumes of Lea on the Inquisition. Only the more salient features are touched upon and those without the wealth of illustration and detail that one finds in the American author. This, however, does not diminish but rather enhances the value of Vacandard's work for Catholics, who will learn from its pages that the history of the Inquisition can be treated frankly and objectively, and without detriment to the interests of the church.

P. J. Healy.

Ten Lectures on the Martyrs. By Paul Allard. With a Preface by Mgr. Péchenard, Rector of the Catholic University of Paris. Authorized Translation by Luigi Coppadelta. New York, Benziger Bros. 1907. 8o. pp. xxviii + 350.

In these ten chapters dealing with ten different phases of the subject of martyrdom in the early church one gets a picture of the many-sided problem which presented itself to the early Christians of securing freedom of worship under a political régime which had made the practice of their religion a capital crime. With a sure hand the author traces the gradual expansion of Christianity inside and outside the Roman Empire, and describes the repressive measures resorted to by the Roman authorities. The growing consciousness of the reforms, social and political, implied in the acceptance of Christianity, and the unswerving loyalty to the faith on the part of the Christians, produced those bloody outbursts in which the martyrs were the central figures. M. Allard does not confine himself to a mere recital of the sufferings of those witnesses for Christ; but brings out the historical value and significance of their sacrifices. While it is much to be desired that more attention should have been paid to the recent discussions regarding the value and authenticity of the Acts of the Martyrs, it can hardly be charged that the author's failure to do so has resulted in a distorted picture.

P. J. Healy.

Discours de Mariage, par l'Abbé Felix Klein, Professeur à l'Institut Catholique de Paris. Paris, Bloud et Cie, 1908.

Sixteen brief sermons delivered at marriages of friends of the author, a response to a toast at a wedding-breakfast, and, curiously enough, a conference on clerical celibacy, make up this new volume from the pen of a writer already so well and so favorably known to American readers. The contents have necessarily a particular interest for certain individuals, but they will be read with pleasure and profit by all. They reveal the same charm of style and the same cleverness of expression which distinguished the other works of the Abbé Klein, and at the same time they serve a very high purpose inasmuch as they call attention to the serious and sacred view of matrimony maintained by the Catholic Church in France.

J. T. Creagh.

The Law of Christian Marriage according to the Teaching and Discipline of the Catholic Church, by the Rev. Arthur Divine, Passionist. New York, Benziger Bros, 1908.

As the title indicates, this is a work in English explanatory of the Canon Law on marriage. All the topics usually discussed by canonists and theologians who have written on matrimony are taken up in the familiar order,—engagements, the nature of marriage, its indissolubility, impediments and dispensations, celebration. Apart from a section on the "Deceased Wife's Sister Act," and an explanation of the *Ne Temere,* the author has followed the beaten path and has not striven after originality or novelty.

Some seventy pages, or about one-fifth of the entire work, are devoted to the *Ne Temere,* and it is to these pages that critical readers will turn with most interest. But a close reading will only lead to the conviction that reliable guidance is not to be secured here. Thus, the author declares (p. 20) that parish priests may delegate to curates their right to assist at *sponsalia;* he implies (p. 21) that no parish priest save the parish priest of the parties can sign valid betrothals; his doctrine (p. 28) on the nullity of informal *sponsalia* is rather obscure and may easily be misleading; he fails to say (p. 294) that the suspension *ab officio* which dis-

qualifies a priest as a witness of marriage should be decreed *publicly and nominatim*; and the entire passage from page 322 to 332 clearly stands in need of re-writing if it is to form part of a reliable interpretation of the new decree.

J. T. CREAGH.

A Study in American Freemasonry. By Arthur Preuss. St. Louis. Herder. 1908. 8o., pp. 433.

This is an important work based on the most approved sources of American Freemasonry, *e. g.,* Pike's *Morals and Dogma of the Ancient and Accepted Scottish Rite;* Mackay's *Masonic Ritualist; The Encyclopedia of Freemasonry,* and other American Masonic standard works. It has a very useful index, and by reason of its documentary material will often be consulted. There is also (pp. xi-xii) a list of the chief authorities used, with their full titles, etc. Dr. Preuss says (p. x) that the present work is "written for the ordinary reader," "as a mere contribution to information concerning American Freemasonry and not as an exhaustive dissertation that will leave nothing to be desired."

BOOK NOTICE.

In an age when the bad so pertinaciously and so obviously jostles the good, when all striving after ideals seems sometimes to be mere weariness of the flesh and vexation of spirit—absolutely labor in vain—it is refreshing and heartening to come across such a little volume as "THE ANGELUS" (by Leo Gregory, the H. H. Publishing Company, Aurora, Illinois, on sale by the W. J. Feeley Company, 6 and 8 Monroe Street, Chicago). Here we have as frontispiece a reproduction of Millet's Angelus; then the prayer of that name; next a Foreword, which is a little study, clear cut as a cameo, in sociology; then "A Song," in fourteen lines of blank verse; and finally a blank verse poem of some four hundred lines on thoughts inspired by Millet's picture and by the wondrous message conveyed by the angel Gabriel to the humble Virgin Mary. The cheerful optimism of Leo Gregory and his belief in the gradual betterment of the human race are highly to be commended. He writes blank verse freely and harmoniously, although it is true that there are some very imperfect lines, about which one wonders how they escaped the critical attention of one who evidently understands well the requirements of that form of metre. We have pleasure in recommending this neatly turned out volume to the perusal of our readers.

CARDINAL GIBBONS AND THE KNIGHTS OF COLUMBUS ENDOWMENT.

The following letter was published in *The Register,* September 12, 1908:

ROME, *August* 15, 1908.

Editor of The Register:

"I read with the greatest pleasure the editorial you recently published on "The K. of C. and the Catholic University," and I heartily congratulate you on the same. It would have been difficult, in the same space, to set forth in all its points the important matter with more clearness and cogency.

"The Knights of Columbus is an organization for which I entertain the highest regard and one in whose success I feel the liveliest interest. It contains in its ranks a very large number of our most distinguished Catholic laymen and in the few short years of its existence, it has already made for itself a record of which we all feel proud. Nor could anything give us greater pleasure than from year to year to see it grow in strength and influence.

"I entirely agree with the views expressed in your admirable article. An association as large and as widespread as the Knights of Columbus for its prosperity and perpetuity has need of a strong common bond of unity, of one great inspiring purpose, and such a bond and purpose, as it seems to me, is found in our University, which is to-day the synthesis of our Catholic educational endeavor in America. Whatever favor is conferred upon it, like a force applied to a centre, is at once felt in stirring energy throughout the whole frame. Nor is this in any way foreign to the purposes for which the society was founded; on the contrary, it seems to me to furnish to the society the means and opportunity, ready to hand, to carry out the great mission of its existence, viz., the betterment of our Catholic people. The society would then, in its aims and activities, become united with the Catholic Hierarchy of America, nay, even with the great, beneficent action of the Church itself. We all expect something great and monumental of the society of the Knights of Columbus, and we should be sorry to see it fritter away its opportunities and its energies in little perishable dribs and drabs.

"A few years ago, in the foundation it made at the Catholic

University of America, the society generously "cast its bread upon the waters," and I think now all admit that a fatherly Providence brought it back to them with even greater generosity.

"In fine, Mr. Editor, I thank you again for the impulse you have given this good work through *The Register,* and in the future I trust your able pen will be again devoted to the same noble cause."

JAMES CARD. GIBBONS.

Commenting on this letter the Editor of *The Register* writes:

"'An association as large and as widespread as the Knights of Columbus for its prosperity and perpetuity has need of a strong common bond of unity, of one great inspiring purpose, and such a purpose, as it seems to me, is found in our University, which is to-day the synthesis of our Catholic educational endeavor in America. Whatever favor is conferred upon it, like a force applied to a centre, is at once felt throughout the whole frame. Nor is this in any way foreign to the purposes for which the society was founded; on the contrary, it seems to me to furnish to the society the means and opportunity, ready to hand, to carry out the great mission of its existence; viz., the betterment of our Catholic people.'—Cardinal Gibbons, on the Question of Endowment of the Catholic University by the Knights of Columbus.

"The American Cardinal, primate of the Catholic Church in the United States, Chancellor of the Catholic University of America, His Eminence of Baltimore, has thus expressed himself on the matter of the endowment of the Catholic University by the Knights of Columbus.

"The sum of $500,000 will endow in perpetuity and forever preserve from financial straits, peril or disaster the crowning stone in the educational structure of America, our Catholic University, which is under the guidance of the American hierarchy.

"To the greatest Catholic order of laymen that the new hemisphere has ever witnessed, to a body of picked men, unequaled among the laity of America, to the very men who represent the spirit of devout, dutiful but militant Catholicism comes the request of the Catholic hierarchy of America, headed by Cardinal Gibbons, to take up this grand duty of protecting and preserving the Catholic University.

"It is a duty. There was never a call from shepherd to flock, from priests to laymen, from bishops to the faithful, more of a just and solemn duty than this. It is an honor to the great Catholic order to be thus selected. It means that the Order typifies and represents, in the eyes of the American hierarchy, the strength and unity of Catholic manhood which has been the Order's ideal. It means that the spirit of unity and fraternity, of knightly ideal and endeavor, of progress and of devotion, of obedience and of power has so thoroughly permeated the mass of the membership of the Knights of Columbus that it has impressed the hierarchy of America with the belief that the Order is all it has striven to be, all that it purports to be and that its sincerity, devotion and truly Catholic essence are absolutely genuine.

"The call to the Knights of Columbus means that the hierarchy is ready to accept the Order at the Order's own pretensions, its own valuation, its own presentation of its aims and purposes. The call means the day of doubt is passed; it means not only that there is no fear on the part of the hierarchy of the true Catholicism of the Knights of Columbus, but that the Bishops and Archbishops are so assured of the worth and strength of the Knights of Columbus that the hierarchy will permit the Order to become the permanent benefactor of the Catholic University—which means that the entire body of the prelates and priests of America, of this generation and of future generations, will be forever beholden to the generosity and devotion of an order of laymen.

"Our greatly beloved and revered Cardinal has spoken. His words always constitute a message that America listens to with reverence. Catholics and non-Catholics know the character and the standing of His Eminence of Baltimore. But to the Knights of Columbus, to which body he has been ever friendly, to them his words should be an inspiration.

"For our 200,000 Knights of Columbus in the United States to raise a fund of $500,000 for the permanent endowment of the Catholic University means, practically, a contribution of $2.50 each. There are hundreds of Knights of Columbus who can give, without sacrifice, fifty times the sum required for an average donation. Were subscription lists to be opened, there would be an outpouring of money, which would give a tremendous start to the endowment fund. The spirit of the Knights of Columbus would answer in ringing tones to the call for aid to the University. The sum can be raised in less than a year.

"But should every subscription of size be omitted, should there be nothing but dull plodding to secure this endowment, the sum can be raised in six months by simply having each member of each Council in the United States promise to contribute at the rate of 10 cents a week for 25 weeks. At the semi-monthly meeting of each Council for the coming six months, let each member pay in 20 cents to the "Catholic University Fund," and in six months the sum of $500,000 will be at hand. It simply means, to the ordinary member, the price of a cigar each week for 25 weeks to produce this endowment fund.

"A quick, generous movement towards the raising of this fund should start at once. It gains strength by acceleration of movement. It will evoke speedy response from the Order. Its accomplishment will lift the Knights of Columbus into international prominence. Its fame will be world-wide. The success of the subscription would be another tribute to the fidelity and devotion of American Catholics, which have already evoked tributes of approval from the Prisoner of the Vatican. The Knights of Columbus would undoubtedly secure by its success in this task, not only the gratitude of the hierarchy of America but the heartiest words of congratulation and blessing from His Holiness himself. It can be done. It should start now."

COMMENCEMENT EXERCISES, 1907-1908.

The Commencement Exercises of 1907-1908 took place Wednesday, June 10, at 10 A. M. in McMahon Hall. His Eminence, the Chancellor, presided. After the conferring of the degrees Mr. Walter George Smith, of Philadelphia, delivered an appropriate discourse, and the Rt. Rev. Rector congratulated the students on their success and thanked the invited guests and the distinguished audience for the courtesy of their presence.

The degrees granted were as follows:—

LL.B.—George Anthony Canale, Memphis, Tenn.; Joseph Andrew Merva, Scranton, Pa.

LL.M.—Arthur Benedict Crotty, Cleveland, Ohio.

J.D.—J. Newton Baker, Lewisburg, Pa.

D.C.L.—Clarence Marion Brune, Sydney, Australia.

A.B.—Edward Francis Donnelly, Jessup, Pa.; Paul Lewis Hummer, Bloomington, Iowa City, Iowa; Thomas Herbert Farraher, Yerka, Cal.; Robert Bernard Gloster, Winsted, Conn.; Henry Garrison Walsh, Washington; James Hamilton Kelly, Houston, Texas.

B.S.—William B. Fennell, Washington, D. C.; Frank Anthony Kuntz, Spring Valley, N. Y.; Charles C. Ruppert, Washington, D. C.

PH.B.—Martin Francis Douglas, Greensboro, N. C.

PH.D.—John Leonard Carrico, C.S.C., Raywick, Ky.

S.T.B.—Joseph Lee Wolfe, Philadelphia; Thomas Joseph Loughlin, Albany; Patrick Francis Mackin, New York City; Arthur Joseph Scanlon, Philadelphia; Leo Edward Ryan, New York City; John William Murphy, New York City; George A. Sinnot, Tarrytown, N. Y.; John A. Françon, New Orleans,; George F. Horwarth, C.S.C., South Bend, Ind.; James P. Towey, Santa Rosa, Cal.; Thomas Francis Ryder, New York City.

S.T.L.—The Rev. O. Alfred Boyer, Ogdensburg, N. Y.; Lawrence Aloysius Brown, Baltimore; James John Devery, C.S.P.; Edward Augustine Gilligan, S.S.; William Henry Huelsman, St. Louis; Francis Denis McGarry, C.S.C.; Aloysius Menges, O.S.B., Alabama; John Mary Ouvrard, S.S.; Joseph Louis Weidenhan, Baltimore; Leonard John Ripple, Baltimore; James Joseph O'Connor, Baltimore.

UNIVERSITY CHRONICLE.

Baccalaureate Sermon. On Sunday, June 7th, at 10 o'clock, the Right Reverend Rector celebrated Pontifical High Mass in the Chapel of Caldwell Hall in the presence of the members of the several Faculties, the students of the University and many distinguished visitors. The Baccalaureate Sermon was preached by Rev. William Martin, S. T. L., of New York. At the close of the services the *Te Deum* was chanted by the entire assembly.

The A. O. H. Scholarships. The Sub-Committee of the National Board of the Ancient Order of Hibernians made the following report of the Meeting of the Delegates at the Convention in Indianapolis, July 23rd.

"At a meeting of the joint committees held in Washington, D. C., in May, 1908, the following scheme was adopted:

"First—These foundations shall be known as the "Hibernian Scholarships."

"Second—These scholarships will be open to lay students only between the ages of seventeen and twenty-five years, and shall continue for not more than four years. If at any time a scholarship shall become vacant before the expiration of the four years mentioned, another scholar shall be chosen by the State from which the scholar came.

"Third—Every scholar must be a member of the Ancient Order of Hibernians in America or the son of a member, or the son of a member of the Auxiliary of the Ancient Order of Hibernians of America of the State in which the scholarship has been established.

"Fourth—The annual value of the scholarship shall be $250, which sum shall be appropriated by the State conventions and be included in the annual tax budget or assessment to be levied upon the membership of the respective States creating such foundations.

"Fifth—The ordinary requirements of the Catholic University of America for admission thereto, in other words, a high or parochial school education, or its equivalent, shall be in force as regards the Hibernian scholars. The Ancient Order of Hibernians, however, will require, in addition to the above, that candidates for

the Hibernian scholarship shall pass an examination in the elements of the language and history of Ireland. Each Hibernian scholar shall pursue each year of his residence at the University, and as part of the required work for the bachelor's degree, at least one course in the department of Celtic literature. Before the close of his senior year he shall present an essay of from three to four thousand words on some subject of Irish study. He shall, at the same time, give evidence of his progress in the Irish language by the presentation of a paper or composition of not less than 2,500 words. These papers shall be published in the National Hibernian.

" Sixth—The Secretary of the Catholic University shall annually at the close of the scholastic year, submit in writing to the National Secretary of this Order, and also to the respective Secretaries of States which are represented at the University by Hibernian scholars, a report of the disbursements of the annual appropriation and also the progress of the scholar. The said reports to be submitted to the respective National and State officers by their respective Secretaries, and, in turn, be presented to the respective National and State Conventions to become a record of the Order.

" Seventh—An applicant for candidacy for an Hibernian scholarship must write to the Secretary of the Catholic University for an application blank, to be prepared and furnished by the Secretary of that institution. The candidate shall give age, education and such other information as may be required. The application shall be indorsed by a majority of the County Officers of the County in which the applicant lives, and be countersigned by the State President and Secretary.

" Eighth—The Professor of Irish at the University shall annually prepare, subject to the approval of the Committee on Hibernian scholarships of the National Board of Officers of the Ancient Order of Hibernians in America, the necessary examination papers in the examination of competitors for the Hibernian benefits. The examination papers shall be returned within fifteen days to the Catholic University, the Secretary of which institution will, in turn, transmit the same to the Board of Examiners in Irish to be appointed by the Hibernian Scholarship Committee of the National Board. All examination papers shall be accompanied by a signed statement, on honor, that no assistance has been received in the preparation of the answers.

"Ninth—The National Board of Officers shall, at its first meeting after election and installation, appoint a Committee on Hibernian Scholarships, whose duty it shall be to name a board of three competent persons who will scrutinize and award merits to all examination papers presented to them. Said examiners must return the papers to the Secretary of the Catholic University on or before September 15 in each year. The Secretary will in turn notify the successful candidate in each State, and also the Secretary of the State from which the candidate is appointed, and the Chairman of the Committee on Hibernian Scholarships. These pupils shall at all times be known as the Hibernian scholars.

"Tenth—States with less than 5,000 of a membership may combine with adjoining States for the purpose of selecting a scholar.

"We have the honor of submitting this plan, and recommend its unanimous adoption, and request States with 5,000 or more members make needed appropriations at the coming conventions.

"All of which is very respectfully submitted.

"Unanimously adopted by the convention the afternoon session held Thursday, July 23, 1908, Indianapolis, Ind.

Bequests. By the will of the late Mrs. Emily R. Lusby, of Baltimore, Md., the University is bequeathed the residue of her Estate. The estimated value of the bequest is between $150,000 and $200,000.

During the summer months the University received $4,750 from the Estate of the late Patrick R. Sullivan, of Boston, and $736.99 from the Winifred Martin Estate.

The Reverend Joseph S. Gallen, of Baltimore, Md., founded a Scholarship for the benefit of the Archdiocese of Baltimore.

Appointments. The Reverend William Hughes, D. D., Secretary of the Apostolic Delegation, was appointed Instructor in History in the Collegiate Department of the University. Mr. George F. Harbin, A. B., C. E., was appointed Instructor in Electrical Engineering. Mr. Arthur B. Crotty, LL. M., was appointed Registrar of the University.

The Knights of Columbus and the University. At the meet-

ing of the National Council of the Knights of Columbus, held at St. Louis, August 4-6, the following Resolution was passed:

"*Be it resolved,* That the Committee appointed to raise $500,000 for the Catholic University of America be continued, and report at the next meeting and at each succeeding meeting of the National Council until the object is accomplished, with power to collect funds from individual members and to take contributions from such Councils as may express willingness by vote to submit to the assessment or contributions."

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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—St. Vincent of Lerins, *Commonit, c. 6.*

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HOW CHRIST TAUGHT RELIGION.

One of the most prominent features in Our Lord's teaching is His constant practice of drawing lessons of the highest import from things with which His hearers are familiar. The Gospels abound in analogies, metaphors and allusions to facts or objects that had been known to the people from childhood but had never, until the Master spoke, given out their full meaning. "He spoke to them this parable;" "He spoke by a similitude"—are phrases that recur in nearly every chapter. At times the parable is narrated in great detail; but again different comparisons follow one another in quick succession, as though Our Lord desired to convey His meaning in terms appropriate to the various capacities of those whom He taught. The Gospel of St. Luke is particularly instructive in this respect; but in the other Gospels also the parable occurs frequently, and in St. John's Gospel some of the best illustrations of Our Lord's practice are given along with many passages that follow the literal form. In some cases the parable is explained at once, *e. g.*, the sower went forth to sow his seed; in other cases, the story is told without paraphrase or comment, as though Our Lord intended that His words should sink quietly into the minds of His hearers and set them to pondering the lesson He had taught.

As it is essential for all Christ's followers to lay hold upon the truths which these parables unfold, so it is necessary for

the Christian teacher who has the duty and the privilege of making the truth known, to consider well the manner of teaching which Christ employed. It is not sufficient that we admire the beauty, the simplicity and the variety of the lessons which He draws from nature; it behooves us to study with care the deeper significance of His method in order to make our own teaching more vital and to imitate the Master in the spirit no less than in the letter.

In His infinite Wisdom, Our Lord knew perfectly the nature and purpose of each created thing. "All things were made by Him; and without Him was made nothing." As St. Thomas teaches, the mind of God contains from eternity, not merely a general idea of the universe, but an absolutely clear and distinct idea of each thing that was to form a part of the universe. Furthermore the Angelic Doctor declares that God foreknows each thing as an imitation of His divine essence; and because no creature can adequately copy the infinite Original, the world is filled with a multitude of things each representing more or less perfectly, yet always imperfectly, the thought of the Creator. The law of imitation is thus seen to be the fundamental law of Nature since it is involved in the very fact of creation. And because by virtue of this law everything, however lowly in the eyes of men, is the realization of a divine idea, it possesses in its own degree a worth which only its Maker can fully comprehend. "And God saw all the things that He had made, and they were very good."

From the beginning men had gleaned some knowledge of the world about them. They had noted the qualities, the behavior, the utility of at least those things with which they came into daily contact. They could not but observe with attention, perhaps with admiration and fear, the more conspicuous phenomena of nature, the succession of seasons, the movements of the heavenly bodies, light and darkness, rain and snow, the growth of plants, the flight of birds, the habits of the various animals. In particular, they were acquainted, by the very fact of their social existence, with family ties, with their own occupations at home and in the field, with the manifold

relations, customs and observances which made up their public life.

After the first crude speculations had given way to more accurate observation and more rational explanation, men penetrated somewhat more deeply into the heart of reality. They discerned the causes which accounted for the facts. They formulated some of the laws of Nature and, in a few cases at least, they came to recognize the supremacy of the ideal and invisible world over that which appeals to sense. Their philosophy led them even to a notion of the divine First Cause; but at best it was a shadowy notion and it was the possession of exceptional minds. The great mass of mankind were content with Nature for its own sake; its higher significance escaped them. And yet, as St. Paul declares, "the invisible things of Him, from the creation of the world are clearly seen, being understood by the things that are made; His eternal power also and divinity" (*Romans,* 1, 20). It was only the Naturalism and Agnosticism of the pagans that prevented them from using the facts of nature as a means to learn the "invisible things" of Him who had made Nature and established its laws.

How different the insight and the interpretation of Our Lord! For Him each thing has a meaning not only because its outer form is pleasing to the eye or its uses indispensable to man, but also and chiefly because it is the expression of a divine truth. Each is an object of the Father's providential care: "Consider the lilies how they grow . . . . Now if God clothe in this manner the grass that is to-day in the field and to-morrow is cast into the oven; how much more you, O ye of little faith." "Are not five sparrows sold for two farthings, and not one of them is forgotten before God . . . . fear not therefore; you are of more value than many sparrows." Had they who heard these words been men of great faith and not of "little faith," there would have been no need of the reproach which Our Lord's questioning implies: they would have seen with the eyes of faith the meaning of these natural facts and would have learned to trust lovingly in God's all-ruling providence.

It is noteworthy that Our Lord at times frames His teaching so as to answer or reprove what is in the minds of his hearers, *e. g.,* the Pharisees. He does not always wait for an expression of their thought in words, but, reading their inmost soul, He at once casts in the form of a parable the lesson which they need and deserve. With His own disciples He deals now and then in the same way: " and there entered a thought into them which of them should be greater. But Jesus seeing the thoughts of their heart, took a child and set him by Him." In other words, Our Lord knew thoroughly the capabilities, tendencies, motives and weaknesses of each mind to whom He addressed His teaching. He knew just what form and measure of truth His hearers could take up and assimilate. Above all, since He willed that His heavenly teaching was not simply to be lodged in their minds as a system of ideas but was to have its effect upon their lives, He knew perfectly what sort of instruction would lead them to the right kind of action.

It is clear, of course, that Christ with His full comprehension of the truths of salvation, might have expressed these truths in numberless ways. He might have presented them in the most exact formulae of which human speech is capable. Or again, since He " enlighteneth every man that cometh into this world," He might have let the truth in its effulgence shine directly upon the souls of His disciples, thus vouchsafing to them a purely intellectual intuition of His meaning. And it is also certain that He could have taught them in vision as He did teach the three on Mount Tabor, and as later He taught St. Paul. All these and countless other means which are beyond our surmise, were equally at His disposal and could, if He had so willed, been effectually employed. Yet His usual practice was quite different.

What that practice signified will now readily appear. Our Lord had come to impart supernatural truth. He willed that it should enter into minds whose limitations He clearly understood. As the Author of Nature, He knew best how far the things of the visible world could and should be made to convey to finite minds His lessons of infinite wisdom. That, as a matter of fact, He did choose these things is in one sense the

greatest of all His lessons; for it is the lesson that enfolds and pervades all the rest. It is the continuation through His teaching of the divine principle that is set forth in His Incarnation. In becoming man, the Son of God indeed lifted our humanity to an infinitely higher plane than of right belonged to it; but He in no wise diminished the majesty and sanctity of the Godhead. Similarly, when He clothes the truth of the kingdom in metaphor and parable, He does not in the least degree lower the sacredness of those truths nor render them less supernatural. On the contrary, He elevates each finite material thing upon which His parable turns, by using it as a vehicle of His heavenly teaching. If all these things had been long before endowed with a figurative meaning by philosopher and poet, that meaning did not transcend the range of natural fancy or thought. And such truths as were thus symbolized, whether speculative or moral, were after all but the products of human reflection. Only the Divine Teacher could reveal the supreme significance of Nature and its laws, because He alone could know the true relation between His works in the natural order and His supernatural dealings with man.

One might suppose that for so high a purpose Our Lord would have chosen the grander objects in Nature—those sublime aspects of creation which impressed the Psalmist when he cried out: "The heavens declare the glory of God and the firmament shows forth the work of His hands;" or those unusual phenomena such as the appearance of the star that led the Wise Men to the stable at Bethlehem. That these objects and events of the larger cosmic order have the profoundest lessons to teach us, no one can doubt; nor will any one question that Our Saviour knew fully what those lessons should be. Yet almost invariably it is the homely thing, the thing that lies right under the eyes of the people, that He prefers. For His aim is not to adorn His own discourse, but rather to bring its content into the minds of his hearers as something permanent. Once He has associated, in their thinking, some supernatural truth with the facts of everyday experience, the recurrence of those facts must call to mind His teaching. With every subsequent observation of the natural object, the lesson

He drew from it will come back and at each revival will gain new force. The fisherman cannot look at his nets, nor the shepherd at his sheep, nor the husbandman at his fig-tree and vine, without seeing in memory the face of the Master and hearing the Master's voice.

To minds thus trained the harmony between God's teaching through Nature and His teaching by means of revelation was so clear and, one might say, so inevitable, that any thought of a "conflict" must have been impossible. It would have availed the sophist but little to dilate upon the warfare between religion and science in the hearing of men who had learned in the school of Christ how to read aright the book of Nature. Nor would such men have been persuaded that reason and faith were irreconcilable, once they had found all truth united in the teaching of Christ.

A favorite theme of unbelief at the present time is the so-called antagonism of revealed truth and the findings of science. This is pointed out by arguments of various kinds some of which are intelligible to the learned only while others appeal with considerable force to untrained minds. But all are inspired by the same purpose, and all attempt to weaken faith by holding it as far away as possible from truths of the natural order or by bringing it near those truths simply to show that it can never abide in harmony with them. Now whatever be the intrinsic value of those arguments, it is plain that they lose none of their persuasive force when they are presented to minds which have not been instructed, as were the disciples of Christ, to discern through the visible forms of Nature the invisible things of God.

These disciples no doubt had received in their youth religious instruction: they were familiar with the Scriptures of the Old Testament, with the precepts of the Law and with the worship of the Temple. They were men in years, with the matured judgment of adult life and with a certain restraint upon the imagination which experience imposes. And yet, in respect of the doctrines which Christ came to teach, they were children. Many of their ideas concerning the Messiah and His kingdom needed to be corrected. The commandment

to love one another, so essential in Christianity, was given to them as a "new commandment." And they were warned in express terms: "Unless you become as one of these you cannot enter the kingdom of Heaven." It is not surprising, therefore, that the prayer which Our Saviour taught them should begin: "Our Father who art in heaven."

The necessity of following Christ's example is more than ever urgent at this time when so much importance is attached to the study of nature. In our Catholic schools no less than in others, care is taken that the pupils, from the very beginning and through all the grades, shall become familiar with the structure and growth of plants and with at least the more obvious phenomena of animal life. By this means the power of observation is cultivated, a foundation is laid for more serious scientific pursuits and a love of Nature is inculcated. This also provides an excellent opportunity for leading on the mind to the consideration of God's wisdom, goodness and power. But if, as so often happens, the opportunity is neglected, the pupil as he grows older will most probably lapse into naturalism. He will come to look upon the world about him as a something complete in itself with no need of a Creator to explain its origin and the ceaseless operation of its laws. Should he retain his faith, this will be as a form of belief quite remote from his other knowledge and from his practical judgment. And it will sometimes happen that he finds himself perplexed in the honest endeavor to harmonize the results of science with the teachings of revelation. The conclusion, then, which forces itself upon us is simply this: the more earnestly Nature is studied, the more imperative is the need of drawing from Nature, as Christ did, the lessons of religious life.

This does not of course imply that we are to abandon those methods and practices which have stood the test of centuries, in order to adopt a scheme which happens to be the fashion of the hour. It is true that great progress has been made of late in analyzing mental processes and in tracing their development. It is also undeniable that some psychological conclusions have been applied with excellent results to the work of education. Every teacher knows the value of object-lessons,

the necessity of adapting instruction to the pupil's capacity, the importance of getting the mind to assimilate truth as the body assimilates food, the function of interest and imitation—and many other psychological principles which are now regarded as fundamental in educational methods. But it is not so generally known that these things are as old as the Church and Christianity. Where secular education has the advantage is in appropriating for its own purposes those very principles and methods which are so fully illustrated in the Gospel and in the liturgy. Unwittingly perhaps but none the less surely, modern pedagogy is reviving under new forms and technical names the use of parables and of lessons from nature which are essential features of Christ's teaching. It requires that thought shall be expressed in action, that images of the same object shall be gotten through various impressions of sense, and that the mind shall be duly prepared for the reception of each new idea. So far as it does these things, it is to be commended, for it is wise in its own interests. But it will certainly have a right to reproach us if we fail to employ with equal efficiency the method of Christ in teaching religion.

It need hardly be said that our Saviour's ultimate purpose was to impart those sublime truths which surpass the comprehension of human intelligence—the truths of faith. But in proportion as these are beyond the grasp of unaided reason, it is needful that the mind should be made ready to receive them and adhere to them with all its strength. Likewise, in teaching religion to younger children, the important thing is so to prepare all the faculties—sense, imagination, feeling and intellect—that when the will, assisted by divine grace, commands the mind's assent to revealed doctrine, those other faculties will be no hindrance but rather a help, to the act of faith. Thus prepared, the mind will accept unhesitatingly the exact formulation of doctrine in literal terms and the infallible definitions of the Church. Growing to manhood or to womanhood, the child will have been taught both to avoid "the profane novelties of words," against which St. Paul warns Timothy his disciple, and to "hold the form of sound words" as the same Apostle commands.

In the seventeenth chapter of St. Luke's Gospel, it is related that the Apostles, who had heard one parable after another from the Master, besought him saying: "Increase our faith." His teaching had already whetted their minds, making them eager both to know more fully what He would have them believe and to make their belief more steadfast. "And the Lord said: If you had faith as a grain of mustard-seed you might say to this mulberry tree, etc.," and thereupon He proceeded to teach them by means of a new parable. The very efficacy of faith, its significance and value, are thus made clear to the Apostles through a form of words which could not have been other than sound since it was chosen by the author and finisher of our Faith.

EDWARD A. PACE.

EARLY CHRISTIAN CHURCHES.

From various references in the Acts of the Apostles and other books of the New Testament we learn that an abrupt separation of the new religion from Judaism was not at all contemplated by the first preachers of Christianity. The 8,000 converts who, in Jerusalem, as a result of St. Peter's preaching, accepted Christ as the Messiah, were of Hebrew stock, and, consequently continued as before to attend the temple services. Two of the Apostles, indeed, Peter and John, by going to the temple "at the ninth hour of prayer," set them the example. St. Peter even preached to a large assembly from Solomon's porch, and St. Paul long subsequently is found explaining in the Jewish synagogues the significance of Christ's teaching.

Yet, even from the first there had been a partial separation of those Jews who believed in Christ from the rest of the nation. The former as Christians had "an altar" whereof they had no power to eat who "served the tabernacle" (Heb. XIII, 10), that is, the altar, on which was offered the sacrifice of the New Dispensation. Here was an essential act of worship of the Christians, which, apart from other causes, would eventually necessitate a complete separation of the adherents of the old from those of the new religion. For the moment, however, the Christians of Jewish descent continued to observe the prescriptions of the Mosaic code as well as those of Christianity. "They continued daily with one accord in the temple," and they met the difficulty of celebrating the Eucharist by meeting in private residences: "breaking bread from house to house." (Acts, II, 46.)

But all attempts at conciliation of the old with the new order were met by the chiefs of Judaism with bitter, determined hostility. St. Paul's efforts to convince the Jews he encountered in his journeys that Christ was the Messiah were mostly fruitless, while, on the other hand, among the gentiles he met his greatest successes. The converts from paganism,

indeed, at a very early stage in the history of the Church, became the dominant element, which fact, from the first century, is clearly seen in the oldest Christian monuments. In the Roman catacombs, for example, Gentile converts from noble families continued to follow the custom of decorating family tombs. The Church approved rather than objected; she merely substituted Christian subjects, drawn from the Bible, for the more or less idolatrous *motifs* of classic painting, and thus laid the foundation of Christian art.

In the construction of their separate places of assembly, in the third and fourth centuries, the Christians still continued to observe classic traditions of architecture. Leclercq, indeed, after a minute investigation of the sources, finds a rather vague "point of contact" between synagogues and churches,[1] but no more; the models of Christian churches were found in the structures, private or public, of the localities in which they were erected.

The first edifices in which the principal act of Christian worship, "the breaking of bread" took place, were the houses of certain converts in Jerusalem. The custom thus inaugurated of holding separate gatherings in the residences of those of the brethren spacious enough to afford accommodation for the Christians of a given locality was everywhere adopted. and the *domus ecclesiae* became the original type of Christian church. In Rome, for example, some of the most ancient churches (St. Clement, St. Caecilia, St. Pudentiana, St. Prisca), were erected on the site or formed part of private residences. Indeed the great mansions of the wealthy classes were admirably adapted for assemblies such as those of the first Christians. These mansions were ordinarily a combination of the Greek peristyle and the Roman atrium. The peristyle consisted of an open, rectangular court, surrounded on three sides by a covered colonnade, about which the apartments of the family were distributed. The Roman atrium was also rectangular, with a roof sloping towards a rectangular opening above the impluvium, a receptacle for rain water which stood

[1] Leclercq, *Manuel d'Archéologie Chrétienne* (Paris, 1907), I, 340 sqq.

in the center of the court. The rooms of the family were in this case also distributed around the edifice, and were separated from one another by partitions. Opposite the entrance from the street was the *tablinum,* corresponding with the Greek *prostas,* flanked by two rooms—*alae*—containing the portraits of ancestors.

The characteristic mansions of imperial Rome were formed by a combination of the Greek peristyle and the Roman atrium. This was effected in either of two ways (1) by introducing the colonnade feature of the Greek peristyle into the atrium, or (2) by the addition of a peristyle connected with the atrium by means of the tablinum. In the latter type of residence the peristyle became the center of family life, while the atrium, with its reception rooms, libraries and picture galleries, developed into a public room where business was transacted and family worship took place.

It was in private mansions of either of these types that the liturgical assemblies of the Christians during the first and second centuries, were ordinarily held. They were admirably adapted to the purpose. The atrium of a house of the kind described contained ample accommodation for a large congregation. The tablinum opposite the door was a suitable place for the bishop and clergy, the *alae* on either side may have been occupied by the deacons, virgins and widows, while the congregation were distributed according to sex in the covered spaces around the central open court. The future holy water font was a development from the impluvium in the center of the atrium, and the cartibulum, an ornamental stone table which stood in front of the impluvium, occupied the place corresponding with that of the altar in the later Christian basilicas.

But while the Christians of the first and second centuries appear generally to have held their meetings in the atriums of private residences, there were exceptions to this rule. The *Clementine Recognitions,* for example, which record the imaginary labors of St. Peter, contain interesting references to this

[3] Cabrol et Leclercq, *Dict. d' Archéologie et de Liturgie,* II, 532.

matter, which show the practice in Syria towards the end of the second century. A wealthy Christian named Theophilus is represented as having the large private basilica of his house consecrated as a church (*Recog.,* x, 71), in which an episcopal chair was placed for the prince of the Apostles (*Recog.,* x, 71), On another occasion, at Tripolis, the host of the Apostles, named Maro, offered a hall of his house capable of accommodating 500 people to St. Peter as a place to address the great concourse of people who wished to hear him (*Recog.,* iv, 6).

Thus, it may be said that the Christians of this period assembled for public worship in any convenient place owned by one of the brethren of a given community. The typical mansion of the time, however, was most frequently employed for this purpose, as is evident from its acknowledged influence on the earliest development of Christian architecture.

But there is good reason to believe that from the third century special edifices were in many places constructed for Christian worship. Even in the first age the Church enjoyed long intervals of peace during which, especially if the local authorities were of a tolerant disposition, the Christians could without difficulty erect churches. The decision of Alexander Severus (222-235) assigning a disputed piece of land for a Christian church is an indication of what could easily have become pretty general (Lampridius, *Alex. Severus,* 49). But we are not left merely to conjecture. Tertullian apparently alludes to a public church when he speaks of the home of "our Dove" as always erected "in high and open places" and facing the East (*Adv. Valent.,* c. 3). In 260 the Emperor Gallienus, after the persecution of Valerian, restored to certain bishops a number of "places of religious worship." In the persecution of Diocletian numerous churches were destroyed; even the tolerant Constantius Chlorus carried out this part of his government program, while sparing the lives of Christians. In 303 a church was seized at Cirta in Roman Africa, and Lactantius tells of the destruction, by order of Diocletian, of a church in Nicomedia which stood on a rising ground in view of the imperial palace (Lact., *De mort. persec.,* c. 12). In Rome, according to Optatus of Milevi, there were in the third

century forty basilicas within the limits of the city,[3] and in Asia Minor several of the basilicas (Birbinkilisse) are regarded as dating from the third century or as reproducing types of churches of the pre-Constantinian period.[3]

The Basilicas.

From these rather meager data it seems fairly well established that the Christians of the earliest period gave little attention to the form of the places in which they worshipped. They were content to take any edifice in a given locality that offered sufficient accommodation. In places, however, where the conditions were favorable they erected churches, in our sense of the term, and this development took place especially in the third century. Their legal disabilities, however, always existed, and they were never sure of the morrow: facts which no doubt had a strong influence in preventing an early development of an architecture bearing the ear-marks of Christianity. What might have happened had conditions been otherwise is indicated by the evident encouragement given by the Church to another department of art. The frescoes of the Roman Catacombs bear witness to the deep interest of the Roman Church authorities in the first efforts to create a distinctively Christian form of painting, and although no progress was made so far as regarded form in this art during the first three centuries, yet a multitude of excellent biblical subjects were portrayed in the crypts and chapels of the catacombs, which indicated what in better circumstances might be expected. But during this time little was possible in sculpture and architecture for the reasons above given. With the Edict of Milan, however, all changed (313). The Church now passed at once from the position of an institution regarded by the civil power with the greatest hostility to that of the highest favor. Her property, recently confiscated, was restored, and the resources of the em-

[3] Cf. Wieland, *Mensa u. Confessio*, p. 75.
[4] Strzygowski, *Kleinasien*, 159.

pire were placed largely at her disposal for the erection of edifices worthy of the cult of the Redeemer of mankind. Constantine himself, and his mother St. Helen, took the initiative in this respect, and their example was followed by the bishops generally. The chief cities of the empire soon possessed great churches which compared favorably with the civil edifices of the same epoch, though inferior to the structures of an earlier period, erected before the arts had entered on their decline. The great halls of private palaces were still in some few cases, as in that of the Lateran basilica given to Pope Sylvester by Constantine, transformed into churches. Pagan temples also were occasionally similarly adapted to the new worship, the most important example of which, though it dates only from the pontificate of Boniface IV (608-615), was the transformation of the Pantheon into the Church of Sta. Maria ad Martyres. But the greater number of Christian churches were entirely new structures, in the construction of which, however, the materials of the now disused temples were often employed.

The churches which thus came into existence in the fourth century were called by the name familiar at the time of "basilicas," from certain resemblances which they bore to the edifices known by this name which served as law courts, market places and for other purposes. The development of the Christian basilica was different, however, in the East and the West. The characteristics of the Western, or Greco-Roman basilica, were an atrium, which stood before the main edifice, an interior colonnade and a roof of wood; the typical Oriental basilica, on the other hand, was a vaulted structure, with a narthex in place of the atrium and towers flanking the façade. The Greco-Roman basilica was the kind more commonly adopted throughout the empire, except in Egypt, Asia Minor and Syria, where the Oriental type came into being. The atrium, however, was often wanting in the Greco-Roman basilica of the East, and even in the West, in the basilica of the Lateran, it did not exist.

The Greco-Roman Basilica.

The typical Western basilica consisted of an oblong structure, enclosed on all four sides by walls of brick, and divided longitudinally by rows of columns into a central nave and two, four, or sometimes, though rarely, more side aisles. The central nave was twice the width of either aisle, and its walls, supported generally on columns, were elevated above the roof of the aisles to a height which admitted of their being pierced by windows which admitted light and air into the interior. This elevation formed the clerestory. The roof of the structure was of wood, either wholly visible from below, or concealed by a paneled ceiling. The number of entrance doors corresponded with that of the nave and aisles. At the extremity opposite the central door was the semi-circular apse, forming the sanctuary, which usually projected beyond the rectangular ground-plan of the edifice and was roofed by a half-dome.

This general plan was sometimes modified as in St. Peter's and St. Paul's at Rome, by a transept, suggested, perhaps, by the *alae* of the Roman house, between the apse and the nave, which thus gave the basilica a cruciform appearance. The great arch at the meeting point of the transept and the nave was known as the triumphal arch. The bishop's throne occupied the center of the apse, and on either side were the benches for the attendant priests. In front of the bishop was the altar, surmounted by a ciborium resting on columns.

Before the basilica proper was a square courtyard, the atrium, with a covered colonnade on all four of its sides; doors corresponding with the aisles led from the atrium into the basilica.

The type of edifice described was, as a whole, something new on its introduction in the reign of Constantine. Its name, we have seen, was borrowed from the structures for the transaction of business, the civil basilicas, commonly found in the cities of the empire. But the Christian basilica differed from these in several important respects. Speculation has long been busy in the effort to ascertain the influences to which we owe the

Christian basilica, and various theories on the subject have been submitted. The name at first naturally suggested its derivation, in its entirety, from the civil basilica, but closer observation showed that the differences between the Christian and the civil basilica were, perhaps, as important as their points of agreement.

The plan of the civil basilica generally adopted was that of a great rectangular hall, divided into several naves by arcades, which extended on all four sides of the edifice. Beyond the end colonnade were semi-circular apses for the use of the judges and their assistants in the transaction of legal business. The nave was elevated above the side aisles, and was lighted by clerestory windows.

From a comparison of this type of building with the Christian basilica it is evident that the nave, aisles and clerestory of the latter were influenced by the former. But it is also true that the Christian basilica converged towards the apse and sanctuary, whereas in the civil basilica the apses were completely cut off by the end columns. Here, therefore, was an important modification of plan: the Christian basilica rejected the end colonnades of the civil basilica. The central point of the former was the altar with its ciborium in front of the apse, and unlike the civil basilica the occupants of the apse were all, as the liturgical prescriptions demanded, in sight of the congregation.

The atrium of the Christian basilica, also, was unknown in the civil basilica, and is in consequence regarded as a reminiscence of the "house-church" of the period when Christians regularly worshipped in private mansions.

From these facts modern writers generally agree that the ground-plan of the Christian basilica follows in its main lines the plan of the Greco-Roman house, which the experience of three centuries had shown to be well adapted for the celebration of the liturgy. But, on the other hand, the naves and elevation of the Christian basilica were just as evidently modeled after the interior of such civil structures as the Basilica Julia and the Basilica Emilia of the Roman forum.

We have seen that the covering of the Western type of

Christian basilica was invariably of wood, sometimes quite open to the roof, but more often paneled. The adoption of the form of roofing in, for example, the Roman basilicas of the reign of Constantine can only be conjectured. For, contemporary with the old St. Peter's and St. Paul's was the civil Basilica of Maxentius, completed by Constantine, with a *vaulted* roof. This great structure, with its massive arch of brick and concrete, was architecturally a far better model than that adopted by the architects of the Constantine basilicas. Yet the superior constructional system of the civil basilica completed by Constantine was ignored in the erection of the religious edifices of the same reign, and many centuries were destined to pass before vaulted roofs would come into vogue in the Christian architecture of the West.

The most plausible reasons to account for these facts are haste and cost. Constantine undertook to accomplish a vast amount of building in his lifetime, both civil and religious. Solid constructions, however, are costly, as well as slow in coming into being. But the emperor was in a hurry and his resources were limited, the result being that his constructions were of inferior quality.

This haste and the need of economy probably explain the cheaper form of roofing of the Christian basilicas. Churches were urgently needed owing to the numerous accessions of new members to the now popular religion of the Emperor, and as the the resources did not equal the demand inferiority of construction was the inevitable consequence.

The basilicas of the fourth century were not, therefore, fortunate as to the date in which they came into existence. The building art, like all other arts, had entered on a period of decadence, and the circumstances alluded to tended to make matters still worse. Yet the old basilica of St. Peter's, which survived the vicissitudes of twelve centuries, was in many respects a great edifice, and it was not without at least one new and interesting feature of importance. This was the employment of arcades resting on columns instead of the horizontal architraves on columns characteristic of Roman architecture. The arcades, however, were utilized only in the side aisles, the

colonnades of the central nave followed the general practice. This innovation was due to Oriental influences, and may have been directly adopted from the palace of Diocletian at Spalato.[5]

Roman and Italian Basilicas.

The five principal basilicas of the reign of Constantine in Rome were those of the Lateran, the metropolitan church of the popes, St. Peter's, St. Paul's, St. Lawrence outside the walls and Santa Croce. The original Lateran church is said to have been the private basilica of the palace of the Laterani, which was given by Constantine to Pope Sylvester I. This was replaced in 897 by the present basilica, so that no trace of the primitive edifice remains. The first St. Paul's was of small size and was replaced in 386 under Theodosius the Great, by a large five-aisled basilica. This was restored in the fifth century by Pope Leo the Great (440-461) and the Empress Galla Placidia. Its site was the traditional spot venerated by the Christians of Rome as that which contained the *memoria,* or tomb of the Apostle of the Gentiles. It was almost completely destroyed by fire in 1823, and was replaced by the present St. Paul's, which is constructed on the same plan as the Theodosian structure.

The old St. Peter's, which was only removed in the sixteenth century, was, like St. Paul's, a five-aisled basilica, preceded by a vast atrium surrounded on all four sides by a covered portico. The Mausoleum of Hadrian furnished the columns of the atrium. The four rows of columns, twenty-two to a row, which divided the interior were surmounted by Corinthian capitals of Parian marble; of the columns themselves, unequal in size, some were of white Parian, others of African polychrome marble. The five aisles opened into the transept, in the center of which, before the altar, were the six marble columns (later twelve), carved with vine tendrils, brought from Greece by Constantine for the adornment of the basilica. The

[5] Diehl, *En Mediterranée* (Paris, 1907), p. 26; Leclercq, *Arch. Chrét.*, II, 69.

altar stood above the *confession* or tomb of the Apostle, and was surmounted by a ciborium supported by porphyry columns. The ornamental columns, though perhaps not originally, were connected by an architrave, enriched with plates of silver and supporting candelabra. The triumphal arch and the façade were adorned with beautiful mosaics, and the walls of the nave, above the architraves, contained a series of representations in fresco, the subjects of which were drawn from the Sacred Scriptures.

In the Middle Ages the tradition grew up that the columns in front of the sanctuary had been taken from the temple at Jerusalem and to this fact is due their preservation in the new St. Peter's. The bronze *cantharus* or fountain which stood in the center of the atrium and two ornamental peacocks, are the only other remains of this historic basilica.

In the sixth or the following centuries galleries over the side aisles were introduced from the East into the Roman basilicas of St. Agnes, St. Lawrence outside the walls, St. Caecilia, and SS. Nereus and Achilles. This arrangement, though it seems to have existed in the earlier civil basilicas, was not adopted in the first Christian basilicas of the West; in Asia Minor one of the earliest examples of a gallery is found in a small basilica of Birbinkilisse (Asia Minor).

The Roman church that still best exhibits the distinctive characteristics of the Greco-Roman basilica is that of St. Clement. The basilica dates from the twelfth century, but it adheres closely to the plan of the fourth century basilica over which it is erected. St. Clement's is indeed a curious example of what Marucchi calls "monumental stratification." For underneath the actual basilica there still exists a three-aisled structure, regarded as that which St. Jerome mentions as the memorial of the third successor of St. Peter. The walls of this interesting monument are still adorned with frescoes of great interest, attributed to different periods between the ninth and the eleventh century. At a still lower level is a wall in *opus quadratum,* of the early imperial or the late republican period. One of the chambers of this floor was devoted to the cult of the Persian deity, Mithra.

The present basilica, like the ancient, is a three-naved church, each nave ending in an apse, preceded by an atrium with a cantharus.

The basilical type of church long enjoyed the almost exclusive favor of Western Christendom. The two famous basilicas of Ravenna, St. Apollinare Nuovo and St. Apollinare in Classe, commenced towards the end of the fifth century, are the best existing examples of the type outside of St. Clement's; in their decoration, however, these basilicas belong to the domain of Byzantine art. A peculiarity of the basilica founded by St. Severus (363-409) at Naples, as well as of the contemporary basilica of St. Paulinus at Nola, is that the apse is pierced by three arcades. The basilica erected at Nola by St. Paulinus was one of five churches which took the form of a star around the tomb of St. Felix, and contained five naves and three apses. The arcades in the main apse were closed by *transennae,* or perforated stone windows, through which persons in the new basilica could assist at Mass being offered over the tomb of the martyr. This arrangement existed also in the basilica of St. Sinforosa near Rome and in the basilica of St. Simeon Stylites at Kalat in Syria.

African Basilicas.

While in general the basilical plan was followed in Africa, yet the churches of this province had special characteristics, which were due to Oriental rather than Roman influences. The atrium, for example, a regular feature of the Roman basilicas, is of rare occurrence in Africa, and the transept does not appear at all. Instead of entablatures also, above the colonnades of the interior, the African church builders invariably adopted arcades, which rest directly on columns, or as in the Orient, on pillars. The basilica of Orléansville, consecrated in 324, is the only African basilica of certain date, but many others are regarded as of the Constantinian period. The basilica discovered in 1878 at Damous-el-Karita, for instance, was probably erected at this time. Its dimensions are quite large, 65 metres by 45, and the interior is divided into nine

naves by eight rows of pillars. This is one of the African churches with an atrium, which, however, is in the form of a semicircle, with a colonnade, and in the center of the curve a trefoil-form apse. One of the most important African basilicas was discovered at Tigzirt in Algeria. In front of the apse, connected with the nave by four steps, was a colonnade of three bays, supported on four couples of columns. The four columns of the ciborium, in the apse, mark the place of the altar, which, as no trace of it remains, was probably of wood. The basilica is especially rich in sculptured remains, about two hundred fragments of which, capitals, cornices, imposts, and the like, have been found. Imposts were frequently employed in Africa as in the Orient above the capitals in order the better to sustain the arcades; those of Tigzirt contain various symbolic sculptured figures: the prophet Baalam, doves, fishes, the monogram of Christ, and Daniel between two lions. The basilica of Tebessa is preceded by a square atrium, which is reached by a stairway of fifteen steps. It was dedicated to the martyr St. Crispin, whose tomb was probably in the trefoil-form chapel, flanked by four square chambers, off the right aisle near the entrance from the atrium. The aisles were surmounted by galleries, and on either side of the apse were two rectangular halls. The imposts above the capitals were adorned with symbols as at Tigzirt. Various other constructions were added at a later period, including a series of cells around the walls of the exterior and a baptistery before the atrium.

Thus in the Christian basilicas of Africa various influences can be detected. Like the basilicas of Rome, with some exceptions of vaulted churches in Tunis, the roofs were of wood, but in most other respects, though of inferior execution, Oriental methods of construction and ornamentation are in evidence. The form of the apse resembles that of the basilicas of Asia Minor, and, on the other hand, the idea of the sacristies which adjoined the apse was borrowed from the Syrian and Byzantine churches. The engaged column also, as in the basilica of Tebessa, and at Ksar-Tala, was a peculiarity of the basilicas of Asia Minor and Syria. These as well as various ornamental features were introduced into Africa after the re-

conquest (533) by Justinian when numerous churches were erected.

The two great basilicas erected by Constantine at Bethlehem and on the site of the Holy Sepulchre at Jerusalem belong to the Greco-Roman or Western type of churches. In his description of the latter, the most richly adorned of this Emperor's basilicas, Eusebius says that the tomb itself was splendidly adorned with columns of rare beauty. Next to this was an atrium of great extent enclosed on three sides by porticoes. The east side, facing the grotto, was formed by the basilica, the interior of which was divided by two colonnades and two rows of pillars. Galleries were erected over the side aisles; three doors opened towards the East, and opposite these doors was the "hemisphere," which arose as high as the roof of the church. Twelve columns, according to the number of the Apostles, having their capitals embellished with silver bowls of great size, presented by the emperor, surrounded the hemisphere.

From this description, obscure as it is in important details, a recent critic conjectures that the structure consisted of a rotunda, an inner court and a five-aisled basilica. The floor of the inner court was paved with finely polished stone, that of the basilica with marble. The exterior walls also were of "polished stones exactly fitted together"; the roof was covered with lead and the ceiling was adorned with elaborate gilt paneling.

The Oriental Basilica.

Examples of the Western typical basilica in the East were, however, very rare. The Orient early produced a type of church, under the influence of its ancient architectural traditions, which differed from the Western type in several important respects. The special characteristics of this church architecture as noted above, were the employment of the vault, and the absence of the atrium, the place of which was taken by a narthex or vestibule. Probably the most ancient basilicas of this class are those of Anatolia which were photographed and

described by Smirnov and Crowfoot as recently as 1895 and 1900. The data supplied by these travellers forms the material of the remarkable study of Strzygowski, which has drawn general attention to the important place in the history of Christian architecture due to the basilicas of central Asia Minor.[6] At Birbinkilisse (the thousand and one churches) the ruins of nine basilicas, an octagonal church, and a trefoil-shaped structure were discovered. As in the West the interiors are divided into a central nave and two side aisles; but pillars here take the place of columns and the naves are roofed by vaults of stone. The pillars also have on the sides facing the nave the unknown feature in the Western basilicas of engaged half-columns. The atrium is in all cases absent, and its place is taken by a narthex leading to the nave. This is flanked one each side, at the corners of the facade, by quadrangular chambers surmounted by towers, which open only into the side aisles. The apse is always at the eastern extremity, isolated, and generally of horseshoe form. The exterior form of the apse was generally round, though in one basilica it is polygonal, and the walls were pierced by windows. All but one of the basilicas of Birbinkilisse are of one story only, the exception being the smallest one among them, which has a gallery provided with the engaged half column feature. The principal church of the group is 68 metres long and 33 wide.

A second type of Oriental church, of a latter period than those of Birbinkilisse, is the basilica with a cupola. The general plan is still that of the basilica, but several new features are added which mark a stage in development. The typical church of this form is a basilica, ascribed by Strzygowski to the fourth century, at Kodscha Kalessi in the Taurus. The sanctuary, regularly confined to the apse, is in this case extended by the erection of a rectangular room, connecting the apse with the central nave. A similar extension of the sanctuary existed in one of the basilicas of Birbinkilisse and in the basilica of Kesteli.[7] The most important innovation, however, was the cupola

[6] *Kleinasien, Ein Neuland der Kunstgeschichte* (1903). *Kleinasien*, p. 104, sq.

which crowned the center of the basilica erected above the rectangular space adjoining the extended sanctuary; in this case the architect solved the problem of passing from a square base to a circular crown by means of a series of eight niches. The cupola is surmounted by a drum pierced with four double windows, an innovation which was not regularly adopted in Byzantine architecture till the tenth century.[8] The side aisles are surmounted by galleries.

A third type of Oriental church, not earlier than the reign of Justinian however, was the basilicas in the form of a Greek cross, in a rectangular space, with a cupola crowning the center. Octagonal churches with cupolas were also erected in the Orient as early as the fourth century; an example is found at Birbinkilisse and St. Gregory of Nyssa gives a detailed description of one which he erected.

Syria.

In the numerous monuments of Christianity in Central Syria, dating from before the Arab conquest, archæologists recognize various influences. The style and general disposition of the basilicas is Roman, and in districts where wood was plentiful the open wooden roof was the rule. Yet, on the other hand, the atrium is absent, and, as in Asia Minor, the façade is formed of a narthex between two towers which extended on either side beyond the side walls. Vaulting in the most important churches was of rare occurrence.

These and other differences, due to local influences, between the Christian architecture of Syria and that of the West were a gradual development which may be traced from the fourth to the sixth century. During the first stage of this development the churches of Syria were evidently the work of Greek architects: except in a few cases where Syriac occurs, the inscriptions on the buildings are in the Greek tongue. Yet from the beginning of the fourth century significant innovations appear in the church architecture of Northern Central Syria.

[8] Brehier, *Les Basiliques Chrétiennes*, p. 28.

With the decline of classic art the Oriental genius freed itself in great measure from Greek and Roman traditions, with the result that the churches of Syria, as well as those of Asia Minor, between the fourth and seventh century, exhibited original traits which are supposed by some writers to have had an important influence on the development of medieval church architecture in Western Europe.

The Christian monuments of Syria of the first half of the fourth century naturally mark the first stage in this new departure. Most of their characteristics are still of the classic order; only a few rather hesitating elements of a new order are in evidence. Christian symbols, for instance, are at this time of rare occurrence and the classic mode of ornamentation still holds sway. In one respect, however, the churches of Syria already differed from the Western contemporary basilicas; they are of massive construction, composed of large blocks of stone. The use of mortar in Northern Central Syria was at this time unknown, and coarse masonry was almost wholly disregarded. In the Djebel Riha region, on the other hand, at all times, and in the Northern region from the latter part of the fifth century, regular courses of stone work, about eighteen inches thick, were the rule. The blocks of stone are often two metres in length. Most of the exterior walls have smooth surfaces, but the interior walls of the majority of buildings were roughened for the reception of plaster.

In the mountains of the Hauran, where wood for roofing was not available and where the building material consisted of a hard black basalt that could be obtained only in small pieces, a peculiar arcuated form of church was constructed. Two interesting examples of this type are the pagan basilica of Shakka (second century) and the Christian basilica of Tafka.[9] These structures consist of a series of sets of transverse arches, each set composed of a broad arch spanning the nave and a low, narrow arch, surmounted by a still smaller arch, over each aisle. The roofs of these curious constructions were formed of stone slabs supported by the transverse arches.

[9] Butler, *Architecture and other Arts*, pp. 314, 408.

While the church architecture of Syria as a whole had its special characteristics, there are at the same time certain points of difference noticeable between the basilicas of the North and those of the district of Djebel Riha. The general plan of the basilicas of both districts is practically the same: a central nave, terminating in an apse, and two side aisles at the end of which are two small chambers or sacristies, flanking the apse. In the North, however, the isolated apse, projecting beyond the end wall, or if not projecting allowing the curve of the apse to appear on the outside, occurs frequently. Rectangular apses also are often found in Northern Syria. In the South, on the other hand, the rectangular apse is found nowhere, and the apse, in all but one instance, is concealed by a flat wall.

The basilicas of Northern Syria are of two kinds, according to the disposition of the interior into one or three aisles. The churches of both classes have their apses at the eastern extremity, and entrances from the side; in the early churches of this country western doors were often wanting. A good example of the three-aisled basilica is the north church of Bankusa. The construction is of the massive order characteristic of Syria; six monolithic shafts divided the interior, and the door jams are also, with one exception, monoliths. Little attempt at ornamentation was made and the only evidence of the Christian origin of the basilica, besides its plan, are such familiar symbols of the age as the A and Ω and the mystic Fish. Two doors in the south wall can be traced in the ruins.

A chapel at Nuriyeh shows the form of a single-aisled Syrian church. Along the south side ran a colonnade, a feature of frequent occurrence in Syria, the ruins of which are quite visible. From the colonnade two doors in the south wall gave admittance to the chapel. The three windows of the north wall which remain exhibit a peculiarity of the architecture of Northern Syria: in the lintels above the windows, semicircles have been formed, thus making them round-topped.

An excellent example of a basilica in Southern Syria of the fourth century is the church at Khirbit Hass. The apse, which was concealed by the East wall, was flanked by two small chamb-

ers the walls of which were carried up two or more stories, thus forming towers. The interior was rich in sculptured adornment; the apse arch and the imposts from which it sprang were deeply moulded, while on each side stood an engaged column which carried the end arches of the nave arcades.

The best preserved church of this region is the basilica of Ruweha. The northern arcade is destroyed, but that to the south remains intact. Two peculiarities of this basilica are worthy of special notice: the columns were of the Ionic order, and the colonnades at their termination east and west do not rest on engaged columns but on the end walls. The clerestory windows, oblong in form, correspond to the number of the arches below. The central gable of the façade, which was of two stories, is well preserved. Three doors gave admittance from the front and two from each side.

The fifth century basilicas of Northern Syria differ in several respects from those of the fourth century. In the first place rectangular responds, at the end of the nave arcades, take the place of the engaged columns of the previous period. The ornamentation is far more elaborate also, and is enriched with numerous Christian symbols. The classic elements too are much less in evidence, and their place is taken by new forms due to local influences. The curve-topped window replaces the oblong; coupled windows, with an engaged colonnette between and a relieving arch, are introduced above the broader doorways.

The sixth century marks the highest point in the development of the Christian architecture of Syria. This development is chiefly noticeable in the increase and perfection of sculptural adornment. The basilical form was essentially preserved, but in the interior rectangular or cruciform pillars were substituted for columns, thus permitting a much greater span in the arcades than was possible with columns. The narthex now also became an integral part of the facade, and many of the churches of Northern Syria of this epoch were "beautiful monuments of architecture both without and within, admirably designed and gracefully proportioned, rich in carving of high artistic quality." [10]

[10] Butler, *op. cit.*, p. 183.

The ornamentation of these churches consisted largely of mouldings, incised or in relief: in all manner of structures the windows and doors were provided with them. As a rule the capitals are of the Corinthian order, with the conventional acanthus leaf well executed. Arched mouldings and mouldings terminating in a spiral loop were innovations introduced in many churches, and the corbels supporting the roof beams in the clerestory often take the form of capitals of colonnettes, themselves supported by corbels at a lower level. While preserving and developing ornamental motives of the country, yet, on the other hand, the Syrian artists of this time readopted several classic motives, as *e. g.,* the accentuation of horizontal lines, ornamental pilasters and the use of heavy cornices.

The greatest monument of sixth century architecture in Northern Syria is the groups of churches erected at Kalat Siman around the pillar of St. Simeon Stylites. Four basilicas, forming a Greek cross, opened into a great octagon, in the center of which was the famous pillar. The style of the entire structure, built at different periods and completed early in the sixth century, is Syrian, though the plan was probably inspired by that of the church of the Holy Apostles at Constantinople.[11]

Two of the finest sixth century basilicas of Syria were those of Ruweha and Kalb Lauzeh. The latter basilica is about 68 by 40 feet. The apse projects beyond the east walls, and, as regularly in Syria, is pierced by windows, three in number. Three great arches, resting on pillars, on each side, take the place of the colonnade; the arcades, however, terminate six meters west of the apse, and the intervening spaces between them and the apse are occupied by walls which form side chambers at the ends of the aisles. At the Western extremities of the aisles, beneath the towers, are also two chambers flanking the narthex. The roof of the nave was of wood; the beams were supported by superposed corbels connected by colonnettes. The apse, like that of the basilica at St. Simeon, was adorned on the outside by two rows of superposed columns,

[11] Butler, *op. cit.*, p. 187.

but in this case there is no moulding between the two orders. The façade, as in the basilica of Termanin, was flanked by towers, between which was an arcade and terrace.

The "Bizzos" church of Ruweha (so called from an inscription above the main doorway) contains several new features, the principal of which is that the three great interior arches are supported by T-shaped piers with a buttress on the inner side carried up to the clerestory level so as to serve as a support for the transverse arches which spanned the nave. The interior decoration is inferior to that of Kalb Lauzeh, but the ornamentation of the main portal is very beautiful.

One of the peculiarities of Syrian architecture is the employment of disks carved on the lintels of doors and windows, as well as in other parts of edifices, as an adornment. These disks appear on all manner of buildings: churches, shops, private residences and in numerous different designs. Many of them are such familiar Christian symbols as the Alpha and Omega, the monogram of Christ and several varieties of the Greek cross. Ornamental disks were used in the religious symbolism of the Babylonians; the Christians of Syria, like their brethren in other parts of the Christian world, very simply transformed a pagan into a Christian symbol by the adoption of a design unmistakably Christian.

It is generally recognized at the present time that the type of churches produced in the Christian Orient from the fourth to the sixth century, exercised an important influence on the development of Byzantine church architecture. The centers from which this influence radiated also, it is admitted, were the three great Graeco-Oriental cities of Alexandria, Antioch and Ephesus. Strzygowski regards Antioch as the place of origin of the basilica crowned by a cupola, with the rectangular extension of the apse; this style passed from Antioch, according to this author, through Asia Minor to Ephesus and Salonica, until eventually it reached its highest point of development in St. Sophia at Constantinople erected in the reign of Justinian.

The explorations of De Vogüé in Oriental Syria, nearly half

a century ago, which brought to light the important remains of ancient Syrian churches drew general attention to the resemblances, in important respects, that existed between them and the Romanesque basilicas of the West. The more recent explorations in Asia Minor and Syria have shown these resemblances in a still clearer light. The chief characteristics of the Romanesque, such as the vault instead of the wooden roof, the employment of pillars instead of columns, the narthex incorporated into the façade and flanked by towers instead of the atrium, all existed in the Orient in the fourth or fifth century. De Vogüé and Viollet-le-Duc explained these coincidences as due to the crusades, while Strzygowski, followed by Bréhier, on the other hand, maintains that the ideas which produced Romanesque were brought into the West at a much earlier period by Oriental monks and merchants in Merovingian times. Diehl, however, regards this theory as far-fetched; he points out that, were it well founded, an important matter still remains without explanation, namely, the delay of more than five centuries before the vaulted style of church came into vogue in western Europe. Finally, Enlart is of the opinion that such resemblances as exist between Oriental and Romanesque churches, which he is inclined to minimize, are but the natural developments from the same models, only that the Oriental architects, endowed with greater scientific skill than their contemporaries in the West, solved the problem of vaulting the basilica at a much earlier date. Moreover, the scarcity of wood in certain parts of Syria, as well as the need of solid structures because of earthquakes, made an immediate solution in these localities necessary. In the West, on the other hand, wood was plentiful, and it was rather the danger from fire that induced the architects of the West by degrees to erect the vaulted basilicas known as Romanesque.[12]

MAURICE M. HASSETT.

[12] Enlart, *Manuel d'Archéologie Française*, I, pp. 91, 108.

THE STADE LIBRARY.

Bernhard Stade, editor of the *Zeitschrift für die alttestamentliche Wissenschaft* and professor of theology at the University of Giessen, died December 6, 1906. In January, 1907, his library, numbering some 2,600 units, was offered for sale by the well-known Leipzig firm of Gustav Fock. The possession of the libraries of great men has always been a coveted honor for universities. Apart from their intrinsic value, they exert a powerful stimulus on students; silently but constantly, they urge us to intellectual efforts, and create a spirit of emulation which sooner or later must show its beneficial effects. Johns Hopkins proudly shows the library of Professor Dillmann, the New York University that of P. de Lagarde. The Catholic University had already the library of the late Professor Bouquillon, whose name elicits such scholarly memories in all those who came in contact with him. Who can tell how many good resolutions have been taken, how many legitimate ambitions have been kindled by the presence among us of that learned professor's library? We can easily understand how anxious the University must have been to secure the collection of Professor Stade when it was placed on the market. The fame of its owner and still more the character of its contents, which precisely corresponds to a deplorable gap in the library of Old Testament studies, at once commanded the attention of Professors Poels and Hyvernat, and of the Right Reverend Rector who has the scientific development of the University so much at heart. But if the Catholic University is second to none in its ideals, aspirations and talents, it is greatly hampered in the pursuit of these ideals by the insufficient pecuniary means at its disposal. Divine Providence, however, which never fails to help a cause destined to further its own purposes, showed its protection in the person of one whose interest in higher studies is known to all, of one who was already connected with the Catholic University as a

member of the Finance Committee, E. Francis Riggs, Esq. Having heard through Professor Hyvernat of the value of the library, Mr. Riggs generously placed at the disposal of the Right Reverend Rector the handsome sum of $2,000, and the library of Professor Stade passed into the hands of the Catholic University. Little did the Protestant professor of Giessen foresee, when collecting his library, that it was destined to the shelves of a Catholic institution, little did he think that it would become an instrument wherewith his most cherished views would be thoroughly sifted and many of them possibly demolished. Truly, Job's friend, Eliphaz, was right when he said, "Unto God would I commit my cause, who doth great things and unsearchable, wonderful things without number." (Job, v, 8-9.)

Professor Hyvernat, who has been instrumental in securing this library for the Catholic University, also accepted the task of supervising its shipment so that it would reach America in the best possible condition, and to this effect he made a special trip to Germany in the summer of 1907. Since the library has been received and shelved, he has devoted much of his time to the inventory and catalogue. All those who take an interest in the welfare of the Catholic University, extend their heartfelt gratitude both to Mr. Riggs for his generous gift and to Professor Hyvernat for his labors and unfailing interest.

Although it would be impossible to give a detailed account of the library of Professor Stade, the readers of the BULLETIN will be glad to have some general information about its character and usefulness. A personal library is not merely a collection of books, more or less homogeneous, shelved together for the possible use of their owner. Money will buy books but it will not buy a real library unless it be at the command of some competent and systematic brain. There must be a leading and central idea in every personal library, and around that idea the library grows and gradually widens its sphere. The works that form part of a library ought to picture the man who collected them. This we find eminently verified in the library of Professor Stade.

Bernhard Stade was born, May 11, 1848, at Arnstadt; studied theology and Oriental philology in Leipzig, 1867-1870, under Fleischer, Olshausen, Delitzsch, Kahnis, etc. In 1875, we find him ordinary professor of Theology at the University of Giessen, a post which he retained for 31 years, until his death. His chosen life work centered in the history of Israel and more particularly of its religion. He gave the results of his studies in his *Geschichte des Volkes Israels,* 2 vols., 1887-1888 (2d ed. of vol. 1, 1889), and finally in his *Biblische Theologie,* 1st and 2d ed., 1905. All the rest of Professor Stade's activity is connected with his historical work either by way of preparation or by way of analysis of details from which his synthesis was to be ultimately constructed.

From his early years, Stade seems to have realized the fundamental importance of sound philological training for subsequent studies; for, to this he seems to have devoted all his energies. The knowledge of Oriental languages is, in fact, indispensable to enable us not only to read and interpret documents in their original form, but also to discuss the state and history of the texts themselves, and to solve the various literary problems on which historical reconstructions must necessarily, even though only partially, depend. More, we should not fancy that any of these tasks, be it of the textual critic, interpreter or historian, can be accomplished thoroughly with the command of only one of these languages. This is clear in the case of the professional philologist and of the textual critic, the latter of whom, in addition to the languages of the original texts, must be sufficiently familiar with the various languages into which the Bible has been translated; but it is no less clear in the case of the interpreter and historian. Generally speaking, the history of the expression is the history of the idea itself, and as Hebrew is not the primitive language through which the early Semites expressed their thoughts, we must go beyond the present Hebrew forms, if we want to obtain an accurate knowledge of the origin and of the subsequent modifications of the ideas which these forms represent.

The so-called 'Ursemitisch' as a language is lost, but it has survived in many ways in its offshoots, the Semitic lan-

guages; and for this reconstruction of primitive forms and ideas, comparative Semitic philology is imperative. We cannot define the distinctive spirit of Hebrew legislation until we compare it with the other Semitic codes, and this in turn cannot be done thoroughly unless we are familiar with the Semitic languages and literatures. Stade understood well all this, and had acquainted himself with most of the Semitic languages, especially Arabic and Ethiopic. In his *Lehrbuch der hebräischen Grammatik,* 1879, he tries to harmonize the synthetico-speculative method of Ewald and the strictly comparative method of Olhausen; with the former, he insists on the internal evolution of Hebrew, and emphasizes the connection that exists between a language and the character of the people that speaks it; with the latter, he constantly appeals to cognate forms in the other Semitic languages, especially Arabic. In 1893, in joint authorship with Carl Siegfried, he published his *Hebräisches Wörterbuch* on which they had worked since 1882. The aim is the same as that of the *Lehrbuch,* one feature of it being that the various meanings of the words are so arranged as to indicate their history and evolution. These philological preoccupations of Stade are responsible for a large section of his library. Regular grammatical treatises, individual contributions to forms, words and expressions, have been gathered by him with unusual care and diligence. To mention but a few names, we may quote besides the various editions of Gesenius-Kautzsch, men like Bickell, Böttcher, Brown, Cornill, Dalman, Delitzsch, Dillmann, Driver, Ewald, Fleischer, Freytag, Gerber, P. Haupt, König, Klostermann, de Lagarde, Levy, Ley, Mühlau, Nöldeke, Olshausen, Praetorius, Sievers, Socin, Steuernagel, Strack, Uhlemann, and many others. What may be lacking in Professor Stade's library is supplied by the still more complete philological section of Professor Hyvernat's department. With these two libraries the student will want very little that is of any importance in the field of Semitic philology.

As we pointed out above, Professor Stade did not cultivate philology for its own sake, but mastered the languages as an indispensable instrument for his prospective historical studies

on the chosen people. As he points out in the introduction to his *Geschichte,* he has paid special attention to textual criticism. This has left its imprint on his library in the shape of several editions of the Hebrew text and of the Greek Septuagint, such as Jablonski, Baer and Delitzsch, Kittel, P. Haupt, Swete's Old Testament in Greek, and various pamphlets. Still, although Stade shows himself well acquainted with the textual problems, this section of his library is not as complete as might be expected; happily, here also, the lacuna is more than filled by the wealth of the corresponding section in Professor Hyvernat's library.

Stade has also given considerable attention to the distribution and chronological arrangement of the Biblical sources before writing his historical works. This we know not only from his own words, but also from the large proportion of critical commentaries, of works and pamphlets bearing on questions of introduction, which we find in his library. Addis, André, Baethgen, Bevan, Bertholet, Bickell, Bleek, Briggs, Cheyne, Driver, d'Eichtal, Ewald, Fell, Graf, Gunkel, Knabenbauer, Kuenen, Moore, Nowack, Reuss, Sellin, Smend, Thenius, Vernes, Wellhausen, Westphal, Wildeboer, are but a few names of the many that could be mentioned. Most of these authors, of course, also treat, at least indirectly, of the history of the Hebrew people, and as this was the direct aim of Professor Stade, we may expect that this section of his library be especially complete; our expectations are not disappointed. To the scholars already mentioned, we may add the following: Baudissin, Budde, Erbt, Fries, Guthe, Hitzig, Kittel, Ledrain, E. Meyer, Renan, Seinecke, etc.; and more particularly in the field of Biblical theology: Cölln, Diestel, Duff, Gabler, Giesebrecht, Hävernick, Hengstenberg, Kayser, Marti, Matthes, Piepenbring, Robertson, Robertson Smith, Schultz, Steudel, Valeton, Vatke, Weidner, de Wette, etc., etc. There is, besides, an unusually large number of minor contributions dealing with some particular aspect of this field.

Although Stade is not as radical as many others in the line of comparative theology and history, still, he shows himself fully alive to the importance of the problems which they

suggest; thus we have in his library such contributions as those of Jacob, Jastrow, Jeremias, Goldziher, Lieblein, Merrill, Radau, Schrader, R. Smith, Winckler, Zimmern, and others.

Neither in his *Geschichte* nor in his *Biblische Theologie* can it be said that Stade treated the Greek period ex professo. O. Holtzmann wrote that portion of the "History" and Stade died before he could cover that period in his theology. But he had done considerable work as a preparation for his synthesis. When death took him, he had most of the material ready, and it was his great sorrow not to be able to carry his task to completion. The bibliography that he had collected for the post-Esdrine period inclusive of New Testament times is sufficient guarantee of his intention of doing the work as thoroughly as he had done in the first volume of his Theology. Apart from the Old Testament apocryphal books edited by Kautzsch, we may select the following scholars as representatives of the library on this section: Bacher, Baldensperger, Blau, Bousset, Büchler, Düsterwald, Harnack, Hatch, Kattenbusch, H. Meyer, Schürer, Schwally.

Such is the library of Professor Stade; its value can be fully appreciated only by those who will use it in their respective studies. We would not advocate the ideas and conclusions of the celebrated professor; his views are rather on the decline even in independent circles. Recently B. Baentsch, the well known professor of Iena, in his *Altorientalischer u. israelitischer Monotheismus,* etc., has not hesitated to proclaim the bankruptcy of the historical system of Wellhausen-Stade. What we have aimed at in this brief and necessarily incomplete sketch, has been to show how the library of Professor Stade has gradually assumed its present shape and in what sphere lies its usefulness for the Catholic University. The reader has already drawn the conclusion, we feel sure, that the great merit of the Stade library is to supply the student with an abundant bibliography. Perhaps, "Saladin est un mécréant, mais son épée est de bonne trempe." It will be a great help to the University in carrying out its scientific program; to ignore nothing, to weigh every evidence, to do justice to everybody, to train students to read an author's thoughts in his own works, rather than get them

more or less disfigured in second-hand quotations and condensations. It is to the honor of Mr. Riggs to have understood that this ideal can be attained only by the possession of extensive libraries, and to have generously contributed to its realization. By combining the Stade library with the general library of the University and the private collections of Professors Hyvernat and Pools, the Old Testament student has already at his disposal material which, if kept up to date, will do justice to most of his needs for scientific accuracy and thorough scholarship.

There goes now throughout the United States a wave of interest in classical studies and a revival has already begun. Universities are the natural centers of the movement and the Catholic University is anxious to do its share. May we not hope that God will inspire some charitable friend to do for the departments of Greek and Latin, what Mr. Riggs has done for that of Semitic philology and Old Testament studies. Homogeneous libraries, such as that of Professor Stade are not always on the market, but if libraries are not, books always are, and funds placed at the disposal of the University for the benefit of classical studies, will certainly be used to the best advantage by the heads of these departments.

R. Butin, S. M.

NOTES ON EDUCATION.

The Teaching of Religion.

Discontent is expressed on all sides with the prevalent methods of teaching religion and with the text-books of Christian Doctrine in current use. Text-book and method combine to render the class in Christian Doctrine irksome to the child. His imagination is not called into play; no picture fills his senses; the subject-matter is beyond his power of comprehension in a far-off world of abstract ideas; there is no appeal made to his æsthetic sense nor to the rhythmic impulses of his growing life. In fact, the work in the Christian Doctrine class is reduced to a dry memory drill that refuses to take into account any other faculty of the child's mind than his sensile memory. It is not surprising, therefore, to find that the children attend this class through compulsion and that what they learn in it has little or no effect on their conduct.

Of course the teacher is anxious to change all this. The charm of his personality is thrown into the balance and advantage is taken of whatever may offer itself to attract the children and to lighten the drudgery of the prescribed work, but all this does not suffice so long as the fundamental principles of method are violated. As long as the child's mind is not properly prepared for the reception of the doctrines in question and as long as these doctrines are not cast in a form suited to the child's capacity, little real fruit may be expected from all our endeavors.

Recent advances in genetic psychology have led to many profound changes in our methods of teaching the secular branches. It is not here contended, however, that every fad that masquerades under the title of modern method is an advance, but apart from abuses and extravagances, there are few among those conversant with the facts who would deny that great progress has been made made in educational methods. The fields of natural

science have widened indefinitely within the past few decades and, owing to industrial changes, the children have ceased to receive outside of the school a training comparable in any respect to that received in the industrial home of the past. The result of these scientific advances and consequent economic changes has been to increase enormously the work to be done for the child in the modern school.

Were it not for the general improvement in method the school would be utterly unable to meet the demands which are now being made upon it. Educators are everywhere endeavoring to meet this new demand by making improvements in methods and by seeking in every way that gives promise of success to adjust the work of the school to the social and economic changes that have resulted from the rapid development of labor-saving machinery during the past few decades. How well or how poorly they have succeeded in these endeavors is a matter to be dealt with elsewhere. Here we are concerned only with the fact that our schools, while contributing their full share to progress in other directions, have made little or no advance in the teaching of the most vital of all subjects.

This state of affairs would be deplorable were we to consider only the interests of religion and what its teaching should mean for the moral uplift of our children. But the situation is rendered far more grave by the fact that religion, which by its very nature should enter into all departments of the child's growing mind, is thus, through the archaic methods of teaching employed, needlessly isolated from the other subjects of the curriculum, and by the further fact that by the methods of teaching employed Christian Doctrine is rendered distasteful in comparison with the secular branches. Beautiful illustrations, colored pictures, tasteful books, maps, charts, laboratory equipment, everything, in fact, that appeals to the child's senses and arouses his native activities are called into requisition in the teaching of secular subjects, whereas the teaching of religion is still carried on in abstract formulations. In the child's mind religion in this way comes to be associated with uninteresting memory drills and three cent catechisms.

There is one other consideration that renders the situation

to which we have just alluded still more difficult to comprehend. All the real advances in educational method that have in recent years resulted from the study of psychology and sociology are in the direction from which we receive our religious doctrines. They represent a closer approximation to Our Lord's method of teaching religion and to the method of teaching embodied in the Church's organic activity, in her liturgy and in her sacramental system. Why, therefore, has not the teaching of religion in our schools felt the pulse of this upward movement in pedagogy?

Instead of pausing here to answer these questions, those interested in the teaching of religion should turn their attention first to the question of how to remedy the existing evils. The teaching of religion must be brought into closer correlation with the other branches taught in the school; this is particularly needful in the primary grades. Our Lord's method and the method employed by the Church in her wisdom must be steadfastly maintained as the models of the method to be employed in clothing the sublime doctrines of revealed religion in forms suited to the child's capacity. Every available means should be employed to render the religious truths taught functional in shaping the conduct and the character of the children. In all this the text-book and the method employed by the teacher should harmonize and should render religion the most attractive subject taught in our schools and the subject that will lend value and dignity to all the others.

Correlation.

At no stage in the educative process can the proper correlation of the subject-matter of the curriculum be dispensed with with impunity, but it is in the child's first years in school that the need of close correlation is most imperative. In fact, from infancy to adolescence the mental content, under normal conditions, is much more remarkable for its unity than for its differentiation. This period of mental growth is characterized by constant change in the point of view, by progressive develop-

ment, in which nothing can remain permanent without injury to the developing mind. The function of each mental phase during the period of childhood is predominantly the attainment of the subsequent stage. Accumulation of knowledge is, therefore, a hindrance rather than a help. The great fundamental truths should be developing in the child's mind and carrying it forward to normal and vigorous growth at the beginning of adolescence. From this time forward the vocational element assumes a central place in the work of education, and in the closing years of school life it should determine for the most part the subjects to be taught and the relative importance to be attached to each.

The content of the child-mind should enfold in germinal form the entire content of the man's consciousness, just as the seed of the plant contains potentially and in germinal form the full grown plant, root and stem, branch and leaf and petal and ripened fruit. In the case of the plant this complexity of adult structure implicitly enfolded in the seed is inherited from the parent plant, whereas, in the case of the child's consciousness, the germs of the future mental content must be planted by the teacher. The nature of the mental content to be imparted to the child is, therefore, not a matter of indifference, nor should it be decided by merely utilitarian considerations, nor still less by facility in obtaining immediate results. It should be determined exclusively with reference to the ideal man towards which we would guide the unfolding life of the child. Of course it is needless to say that the child's capacity determines what can be imparted in a vital way and it is only within the range of this capacity that freedom is allowed to the teacher. But this being premised, we may say with rigorous exactness that if we desire that the man should be characterized by devotion to duty, by love of God, by fidelity to home, by integrity in his dealings with his fellow man and by loyalty to his Church and to his country, the germs of all these serviceable qualities must be developed in the very center of the child's unfolding life. This is the all-important thing. Abundant stores of information concerning any one of these qualities would be a mistake and a hindrance in the mind of a young

child. The time will come for such erudition as maturity is approached, but it is wholly misplaced in the developmental years of childhood.

In order to give variety to the child's day, the successive school exercises should differ from each other, but they should differ from each other in emphasis and aspect rather than in content and purpose. The child-mind in the early stages of its development is not able to sustain several separate interests, or to maintain several separate lines of growth. There is a unity and a singleness about the child-mind which are essentially opposed to the fragmentation of its content, and this mental condition must be taken into account by both text-book and teacher. If good results are to be achieved there must be a center of unity in all that is taught to the child—some central theme that is big enough and strong enough to embrace all the child's experience and to give meaning to it all.

It will not do to make play and self-indulgence the core of the child's conscious life. "The child is father to the man," "As you sow, so shall you reap." "Do men gather grapes of thorns or figs of thistles?" Play has its legitimate place in education and in the education of the child this is a very large place, but it is neither the germ nor the root-principle from which noble men and women develop. To make play the center of the child's life in his first years at school is to invert the natural order and to do our best to develop him into a man who will subordinate every other interest to self. It is from this type of man that the infidel, the anarchist and the criminal are recruited. A great deal of mischief has resulted from a clumsy misunderstanding of the rôle assigned to play by Froebel. In reality, he never made play the central thing in the child's life. We entirely agree with him that the child's games should always flow from the child's instincts and should always foreshadow future developments in the child's life. Play is thus seen to be a transitional phase in the developmental process bridging over the chasm between instinct and free self-determination. In the industrial home of the past even young children had their set duties to perform and while play was indulged in more or less it held a secondary

place and was permitted only after the serious duties were attended to.

In the primary classroom of the present day correlation is too frequently absent. There is indeed a variety of occupation, but the occupations frequently have little or no discoverable relation to each other. Moreover, in too many cases the only conscious purpose of the work on the part of the teacher would seem to be to keep the children interested and busy and the teacher counts that day a success in which everything has moved off smoothly. Whether or not the work done by the children during the school day is calculated to develop them into ideal men and women, and if so, how it is to do it, are problems that are too frequently handed over to the philosopher and the theorist, to the maker of methods and the compiler of text-books. In any case the responsibility is supposed to rest with the superintendent, or with the principal. A glance at the primary books at present in use in most of the schools will show them to be seriously defective in the matter of correlation. Moreover, what little correlation they do exhibit will, for the most part, be found to center around play and personal gratification. It is true that the tactful teacher seeks to develop the children's character by assigning to each one of them as far as circumstances will permit some little duty for which she holds him responsible, but the text-book, which necessarily gives shape and consistency to the matter of instruction in the primary grades, has dethroned duty and set up play in the temple of the child's heart.

Whatever may be the case in the public schools, from which the teaching of religion is banished by law, and all reference to Christ and to the effects of His teaching as far as possible expunged from the text-books, there can be no doubt as to what should constitute the central element in a Catholic education. The teaching of religion forms the *raison d'être* of our Catholic schools; it is for this alone that they exist, and it should be observed that they exist not merely to teach religion as one of the many branches which constitute the staple of the child's education, but to teach religion to the child in such a way that it may inform his whole life and govern his conduct, that it

may teach him to see the face of God in all God's creatures and to hear the voice of God in every call to duty.

To help the teacher of religion to realize this noble ideal of Christian education a series of suitable text-books has been planned. The manner in which it is proposed to present religion to the young child may be gathered from an examination of Religion, First Book, which has recently been published.

Religion cannot be effectively taught to the young child as a thing apart by any text-book, however cleverly constructed or by any teacher however ingenious her method. Religion cannot be effectively taught to the young child as a thing apart either in a Catholic school or outside of it. It is precisely because the Catholic Church does not believe that religion can be effectively taught to our children apart from the other subjects of the school curriculum that the Catholics of this country have built up and are supporting at their own expense the Catholic school system of the United States. It is because of this conviction that an army of more than fifty thousand religious have withdrawn themselves from the world and its allurements and have devoted themselves wholly to the work of educating our children. In order that they may be given an opportunity to teach the little ones the religion of Jesus Christ effectively, they burden themselves with the task of teaching them all the other subjects usually included in the school curriculum. They know that in this way only can the little children be led to see God back of all phenomena and to recognize His will in the laws of nature and in the moral law to which they must make their conduct conform.

If religion could be taught separately to the little ones it would be far wiser for our people to confine their attention to the religious instruction of their children and to leave the work of secular education to be carried on by the public schools and to be paid for out of the public treasury. But we all know, both from the teachings of psychology and from long experience, that if religion is to be anything more than a vesture to be put on for a brief hour on Sunday and laid aside whenever the performances of any of those duties which constitute the warp and woof of our daily life is undertaken,

it must be taught to the child as it really is, that is, as something inseparable from the rest of life. The child must be taught to find in religion the beginning and the end of all that is known and of all that may be desired on earth or in Heaven, otherwise his religious teaching must be pronounced defective. This intimate correlation between the truths of religion and the truths of science, between our duties to God and our duties to our fellow man, must not be lost sight of in any stage of the educational process, but it is especially important in the early stages of the development of the child's mind and heart that the truths of the natural and of the supernatural orders be so closely interwoven that no seam or separation may appear between them in the child's consciousness.

All the elements of a complete education must be contained potentially and in germinal form in the education that is given to the child during his first years in school. Moreover, these various elements must be developed not as separate entities but as correlated parts of one whole. They must all, in their proper relationship and interdependence, be woven into one living structural unit. If this is not done the child's education will fall short of its legitimate function and the contents of the pupil's mind will lack coherence and vitality. If any one of the essential elements of a Catholic education be separated out or excluded the pupil's mind will lack balance and completeness.

The educational doctrine here outlined is not peculiar to Catholic educators. It was put forward by John Fiske in his doctrine of man's five-fold spiritual inheritance. It is insisted upon by Nicholas Murray Butler in his *Meaning of Education,* page 16.

"If education cannot be identified with mere instruction, what is it? What does the term mean? I answer, it must mean a gradual adjustment to the spiritual possessions of the race. Those possessions may be variously classified, but they certainly are at least five-fold. The child is entitled to his scientific inheritance, to his literary inheritance, to his æsthetic inheritance, to his institutional inheritance, and to his religious

inheritance. Without them he cannot become a truly educated or cultivated man."

We have discussed this subject elsewhere at some length, but it may be well to call attention here to a phase of the subject that is frequently lost sight of by the over-zealous advocates of a purely secular education and by the class of men who, from ignorance, bigotry or self-interest, have sought to expunge religion from the text-books which they would place in the hands of the children of the nation.

"A secure development along any one of these five lines (the five spiritual inheritances mentioned above) demands a proportionate development along the other four. It is, therefore, apparent that, apart altogether from the consideration of the hereafter, no one can be considered an educated man who is ignorant of the nature of religious phenomena and of the rôle which they played in the history of the human race. The early literature of all peoples is inseparably associated with their religion. Ignorance of religion, therefore, is *prima facia* evidence of incompetency in many other lines. In like manner, the man who has failed to come into his scientific inheritance is thereby debarred from an understanding of many of the vital elements in literature, religion and æsthetics; he must of necessity be classified with the uneducated, or with the abnormal and unbalanced types of mental development. The man who has failed to come into his literary inheritance is universally classified with the illiterate, and, however deeply religious he may be, however fine his appreciation of the beauty in art and in nature, or however keen his insight into natural phenomena, no one would call him an educated man, and yet he is just as truly entitled to that designation as is the man who remains undeveloped along any one of the other four lines. Culture, or a liberal education, demands a symmetrical development along these five lines and in so far as an individual falls short of this his culture is defective and his education insufficient. Specialization should follow culture; it should not precede it and it cannot dispense with it." [1]

[1] Shields, *The Psychology of Education*, pp. 119-120.

Since a complete education consists of a symmetrical development of these five elements, it follows that the germs of these five elements should be developed in the child's consciousness from the very beginning of his school life and they should be developed symmetrically. A secure development along any one of these lines demands a reasonable development along all of the others, and the best results can only be attained when symmetry is preserved throughout the entire developmental process. This, however, does not preclude a certain natural sequence in the round of development. Thus it is evident that contact with the external world naturally precedes development along literary lines and both of these, to some extent, precede the development of the aesthetic faculty, and yet the child learns the meaning of language at an early date and the seeds of his institutional inheritance are planted in his mind with his dawning knowledge of mother and father and home. The thought of God and of the mysteries back of the outer world do not wait for an advanced stage of development in order to make themselves felt in the child's consciousness. Thus we see that while the child's knowledge begins in sense experiences and in his motor reactions to these experiences, this knowledge does not form the center of coördination for his growing thought. In the first instance he begins to group such fragments of knowledge as he gains through his senses around the central thought, *i. e.,* the thought of home. His æsthetic faculty, brought into play in the perception of form and color, tends still further to unify his experiences and to give them value and meaning. Through instruction from parent and teacher he learns about his heavenly Father and his eternal home to which everything in this life is related. Through the art of reading the child's horizon is indefinitely widened, the limitations of time and space fall away from him, and in this new world into which he has been introduced the experience of the wisest and best of mankind is placed within his reach. Nor is he any longer under the necessity of awaiting the inclination of others in order that they may impart this information to him.

Thus the five elements in the child's spiritual inheritance should be woven into the single fabric of the child's education in such wise that each element may give support and meaning to the others. But there is a correlation that lies still deeper in the developmental process; it has a physiological basis and is typified by the sensory-motor reaction which lies close to the heart of life and links together vegetative and conscious functions. This correlation consists in the linking together of impression and expression; its necessity in the higher realms of mind has been pointed out by the moralist and it is just now being emphasized by the psychologist. In fact, recent psychological theory asserts that it is only in the act of expression that a perceived truth becomes vital. The belief is passing that the mind can grasp and store large quantities of truth in any line without lifting it into the structure of the mind through appropriate modes of expression. We are reaching the conviction, through indisputable evidence from many sources, that if the mind is to grow in power, it must express truth as soon as it is assimilated. And what is said here of the mind applies with still greater force to the development of moral character. In every department of the child's life growth proceeds in the self-same way, from observation and feeling to action and back again to keener observation. This is well summed up in Our Lord's words. "Well done, thou good and faithful servant, because thou wert faithful over a few things I will place thee over many."

Finally, religion should be the central element in the child's unfolding life. God should be the large central thought from which he is led to perceive that all things flow and around which he should be taught to correlate all the items of his growing knowledge.

Current Criticisms of the Public Schools.

Religion was the chief agency in the building up of Christian education and even in our own land religion built our first schools of all ranks and organized our systems of education.

It is true, as has been so often pointed out, that during the past few decades religion has been practically banished from our public schools, but has the experiment proved the correctness of the secularists' contention that the interests of true education demand that the teaching of religion be banished from our schools? They have had things their own way for a generation, and what are the results? The West Point examinations to which we referred in the last number of the *Bulletin* present a rather melancholy picture, nor is this an isolated piece of evidence. Arraignment of the public schools is heard on all sides, and this, be it remembered, not from people who are given to sensationalism or who have any wish to use muck-rake methods, but from the most thoughtful and responsible members of the community. Neither can it be alleged that these criticisms come from people who are unfamiliar with the science and art of teaching, or who are opposed to the public schools. Reference need only be made here to the recent utterances of men like the Presidents of Harvard, Yale, Clark and Princeton Universities. President Wilson sums up his opinion of the matter thus: "We all know that the children of the last two decades in our schools have not been educated. With all our training we have trained nobody. With all our instructing we have instructed nobody."

William McAndrew, Principal of the Washington Irving High School, New York, in a paper read before the Twentieth Century Club, of Detroit, November 9, 1907, speaking of the public schools of this country, says: "Longer and longer grew the school terms; higher and higher, the age of the children. Compulsory attendance laws were enacted. Every loss sustained by the home was claimed by the school, but instead of supplying that diversity of industrial experience which the young folks were losing, the school continued to develop upon its bookish side until it almost completely separated the children from the original instinctive interests of life. In place of supplementing and varying a child's existence, the school by enlarging a supplementary service into a principal consideration, has brought us to the spectacle of a systematic education ignoring the instincts, tastes, and desires of its material, judg-

ing of its needs by its own historically narrow standards, possessed of great influence by the persistence of a tradition once adequate, endowed with tremendous strength by the perfection of a legalized system, but developing the race on a plan appallingly warped and one-sided."

This statement is not only an arraignment of the results of public school education, but a summary of the causes which have led to the present condition. The summary is not complete, but we quite agree with the author in the judgment that "the school by enlarging a supplementary service into a principal consideration, has brought us to the spectacle," etc. The three R's in their very nature are supplementary in the process of education taken as a whole. If they constituted the chief staple of the old-time school curriculum, and in that capacity gave satisfaction, this was due to the fact that the basic elements of education were imparted in the old-time home. But neither the three R's nor the industrial processes constitute the central element in education. "The life is more than the body." Religion and the larger verities of life must ever maintain their place in education if it is to lead man into his inheritance. This is tantamount to saying that the fundamental error in current public school education is that it has chosen a false center of correlation. But let us listen to Mr. McAndrews:

"The public school is demanding more and more of the children's time for its, as yet, unjustified purposes; little children are loaded with books beyond not only their mental but their physical strength. The parent who would play with his children must yield to the inexorable demands of school work at home. The schoolmaster growls at music lessons, whines at dancing school, bemoans the children's party, and claims the whole child for what?—for the thing that my frank up-the-state friend says are the only things our public schools sincerely care for: reading, writing, ciphering, a few facts of geography, history, and science, that is all. Personally, I had very much rather not have my own children develop into the type proposed by the schoolmaster. I have the feeling that in the children themselves are suggestions more worth following than the artificial, one-sided, and isolated bookish ideals that educational

systems have set at the center of their plans. In this, if I read the papers correctly, I am not unique. The prevailing note of comment on public education is that it has not made good."

The public schools have set up the three R's and book learning as the Alpha and Omega of education. What, in the very nature of things, is secondary they have made the main issue, and in this they have ignominiously failed, as is shown by the evidence furnished on all sides. They have forgotten the promise "Seek ye first the Kingdom of God and His justice and all these things shall be added unto you." But if the public schools have failed in that which they explicitly set out to do, what has been their record in other respects? G. Stanley Hall, President of Clark University, in an address on the "Relation of the Church to Education," delivered before the National Council of Congregational Churches, Cleveland, Ohio, October 11, 1907, says:

"Again, has the school moralized a country where divorce has steadily increased for twenty years in every state save one that keeps such statistics, so that there are now a trifle more divorces in this country in one year than in all the other Christian lands combined, *i. e.*, amounting to about one-tenth of all who marry? . . . . This country leads in homicides, which for the last dozen years amounts to from 8,000 to 10,000 per annum, a higher rate than in any Christianized and civilized land, enough being slain yearly to populate a small city. About two per cent. of the slayers are caught and punished as against over ninety per cent. in Germany. The percentage of juvenile crimes which is rising in general is increasing faster here. Despite all agencies, old and new, there has been a remarkable increase of hoodlumism in American cities within five years, and the proportion of convictions to population by age is greatest here during the middle and latter teens. There are many causes of this feralization of Youth besides the long vacation during which many houses and estates are closed and tempting. . . . . Yellow journalism with its daily chronicle of crime, the increase of urban life that forces so many lower propensities into precocious development before the powers of control are matured, the fact that our schools

appeal essentially to the intellect and strive principally to inform and smarten it, the fact that ninety per cent. of all the school boys in the United States satisfy the requirements of the law without ever having been under the influence of a male teacher, and that women are not the best trainers for boys in their teens on the duties of citizenship and political life, voting, and that budding manhood demands more masculine treatment. These are some of the difficulties with which we have to contend."

Evidently, if the public schools have failed to do that which they set out to do, to develop the child's intellect along bookish lines, they have failed still more lamentably to do that which they ignored or refused to take the responsibility for, viz., the development of the child's moral character. It seems strange that any one would have seriously believed that an education of the kind proposed could result in the development of good citizens, and yet, many in our midst have believed it and, in spite of the overwhelming evidence of failure, there are many who still believe that the thing can be done. To them, all that seems to be required is some slight change in the details of the programme which will allow the teachers to deal out to the children a morality that is carefully sterilized of all the germs of the Christian religion. To them, knowledge and virtue seem to be convertible terms, while religion and ignorance would seem to be synonymous. And yet the public schools do not seem to have been very successful in banishing superstition from the minds of its pupils.

According to President Hall, "secular education is popularly supposed to abate superstition. Does it do so? A recent writer collected over 7,000 confessions of superstition concerning such matters as salt, fire, moon, owls, cats, mirrors, horse-chestnuts, days of the week and year, birthdays, numbers, warts, right and left hand, charms, precious stones, money, dreams, sneezing, weddings, and nearly one hundred other such topics. These confessions were all by American students of *academic grade* who were preparing *to become teachers,* and one-half of all were more or less believed in and nearly all had been believed in in earlier life. They are relics of very

low, savage culture and related chiefly to death, disease, money, love, etc., and show that our education, science and civilization have done but little to weaken the old pagan faith in luck, signs, etc. Not only miners, sailors, gamblers, lovers, but masses of our fellow citizens are credulous in different degrees not only about many such things, but towards palmists, and fortune-telling by cards, stars or diviners by scores of omens, hoodoos and mascots, while rank morasses of occultism, coarser forms of spiritism dominate most of the lives of some, if not some of the lives of most. It has even been asked whether education, by bringing children together, has not done nearly as much to diffuse as to check these superstitions. However this may be, it is clear that those who linger in this out-grown stage of thought and to whom the world is a chaos not a cosmos are not truly educated."

It is hard to realize that President Hall is speaking of the twentieth century and not of the ninth. Religion has been successfully banished from the schools, its practices have been branded superstitions, its sublime doctrines declared unsuitable for the minds of children, and the methods of religious instruction have been held to be so antagonistic to the ideals of true education that they must not be handled by the same agencies. The State asserts its right to control the education of the child. The first and only duty of the State school is to train for worthy citizenship. How have the public schools succeeded in this? There are a multitude of competent witnesses offering testimony and for the most part they speak of failure. We quote again from President Hall:

"Surely good citizenship requires common honesty, business integrity, fair play and truth telling. Are we progressing here? What about the appalling revelations made within the last three years in so many places concerning the adulteration of drugs and patent and other medicines, foods and drinks, about our growing money-madness, and what is becoming of business integrity under the methods of competing cheapness of productions, trusts and combinations that control the prices and output and even the interests of life, about secret rebates and the suppression of the natural laws of competition? How many

will say anything that goes and do anything that shows, and have at heart really adopted the maxims of Sterner and Nietzsche and scruple at nothing that succeeds and regard nothing with remorse except being found out and whose supreme goal in life is to get rich, make display, give themselves all the pleasure their bodies can bear? What about the awful statistics of drink and the growing laxity in the sexual relations in both high and low classes, or our race suicide as seen in the steadily decreasing birth rate and the steadily increasing infant mortality under five and especially under one, which is greater in our cities than those of any other land? Are we awake or sleeping and dreaming concerning these general tendencies and ineluctable facts or are we living in a fool's paradise? . . . . We delude ourselves that all these evils can be overcome by habits of neatness, by punctuality, order, the moral influence of music and history, by emphasizing and teaching respect for authority, self-government, good character and example of teachers. Yet these are the only cures I find in the latest discussions of the pedagogy of the present."

The Catholic Church took the hordes of barbarians that swept down over Europe in the first centuries of Christianity and the decadent remnants of the older civilizations and with these unpromising elements she built up Christian nations. She put religion at the center of the educational process and in this way gradually civilized the barbarian. She taught him to control his passions, to forget his selfishness, to strive for lofty ideals. She taught him to care for the infant and the outcast, for the lame and the halt and the blind. She created for him the ideals of chivalry and courtesy. She lifted woman to her true place in the Christian home and built the institutions of freedom. And now, when we have succeeded in banishing religion from our public education, one generation has proved sufficient to show how rapidly man may decline, how soon, when left to himself, he forgets God and religion and the law that binds in secret and that holds the conduct of man in the channels of rectitude. We have banished religion from the public schools and what have we put in its place? "The separation of Church and State," says President Hall,

" while a great is not an unmixed good for it has involved abolition of religious training for our entire public school system. Boys and girls are most susceptible to religious influence during the teens, when practically all confirmations and most conversions occur, and at this age more than at any other religion is the bulwark of morality and nothing can fill its place. It has been said that were religion all false, we should have to invent and apply it if we had the wit to do so, for its influence upon the emotional nature, which is now at its flood-tide, and for the restraint which it puts upon the lower propensities which now burst into sudden strength while the intellect and conscience is yet too undeveloped and unformed to control them."

In spite of a showing such as this, of the need of religion in the curriculum of our schools, nay of the need of having religion at the very center of the educational process, enlightening, strengthening, animating every phase of the work, there are those in our midst who are not content that religion should be banished from the State school system, but it must withdraw, also, its control from the secondary and higher institutions of learning which it has built up. Henry S. Pritchett, President of the Carnegie Foundation for the Advancement of Teaching, in his address before the Conference on Education of the Methodist Episcopal Church, South, at Atlanta, Georgia, May 20, 1908, says:

" In making this gift Mr. Carnegie imposed upon his trustees the condition that the retiring allowance system should not be extended to teachers in institutions which are under the control of a sect, or which require their trustees, officers, or teachers to belong to a specified denomination." Mr. Pritchett then proceeds to inform us that, " In making this condition Mr. Carnegie has, however, sought to make clear both to his trustees and to the public that he has no hostility to denominations. Least of all does he desire to hamper in any way the cause of religion. His purpose was to serve primarily the cause of education, and as a matter of educational administration it has seemed to him unwise to place a college under the control of another organization of whatever character; nor has he been able to convince himself that the imposition upon a

college of a condition which limits the choice of trustees, officers, or teachers to a stated denomination was calculated to advance the larger interests of education."

If religion will only betake itself to some other planet or deal with angels and disembodied souls, Mr. Carnegie or the Carnegie Foundation will in no way oppose its continued existence or hamper its influence on the stars. Mr. Carnegie is only solicitous for education and it is not worth while to lend countenance to any educational institution that so far forgets its real function as to continue its affiliation with organized religion. Evidently these gentlemen believe in the power of money, and fifteen million dollars is expected to go a long way in severing the connection of religion with the higher institutions of learning on the continent of North America. There are at present, according to Mr. Pritchett's figures, 127 colleges in this territory under denominational control, 73 under State control, and 95 independent colleges. It is pointed out that there are only 1,447 professors in the 127 denominational colleges, whereas there are 1,609 professors in the 95 independent colleges, and further that the average salary in the denominational college is $1,534 per annum, whereas it is $2,441 in the independent colleges. And now that Mr. Carnegie has furnished fifteen million dollars for superannuated professors in independent colleges, it is felt that there will be a rapid decline in the number of colleges under denominational control. Less work, more pay and a competence upon which to retire and for the widow of the deceased professor, all these things will help to free the colleges from the one influence that is hostile to true education. Mr. Pritchett, however, is not dealing here with Catholic educational institutions. He says: "The table is notably defective in one respect: it omits entirely the statistics for the Roman Catholic colleges and Universities. This omission, however, is unavoidable, since it is impossible to compare the cost of teaching in institutions where teaching is an economic function with that in institutions where the teachers serve in the main without salary. But this fact itself is one of great significance in the discussion of this question. The Roman Catholic Church has in education, as in other fields, a

well-thought-out policy. It has met the problem of educational administration with full appreciation of the fact that, if it meant to control colleges, and to use them as agencies for propagation of the faith, it must secure teachers who were independent of the ordinary financial obligations. Its college professors are, therefore, recruited from priests or from members of celibate religious orders. These teachers could, however, not be drafted for this service if they were compelled to face the possibility of being turned out in old age upon the tender mercies of an indifferent world."

But in spite of tendencies of this kind there is an awakening throughout the country to the crying need for religion and morality in our schools. The earnest attempt is being made by many to find a basis for morality outside of religion, but so far they have only theory and speculation to offer. The facts of the case are all in an opposite direction. Again, men like John Dewey and President Hall are seeking to find some way to obliterate denominational lines so as to leave a residual calx of undenominational religion out of which they hope to fashion the foundations of an education that will make worthy citizens. These endeavors are surely worthy of the highest commendation, even though we should entertain the view that they are little likely to be crowned with success.

It may be noted in passing that there are many who do not share the view of Mr. Carnegie and his trustees that education will be safe if its control can only be withdrawn from religious organizations, and that a school must have no larger organization, unless it be the Carnegie Foundation, to determine its ideals and fix its standards. Speaking of the control of our public schools, President Hall says: "Almost the entire control of our schools to-day is in the hands of local boards who determine the amount of money to be raised and expended for education, provide school houses, text-books, employ teachers, fix their pay and the length of the term, etc. Under this system the more ignorant a community is and the more in need of good schools, the less likely are the boards that represent them to see this need and the less the chance that they will be able and willing to meet it. While superior and devoted men

can sometimes achieve excellent results, the system itself is bad, and low politics, sordid views, false economies and vacillations are too common, while favoritism and graft are not unknown. Men but little above the average intelligence and virtue of the community and whose chief desire is to please their constituents and win popularity enough to climb higher up the political ladder, of which the school board is the lowest rung, are about as unfit custodians of the vital interests, which in a Republic center in education, as could be found." Evidently, control of education by religious organizations is not the only evil to be feared, nor will the removal of religious teaching and religious influence from education bring us to ideal conditions.

There are many other phases of our public school education just now under criticism. Some of these will be noted in the subsequent numbers of the *Bulletin*. Here we cannot do better than quote from the opening paragraph of President Hall's paper wherein will be found food for thought both by those who believe that religion should be banished from the field of education and by those who believe that the chief purpose of religion in the world is to teach the children of men to walk in the light as children of God.

"Christianity has a record in the history of education as unique as it is magnificent. Jesus Himself was a great teacher, brought a new doctrine and gave a new theory and rule of life. He invented the parable, which made nature and social life eloquent of spiritual truth and which was a pedagogic device more portable and more persistent than the ideal of Plato's myths. His disciples were commissioned to preach and teach; Paul was a great master of polemic and hortatory exposition; Origen called the Holy Spirit the divine pedagogue because it led into all truth, and Tertullian called its "still small voice the new muse of truth." When, in 529, A. D., Justinian's famous edict closed the four great schools of classic philosophy, the Church took possession of the world of culture and slowly evolved a new system of thought and life; Rome became the great patron of learning, wrought out a new philosophy and established universities at Bologna, Salerno, Paris, Oxford,

Montpellier, Prague, Cambridge, Vienna, Heidelberg, Florence, and about fifty others, many now dead, all before the year 1400. Long before this Charlemagne and Alcuin had established cloistral, cathedral and other schools where reading and writing and the seven liberal arts were taught to all comers, and Latinity had given Europe one international language, that of culture and of the Church. For centuries the liberty of teaching and learning was almost complete, and we Protestants are prone to do scant justice to the educational foundations laid by the Catholic Church in its great formative period. . . . . Now, however, in all Christian lands, among Catholics and Protestants alike, this educational supremacy is either lost or in various stages of decline. There has been a growing aversion to clerical influence in education and complete secularization and laicization of the schools is to-day the ideal in many high places. It is high time for the Church to awake to this situation; to realize all that it involves; to know the extent of its pedagogic decadence; seek to fathom its causes, to trace out its consequences and to do its utmost to find the cure."

T. E. Shields.

BOOK REVIEWS.

What is life? A Study of Vitalism and Neo-Vitalism. By Bertram C. A. Windle, M. A., M. D., S. C. D., LL. D., F. R. S., F. S. A., President of Queen's College, Cork. London and Edinburgh, Sands and Company, St. Louis, Mo., B. Herder, 1908. 8o, x + 147. $1.00 net.

There are a great many people waiting and looking for just such a book as this. The concepts of general biology have become so all-pervasive of the intellectual atmosphere of our day that it seems quite impossible intelligently to pursue any line of scientific inquiry without being more or less familiar with certain fundamental concepts and theories derived from the world of living phenomena. There is an abundant literature on biology but the valuable portions of it are, for the most part, clothed in such technical language as to render them inaccessible to all who have not been fortunate enough to have received an elementary training in biology. The popular treatises, of which there is no scarcity, are frequently very misleading. Men of the materialistic school, who seem to be quite sure of only one thing in the world of life or in the non-living world, namely, that there is no Creator, no unjoined links, no phenomena that lie outside of the realms of chemistry and physics, have been for some decades very busy in their propaganda and they have succeeded in undermining the belief in a spiritual world in the minds of multitudes of the uninstructed. Many religious-minded men have essayed to answer the arguments of the Monist and the Materialist, but too frequently they made it more evident that they were shocked at the erroneous conclusions of their adversary than that they were conversant with the facts of the case.

One can hardly estimate the good that is likely to be accomplished by this little book. The trained biologist will read every page of it with delight, not because it contains for him anything new, but because it is sane and temperate and delightfully written. The Doctor shows himself familiar not only with the matters under controversy in the realms of biology, but with the difficult art of presenting, free from technicalities, the outlines of the biological

movement of the past century which has so transformed men's thinking along many lines. Moreover, while the book does not presuppose a technical training in the reader, its perusal is likely to leave in the mind a clear concept of a great many technical terms that are fast passing into general use, outside of the realms of biology, for purposes of illustration.

T. E. SHIELDS.

Letters on Christian Doctrine. Second Series, The Seven Sacraments. Part I. Baptism, Confirmation, Holy Eucharist, and Penance. By F. M. De Zulueta, S. J. New York: Benziger Brothers, 1907. Pp. vii + 398.

This series of books is eminently calculated to present instruction in Christian Doctrine to thoughtful people in a form that will be read. The letter form gives freedom to the treatment and permits of fullness of detail and of repetition. The present volume deals with the difficult subject of Grace, which, in the author's hands, is stripped of many technical difficulties and invested with an interest for those of a religious turn of mind. The meaning, the form, and the establishment of the sacraments are made clear to the reader of ordinary intelligence. The book will prove very helpful in advanced classes in Sunday schools, and particularly for those outside the Church who are seeking a fuller knowledge of her doctrines and her institutions.

T. E. SHIELDS.

A New School Management, by Levi Seeley, Ph. D. New York: Hinds, Noble and Eldridge. 8vo., pp. x + 329.

This book contains little that is new. Its aim and scope are eminently practical. A wealth of detail is furnished on each topic that is treated. The qualifications of a teacher and his obligations are set forth in simple, direct language that cannot fail to reach the intelligence of any candidate for a position in the field of education. The candidate is informed to whom he should apply for a position and how he should draw up his application, the advantage of a visit over a mere letter and the advantage of a correctly spelled letter over one that contains mistakes are all

dwelt upon with becoming solemnity. If it were not that Mr. Seeley knows whereof he speaks, parts of his book would be decidedly humorous. Take for example the following passage: "The teacher's life and duties unfit him for the sharp competition of business, and his exclusion from the ordinary pursuits of men prevents him from knowing how to invest wisely his hard-earned and slowly accumulated savings. The average salary of men teachers throughout the land is less than $50 a month. And that of women less than $40. But his salary is a just reward, and no teacher need consider himself mercenary because he looks forward with pleasure to pay-day."

The spirit of the book, wherever it touches the more solemn things of life, is reverent and wholesome, as may be seen by such a paragraph as the following: "Remember that you are dealing with immortal beings. The greatest duty committed to man is that of teaching young children. The reason for this is that the child is not to be trained as a horse or a dog may be trained, but possessing a mind, an immortal spirit, he is to be educated. The teacher will see in the child great possibilities, and he must take into account not only a life of usefulness for perhaps three score years and ten, but also consider the child's immortal well-being. This does not mean that religious doctrines and creeds are to be taught in the public schools, but it does mean, in the broadest sense, that religion is to be taught. Most of all, it will be imparted by the teacher's own life, by his reverent attitude towards sacred things, by his belief in the destiny and inestimable worth of the human soul, and by his appreciation of the highest aim of education. Rosencranz teaches that education is incomplete if the religious side of culture is omitted, and every educational thinker must agree with that thinking."

From the problems of the district school teacher, who must be principal and faculty, making his own course of study, and doing his own grading, to the principal in a highly organized school system, none are permitted to remain in ignorance of the possibilities that are in the situation, nor allowed to feel that they need go astray for lack of definite direction as to what may be done in any situation that may arise. For the inexperienced teacher there are many concrete lessons presented which may be tested by his growing experience and he can hardly fail to be benefitted by the same advice offered.

T. E. Shields.

Encyclopedia of Religion and Ethics. Edited by James Hastings, M. A., D. D., with the assistance of John A. Selbie, M. A., D. D., and other scholars. Vol I, A-Art. Pp. xxii + 903. New York: Charles Scribner's Sons, 1908. Price, half-morocco, $9.00; Cloth, $7.00.

The publication of an Encyclopedia of Religion and Ethics is an enterprise which must arrest at once the attention of every student of philosophy and theology, and awaken interest in the minds of many others who have not made a specialty of these sciences. The name of the Editor, which is already associated with the scholarship and practical success of the *Dictionary of the Bible,* is in itself a recommendation and a guarantee. The work, the first volume of which is before us, is to cover the whole ground of Religion and Ethics in ten volumes. Of course, it is a delicate matter to decide what topics are allied with, or intimately connected with, Religion and Ethics. It is impossible to meet the expectations of every reader in the matter of completeness or appropriateness. It will not, for instance, be evident to all the readers of the Encyclopedia why *Accommodation* (in Biology and Psychology) and *Accumulation* (economics) should find a place in a work on Religion and Ethics. The articles on anthropological topics and the history of religion seem to us to be the best written and we have no doubt that they will be found the most useful articles in the volume. The articles on *Ainus, Agriculture, Anthropology* are instances. With the articles on historical topics we have no fault to find on the score of unfairness towards Catholics, although there is, as one would naturally expect, a lack of that sympathetic treatment, of that instinctive sense of the Catholic attitude, which one would look for in a Catholic work. We have compared the article on *Albigenses* in the work before us with Dr. Weber's article on the same subject in the *Catholic Encyclopedia,* and while the former is fair in so far as it presents the facts in an unprejudiced spirit, the latter, though free from apologetic tone, gives so clear a picture of the doctrine and organization of the Albigenses that the attitude and action of the Church towards them becomes easily intelligible. The articles on Catholic doctrine are as exact as one could expect them to be. The inaccuracies which we have noted are, for the most part, in the philosophical articles dealing with Catholic doctrine. In the article on *Accident,*

after having been informed that predicamental and predicable accident correspond to categorical and logical respectively, and that "the former is the wider term," we are told "Thomas Aquinas says the proper definition is not actual inherence but aptitude to inhere. *The chief reason of this definition* is that in the doctrine of Transubstantiation, etc." Any of the authorities referred to in the "Literature" accompanying the article would have informed the writer that this is not the *chief reason,* nor is it a reason at all. In the article on *Adoration* we read "It is no exaggeration to say that among the ignorant the Virgin Mary and the Saints take the place of God Almighty in the popular worship"—after the word "ignorant" is a remarkable footnote which says very succinctly "The reference is to Roman and Greek Catholics." It would be difficult to say anything more untrue, more unfair, more insulting, and more out of place in an Encyclopedia that elsewhere maintains a high standard of scholarly impartiality. In the article on *Alchemy,* page 292, we find the assertion, unfortunately too widespread in popular histories, that Gerbert (Pope Sylvester II), accompanied the Count of Barcelona "to Spain;" and there learned the magic arts and secret sciences of the Saracens: it is more probable that Gerbert and the Count did not go beyond the Spanish Marches. In the same article, pages 293 and 294, two passages from the works of St. Thomas are quoted to prove that the Angelic Doctor believed in Alchemy. The first of these is certainly not *ad rem,* and the second clearly proves the very opposite of the writer's thesis. In the article on *Aristotle,* page 786, the account given of the "*Active Intellect*" is neither complete nor convincing.

It is easy, perhaps, to pick flaws in matters of detail. The most serious defect of the work, as far as Catholics are concerned, is the inability, for we believe it really amounts to that, to see the Catholic side, and the too great haste to condemn without discrimination. "In reality the chief cause of (Abelard's) offence lay in his appeal to reason," (*Abelard,* p. 15) is an instance of what is meant. We do not expect the writer to distinguish, as a Catholic writer would certainly distinguish, between the use of reason and the (real or alleged) abuse of reason.

On the topics however, in which there is no question of the Catholic attitude, the Encyclopedia is a safe and reliable guide. The article on *Agnosticism* and that on *Alexandrian Theology* are excellent, although a captious critic may find in the latter too

much insistence on the Greek elements and too little importance attached to the Jewish elements in Philo's doctrine.

Although the "Literature" appended to the article *Aquinas* has a subtitle "Translations," we find no mention there of Father Rickaby's translation of the *Contra Gentiles*.

WILLIAM TURNER.

Conquests of Our Holy Faith, or, Testimonies of distinguished Converts, by James J. Treacy. Third Edition. New York: Pustet and Co., 1907. Pp. xvii + 473. Price, $1.00.

This is a collection of testimonials in favor of the Catholic Church from the pens of distinguished converts, some seventy-five in all, including such names as Newman, Allies, Theodosia Drane, Lady Fullerton, Northcote, Cardinal Manning, Aubrey de Vere, etc. They will be found useful by the popular apologist and should if placed in the hands of a non-Catholic, have the effect of breaking down prejudice. The impression produced by the collection would not be diminished if the preface were either toned down to simple prose or omitted altogether.

A History of the Holy Eucharist in Great Britain, by T. E. Bridgett, C. SS. R., with notes by H. Thurston, S. J. (London, Burns and Oates; St. Louis, B. Herder), 1908, folio, pp. 325. $7.00.

In this reprint of the classical work of the late Redemptorist, Father Bridgett (1829-99), modern English Catholic scholarship gives us an exalted idea of its many merits. When first published (London, 1881) the work attracted general attention as a valuable thesaurus of all attainable information concerning the place and influence of the Blessed Eucharist in the life of medieval England from Saxon times down to the Reformation. Earnest piety, great learning, and humble self-sacrificing toil characterized its pages. Soon this mine of historic and liturgical knowledge became a rarety even among bibliophiles. Few works, therefore, were more suitable for reproduction on occasion of the late Eucharistic Congress at London, among whose instructive "monumenta" this volume will always hold a high place. To make the work more popular some rearrangement and curtailment of the original have

been found necessary, not enough, however, to impair its acknowledged usefulness. The index has also been revised and completed, and several wood-cuts of Eucharistic interest have been added, *e. g.*, the Ardagh Chalice (found in 1868), the Dolgelly Chalice (found in 1890), the Chasuble of St. Thomas of Canterbury (Cathedral of Sens, twelfth century), Stole from St. Cuthbert's tomb (905-16), etc. But the chief value of this reprint consists in the numerous notes of the learned editor who has thus blended his own great erudition with that of Father Bridgett, and at the same time has popularized much of the new and curious archæologico-theological information of the last thirty or forty years. Thus (p. 131) we have a long note of Father Thurston's on the earliest (fifteenth century) prototype of "privileged altars" in England; (p. 13) a valuable note on Communion in the Early Irish Church, with reprint of the famous "Venite, Sancti Omnes" from the seventh-century Antiphonary of Bangor, and Dr. Neale's translation; (p. 170) a brief but instructive study of the reasons why there are so few unequivocal early examples of devotions paid to the Blessed Sacrament reserved; (p. 240) a note on the stamping out of leprosy in fifteenth-century England through the rigid seclusion enforced and sanctioned by the Church, and elsewhere many other pleasing and instructive illustrations of similar importance. Suffice it to say that we have in this work a popular Eucharistic encyclopedia, at once edifying and scholarly, in which character it ought to be widely known and used, not only in theological seminaries, Catholic colleges and academies of all kinds, and by the clergy generally, but also in our Catholic families. Its beautiful folio form, its elegant new type, its reproductions of rare prints, illustrations and altar-accessories, make it suitable for a Christmas gift, a wedding or ordination present; it would be a solid addition to a public library, or prove a useful work for an ecclesiastical friend. The publishers rightly call attention to the fact that the work as now published "follows in modern England the example of beauty in the outward wear of theological works set in the great days of printing;" they also add that the price is lower than that of other new books of its size and class. One element of utility, however, is still lacking, but may easily be added, *i. e.*, an alphabetical bibliography of all the works quoted in the text and notes. Such a bibliography would be of great service to professors and students of theology, scholarly readers, special inves-

tigators, and the like. That our readers may have a clear concept of the value of this fine work we subjoin its table of contents.

Part I, The Eucharist in Great Britain: I, The Early British Church; II, The Picts and the Scots; III, The Anglo-Saxon Conversions; IV, The Anglo-Saxon Faith; V, The Holy Eucharist during the Norman Period; VI, The Holy Eucharist from the Norman Period to the Reformation.

Part II, The Eucharist as a Sacrifice: I, The Mass-Priest; II, The Priest at the Altar; III, Requisites for Mass; IV, The Liturgy and Ceremonial of the Mass; V, Liturgical Changes; VI, On Saying and Hearing Mass; VII, The Value of the Mass and the Intentions of the Celebrant; VIII, Chantries and Masses for the Dead.

Part III, The Eucharist as a Sacrament: I, On Receiving Communion; II, Communion under One Kind; III, Communion for the Dying; IV, Reservation and the Tabernacle; V, Churches and Altars; VI, Riches of Churches.

Part IV, The Eucharist in the Life of the People: I, The Eucharist and the Religious Life; II, The Eucharist and the Solitary Life; III, The Eucharist in the Schools and Universities; IV, The Eucharist in the Court and the Camp; V, The Observance of Festivals; VI, Holy Week; VII, The Easter Communion; VIII, The Feast of Corpus Christi; IX, Interdicts; X, The Keystone.

T. J. SHAHAN.

Egypt Exploration Fund, Graeco-Roman Branch. The Oxyrhynchus Papyri. Part v, edited with translations and notes, by Bernard P. Grenfell, M. A., D. Litt., and Arthur S. Hunt, M. A., D. Litt., with seven plates. London, 1908. Pp. vii + 342.

The general method of publication is the same as in the earlier volumes of this series. The editors have also maintained the high standard of accurate and painstaking scholarship that characterized the previous volumes and rendered them models of papyri publications. As these qualities have been recognized in earlier reviews,[1] it is my present purpose merely to outline the contents of this volume which in interest and richness is second to none of its predecessors.

In January, 1906, the editors came in the course of their excavations at Oxyrhynchus upon a large mass of fragments of literary papyri, representing some twenty MSS., among these were four

[1] *Cf. C. U. B.*, x, 495; xii, 95; xiii, 298.

of the five texts published in the present volume. The fifth is a vellum leaf that was discovered in the month preceding.

The leaf came from a book written in the fourth century, and on account of the general interest of its contents the editors' translation of the passage, which the scribe managed to compress into a space but little over two inches square, may be quoted in full.

". . . . before he does wrong makes all manner of subtle excuse. But give heed lest ye also suffer the same things as they; for the evil-doers among men receive their reward not among the living only, but also await punishment and much torment. And he took them and brought them into the very place of purification, and was walking in the temple. And a certain Pharisee, a chief priest, whose name was Levi, met them and said to the Saviour, Who gave Thee leave to walk in this place of purification and to see these holy vessels, when Thou hast not washed nor yet have Thy disciples bathed their feet? But defiled Thou hast walked in this temple, which is a pure place, wherein no other man walks except he has washed himself and has changed his garments, neither does he venture to see these holy vessels. And the Saviour straightway stood still with His disciples and answered him, Art thou then, being here in the temple, clean? He sayeth unto Him, I am clean; for I washed in the pool of David, and having descended by one staircase I ascended by another, and I put on white and clean garments, and then I came and looked upon these holy vessels. The Saviour answered and said unto him, Woe ye blind, who see not. Thou hast washed in these running waters wherein dogs and swine have been cast night and day, and hast cleansed and wiped the outside skin which also the harlots and flute-girls anoint and wash and wipe and beautify for the lust of men; but within they are full of scorpions and all wickedness. But I and my disciples, who thou sayest have not bathed, have been dipped in the waters of eternal life which come from . . . . But woe unto the . . . . ."

Evidently the fragment is a portion of a continuous account of our Saviour's life that covers the same ground as the Gospels. The doctrine contained in it, the distinction between purity of soul and merely external ceremonies of purification accompanied by no proper dispositions of the soul, is a prominent feature of Our Lord's teaching. This doctrine is here enforced with a vigorous rhetoric which gives to the fragment considerable literary merit. In the subject matter the chief point of interest is the apparent minute familiarity with the Jewish ritual. On further

examination, however, this breaks down and carries with it any claim that might otherwise have been made for the fragments representing a genuine tradition of our Lord's life. The editors' conclusion that it is the fragment of an apocryphal gospel composed in the second century (more probably in its first half) and elaborating the narrative of Matt. xv, 1-20 and Mark vii, 1-23 (under the influence we may add of Matt. xxiii, 25-28) is probably to be accepted. Even as such it is a most interesting addition to our knowledge of the traditions of the early church. From another point of view the fragment is also of interest. The details of ritual, while evidently inapplicable to the temple of Jerusalem, do not bear the stamp of *ad hoc* invention. May it not be that the author has drawn his account not from his imagination, but from some pagan ceremony with which he was familiar?

The second MS. published is a papyrus dating from the second century. When found it was unfortunately in a badly mutilated condition, having been broken into no less than 380 fragments. The industry and skill of the editors have enabled them to piece together most of these fragments with the result that four sections of the MS., accounting for forty columns of text, have been recovered. The contents are the Paeans of Pindar, a class of the poet's work previously known only from fragments too short to permit of the forming of an adequate estimate of it. Now portions of nine of these poems have been recovered; and while unfortunately none are complete, the metrical structure of most can be discerned, and considerable portions of the text are practically perfect. Of especial interest is the recovery of the greater part of the strophe and the complete antistrophe that followed the famous fragment on the eclipse of the sun. The metrical structure thus revealed renders possible certain improvements in the text of this splendid passage and proves the existence of the lacuna which Blass had suspected.

The third text is also of unusual interest. No one can dispute the claim of the editors that it is the most important historical papyrus discovered since the finding of the Ἀθηναίων Πολιτεία in 1890. Some thirteen columns of the text are capable of restoration to a readable condition and prove to contain a history of the events in Greece of the years 369 and 395 B. C., given in minute detail. The date of composition is fixed successfully by the editors between the years 386 and 346; they also show that the work probably began with the events of 411, where Thucydides' history breaks off, and that there is no reason to believe that it was con-

tinued beyond 394, the date of the battle of Cnidus. The new historian, whom the editors prudently designate merely as P, is in frequent and almost systematic opposition to Xenophon's narrative and is also clearly directly or indirectly a source upon which Diodorus Pausanias, Justin and Polyaenus have drawn. That P can be some unknown historian is incredible and the possible names that suggest themselves are practically limited to Ephorus, Theopompus and Cratippus.[2]

One of the most interesting parts of the volume is the careful weighing of the evidence for and against each of these authors. Against Ephorus the case is quite clear as the scale of treatment is evidently too large for the framework of a universal history; but between Theopompus and Cratippus the evidence is so evenly balanced that the editors do not venture to decide it. In favor of the authorship of Cratippus is the fact that we know so little of him that any claim in his behalf is capable neither of proof nor disproof; and the problem reduces itself to the question: 'Have we the work of Theopompus or not?' with the consequence that if P is not the work of Theopompus it must be ascribed to Cratippus. It is impossible to reproduce here the arguments for and against the authorship of Theopompus; the problem has been greatly advanced by the publication of an article by Busolt, *Der neuer Historiker und Xenophon, Hermes,* XLIII, 255 ff, which seems to clear away the chief obstacles to the identification of P and Theopompus, though only at the cost of sacrificing their reputations as historians. And so the most probable conclusion remains that the new history is a part of the tenth book of the Hellenica of Theopompus.

The remaining papyri contain long portions of the Symposium of Plato and the Panegyricus of Isocrates, and so, in spite of their interest for the history of those texts, call for no further mention in this review.

Volume VI of the series, which was promised for the summer of this year will be anxiously expected; and next winter when the editors return to Egypt to break new ground they will carry with them the best wishes of all friends of the classics, who should remember that they have a practical way to aid in the work by subscribing to this interesting and valuable series of publications.

G. M. BOLLING.

[2] The Atthis of Androtion has also been suggested by De Sanctis, but apparently on very weak grounds, *cf. Class. Rev.*, XXII, 87.

BOOK NOTICES.

Questions of ontology, cosmology, psychology, natural theology and ethics are treated in a very popular manner, and yet not superficially, in a little volume by Mr. Sharpe and Dr. Aveling, entitled THE SPECTRUM OF TRUTH. The title is suggested by Shelley's lines

> Life, like a dome of many-coloured glass
> Stains the white radiance of Eternity.

There is a good deal of accurate information about systems of philosophy and a good deal of convincing argument in this little volume of ninety pages. It is published by Herder and Co., St. Louis.

From Herder's press also comes a volume entitled THE FUNDAMENTAL FALLACY OF SOCIALISM, by Arthur Preuss, the indefatigable editor of the *Catholic Fortnightly Review*. It deals with the question of landownership, which, according to Mr. Preuss, is "at the bottom of the whole social problem." Over against Henry George's condemnation of private ownership are set the arguments and authoritative statements of Leo XIII. There follows a discussion of "Single Tax versus Natural System of Taxation," and a lengthy account of the relations between Dr. McGlynn and Henry George.

The moral aspect of Spiritualism, the effect of spiritualistic practices on the operator, the medium and the spectator, the dangers to health, morals and faith; these are, without doubt, serious topics. They are treated in a volume of sermons entitled SERMONS ON MODERN SPIRITUALISM, by A. V. Miller, O. S. C., published by Herder and Co., St. Louis. The sermons are sound in doctrine and written in a pleasing style. For the most part, they are free from that tendency to exaggerate which one finds in many treatises on the subject of spiritualism. The account of Mrs. Piper's séances in England, pp. 67 ff., will be read with interest by all who have followed the recent reports of the results of Psychical Research.

A definition of modern socialism, a history of socialism in its relation to materialistic and evolutionistic philosophy, a description of the attitude of socialism towards religion in general and towards Christianity in particular, a discussion of socialism and primitive Christianity, and, finally, the characterization of Humanitarianism as the religion of Socialism—these are some of the contents of a volume from the pen of Rev. John J. Ming, S. J., published by Benziger Brothers. THE CHARACTERISTICS AND THE RELIGION OF MODERN SOCIALISM is the title. We have no hesitation in recommending this scholarly and timely work to the attention of Catholic students of the problems of present day socialism.

LETTER OF HIS EMINENCE, CARDINAL GIBBONS.

In regard to the annual collection for the Catholic University of America, it is my great pleasure to inform you that this year, with a small balance from the previous collection, it amounted to the handsome sum of $96,905.59.

I recognize that this return is a little less than it was the preceding years, but when I consider the great financial crisis through which the whole country has just passed, I think I have reason to consider the result, not only as satisfactory, but also as full of promise for better things, when the period of depression is over.

For this happy issue, I return most sincere thanks to yourself, and, through you, to the devoted clergy and laity of your diocese. It is a splendid evidence of the warm interest taken by them in Catholic Higher Education.

With these funds and others placed at its disposel, the University has been enabled, during the current year, to meet promptly all its obligations, to enlarge its Faculties and Equipment and to add to its investment fund the respectable sum of $98,132.35.

While this financial condition is very encouraging, we must all admit that the University will not be on a proper financial footing, until its endowment of $2,000,000, is completed. With our present investments, amounting to $633,334.08, and with other values that in a short time will surely come into our possession, I think I may safely say that about one-half of the endowment is already secure.

It is the pride of my heart to see every day the growing prosperity of our dear institution of learning and it would be the crowning joy of my life to see its endowment completed before I close my eyes upon it forever.

Two noble organizations within the Church have inaugurated a movement towards this end and I cannot tell you with what affectionate solicitude I follow their generous endeavors. I refer, as you know, to the generous efforts of the Ancient Order of Hibernians and of the Knights of Columbus, and I am sure the good work will draw down a blessing upon them.

In the same confident spirit I also appeal to my Venerable Brethren of the Hierarchy, quite sure that their aid will not be wanting and that their zeal for this great work, so dear to the heart of our beloved Pontiff, is not less than my own.

As you will remember, the date set for the taking up of the collection is the first Sunday of Advent; if, however, in some dioceses it be not convenient on that day, the Right Reverend Bishop will select the nearest day thereafter as best suits his convenience.

Hoping that the collection will be more gratifying this year than ever before, I remain, with profound respect,

Your obedient servant in Christ,

J. Card. Gibbons,
Chancellor of the Catholic University of America.

THE CATHOLIC UNIVERSITY AND THE PONTIFICAL JUBILEE.

On November 13, the Rector of the University sent the following despatch to Rome in the name of the University:

CARDINAL MERRY DEL VAL,
ROMA.

Università Cattolica umilia omaggi leali, invoca ogni bene.

O'CONNELL,
Rettore.

To which the following reply was sent:

ROME, *November* 18, 1908.

O'CONNELL, *Rettore Università Cattolica, Washington.*

Santo Padre grato devoti omaggi ringrazia di cuore, benedice.

CARDINAL MERRY DEL VAL.

In reply to the congratulations of the Catholic Educational Asociation, His Eminence, the Cardinal Secretary of State, sent the following despatch:

O'CONNELL, *Praesidi.*

Beatissimus Pater vota associationis institutorum catholicorum pergrata habuit et sodalibus omnibus tibique in primis ex animo benedicit.

CARDINAL MERRY DEL VAL.

UNIVERSITY CHRONICLE.

Meeting of the Board of Trustees. The regular meeting of the Board of Trustees was held at the University November 18th. There were present His Eminence, Cardinal Gibbons, Chancellor of the University, who presided, Archbishop Ryan, of Philadelphia, Archbishop Farley, of New York, Archbishop Moeller, of Cincinnati, Bishop Maas, of Covington, Bishop Foley, of Detroit, Bishop Harkins, of Providence, Bishop O'Connell, Rector of the University, Mgr. Lavelle, of New York, Mr. Eugene A. Philbin, of New York, and Mr. Richard C. Kerens, of St. Louis. With the exception of the election of the Rector of the University, the business transacted by the Board was of a routine nature. The Rector's Report was presented and approved. The condition of affairs at the University was found satisfactory. It was decreed that the University shall in future confer degrees in Pedagogy under the Department of Education in the Faculty of Philosophy. The Board, after proceeding to the election of a Rector, adjourned until the next meeting, which will be held the second Wednesday after Easter.

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